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The Doctrine of LIFE, OR OF MANS REDEMPTION, BY

The Seed of *Eve*, the Seed of *Abraham*; the
Seed of *David*, &c. as it was taught in severall
Periods of Time, from *Gen. 3. 15.* till Christ came in the Flesh,
to fulfill all Typicall Prefigurations of him by his Death.

WHEREIN ALSO

Sundry other Fundamentall Points are discussed and cleared
from some common mistakes. As *Daniels* Chronologie of *SE-*
VENTY SEVENS, which is cleared from the uncertainty
which too many Expositors have unadvisedly cast upon it.

And about the Jewes calling; that it must not be understood
of any Return to *Canaan*, or of their Restauration to a perspicuous
Common wealth any more, but of the calling of a Remnant of them
to the Faith, in the Countries where they live disperied.

And with the true nature of our LORDS SUFFERINGS: with
Sundry other such like Points, as may be seen in the TABLE.

Propounded by way of Question and Answer, with Annota-
tions thereunto annexed; Divided into three Parts.

By *Edward Holyoke* of *New-England*.

Come and see, John 1. 46.

LONDON, Printed by *T. R.* for *Nath. Ekins*, and are to be
sold at his Shop at the Gun in *St. Pauls Church-yard*, 1658.

The Doctrine of LIFE,

OF OF MAN

REDUCTION

The first of the three parts of the doctrine of life

of the first part of the doctrine of life

of the second part of the doctrine of life

of the third part of the doctrine of life

of the fourth part of the doctrine of life

of the fifth part of the doctrine of life

of the sixth part of the doctrine of life

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To his Beloved, and much Honoured Brother John Bridges of Hackney Esquire, and to his dearly Beloved Sister his wife, and to their Religious and well deserving Sons Colonel John Bridges, Captain Robert Bridges, Major William Bridges, Matthew Bridges, Brook Bridges, and Francis Bridges Esquires, peace be multiplied

Beloved and much honoured Brother, though the Lord Jesus to whom all things are made subject, hath separated us by the great Deep, yet I have you oft in remembrance, and cannot forget our alliance, and indeered love and acquaintance that hath been between us from our childhood; both in the Country, and in the City of London.

You have a great Family, and like to have, through the Lords blessing, a numerous posterity, and my desire is to shew that I have some interest in them, being also my bone and my flesh, as *Laban* said to *Jacob*: and I suppose you will be well pleased, if I endeavour in any thing to further them in the knowledge of the Son of God. This I now present unto you and them, was done many years ago for the most part, as I think, you may remember, and then I made some marginal notes to attend upon the severall answers to the severall questions that are propounded in the two first parts: some things I have since added concerning the Covenant of God in Christ, made with our Fathers in *Gen* 3.15 and *Gen* 9. and *Gen* 12.1, 2, 3. and in *Gen* 17. This I did because of the errors that get quickning in these times, and for the same cause I have affixed divers other weighty and profitable points in the third part of this Treatise.

I hope the whole will be a means to shew, that the Covenant of God in Christ, is one and the same in all ages; though the outward administration differ, and that the Covenant to Israel of old was not onely in the carnal, and fleshly promise and covenant, but also in the spiritual promise and Covenant, even the same that is now made with us in the new Testament of the Lord Jesus Christ, the Son of God. Dear Brother, and Nephews, you have known my manner of life, studies, and endeavours, and I blesse the Lord, I have had comfortable experience of that course of study which I have followed: I mean

The Epistle Dedicatory.

chiefly of the book called the *Consent of Scripture*. And let me speak as I think; If men would use that course of study; together with the blessed Scriptures, it would settle in us and in our posterity, the true knowledge of religion, and the certainty of everlasting salvation.

The whole Scripture and all learning should be contrived unto Christ, as Gods servant did in the *Consent of Scripture*, and so Stephen did; he drew all the holy story to Christ in Acts 7. and so the Apostle Paul, he drew all the Law to Christ, as Rom. 10 doth make it evident, being conferred with Deut. 30.

Some in New England have seen this frame of mine, and have desired that it might be made more common by printing, and indeed I cannot write so many Copies, as to communicate it to you and to that generation, except it be by Printing. It may be you will marvel I dare be so bold as to Print it in this evil time, but indeed I dare not but do it, and I believe this labour of mine will talk with many sorts of spirits, and I hope that Gods people will judge the best of this my undertaking: other things I have, if the Lords providence please so to order it, that must be made more publick, because I have a great desire thereby to provoke others to the diligent study of the blessed Scriptures.

Dear Brother, and much honoured Nephews, as *Salus populi* is the care of Magistracy; so the edification of the Churches ought to be the painfull care of godly Teachers: and we ought to know that Families are little Churches and Common-weals, and the Seminaries of greater Corporations; & that Parents are intrusted with children and servants: it is not a small honour that Christ hath conferred this trust on them: and verily, if Families be neglected, the Churches will fail. Let us with all godly industry make this promise good to our selves and posterity, in *Isa 59. 21*. As for me, *this is my Covenant with them, saith Jehovah, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith Jehovah, from henceforth, and for ever*: and that this promise and covenant may be conferred on you, and on your posterities for ever, is the affectionate prayer of:

*Your assured and ever loving brother
In the surest bonds,*

Ed. Holyoke.



Some

DIRECTIONS

TO

THE GODLY

READER.

For the Reading of the Holy SCRIPTURES.



Et me be bold, as having obtained mercy of the Lord, to give some advice to godly Families.

1. Let children be brought up constantly to read all the five books of Moses knowing it was the Son of God, the Angel of his presence, the Angel of the covenant that gave Moses the lively Oracles for his Israel. Omit not one chapter, and that which some think not so usefull, read somewhat the more carefully, believing the Apostles Doctrine, 2 Tim. 3. 15, 16, 17.

To the Reader.

2. Read the 12. first Chapters of Gen. often, and after every book of Moses, read the Epistles to the Romanes, and to the Hebrews, or one of them, sometimes the one, sometimes the other, because it is said, the Scriptures of the Prophets is the faith of the Nations, Rom. 1, 2, 3. and 16. 25, 26. &c. &c.

3. Know that Moses is the Text, and that the holy history of the Prophets is an Exposition of Moses, and when children, or any young man, though a Scholar, is well versed in Moses, and the Prophets, they will more clearly understand the New Testament, that it hath no new Principles, but then they will see that the Sonne of God came to be a Second Adam, and an holy Witnesse and Teacher of the Truth, sent down from the Father to be confirmed in his Office of Mediation, and that as Eternall God he taught Moses and the Prophets, and in this Seat they shall behold the face of Christ to shine like the Sun, through all the Bible.

4. Observe, that the Apostles do prove their Doctrine from the Old Testament, as in the Epistle to the Romanes, chap. 1. and 2. and 3, 4. in all the chapters he handles the corruption of our nature, and that great point of the Justification of a sinner, from Genesis 15. by the evidence of Abrahams faith, and from Psalm 32. from Davids Testimony, and in Rom. 10. 5:6. &c. from Deuteronomie 30. 11, 12, 13, 14. where he opens to us all Moses, as I have shewed in the Dialogue. And he handleth the Doctrine of Election, and rejection, from Genesis, Exodus, Deuteronomie, and Job, &c.

5. Observe, that the Epistle to the Galatians doth largely expound Genesis 12, 1, 2, 3. and know, that Abraham could Teach, and gather Observations, and Deductions out of the Promise in Genesis 12. as well as the Apostle, and it is evident also, that he did so, for the instruction and comfort of all his Household and posterity, as the book of Job with Genesis doth witnesse.

6. Observe, that the Epistle to the Hebrews doth lead us through

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To the Reader.

through all the old Testament from the first of Genesis to Malachy, yea further even to the stories of the faithfull Martyrs, in the Macchabees, and from Dan. 7. 8, 10, 11, and 12 chapters: the events of which chapters for a great part are after the Prophecie of Malachy, in the story of the Macchabees &c.

7. Observe, that the Apostle Peter, being an Apostle of the Circumcision, doth in his Epistles allude much to the phrases of the old Testament, and so doth Judas Thaddæus in his Epistle, and both Peter and Thaddæus doe shew, that as there were false Prophets of old, that spake from the old Serpent, so there should be such under the New Testament, that would resist Christ and his Mediatorian Kingdome, as Cain, Balaam and Kore did.

8. Observe, that the Apocalyps doth exceed in this way of expressing things, by selected words and sentences, from the old Testament, and from old events, and from the low Jerusalem, to open new matters, concerning the Church of the new Jerusalem from heaven, and of the destruction of the enemies thereof, and thus all the Revelation must be expounded, and whosoever doth not so will misse.

9. I would yet give further direction to young men, yea to young Scholars. First reading of the blessed Book of God, as it lies in order, by 14 chapters a day, by which means the Bible is read over in thret moneths. In the second reading, confer the Genealogie, and the Chronologie, as in the Table prefixed, which will shew you what principall men lived in such a state of time, and most of the men are Fathers to our Lord Jesus Christ, of whom he took humanity, and it should delight us to know his Genealogie: and all the other names of persons are considerable as attendants on his stories. And I wish that young men would transcribe the Table of our Lords Genealogie, twice or thrice over, it would teach them more than they are aware of, and imprint things in their mind, It is but one page, no great matter to do.

10. Then to make use of the Genealogie of Noah's sonnes, and Nephews for Geography, which will much help the understanding

To the Reader!

understanding, so that one moneths Meditation at times upon these two Tables, will furnish you with plentifull notions, and with such a ground-work, that you cannot but make use of them all the dayes of your life: and in this manner read it the third time, and the fourth, and by thus doing you will come to a sweet taste and relish of the phrase of the holy Scriptures, which will be of more use to your mind and heart, than you can at first conceive: I know this counsell and exhortation is of God, and to help your proceeding; you have the holy Chronologie set down in many varieties of expressions, to stir delight in the study of the Scriptures.

11. *in the Table of Genealogie, you have the times (though briefly) set down, in which are shewed, what Prophets lived in the times of the Kings of Judah: in your second, and third, and fourth reading the Bible, endeavour to bring the Prophets to their proper times with the Psalms, it will be much to edification. And remember that, because men mind not Genealogie, Chronologie, and the Geographie of the Scriptures, they sail commonly in their Narrations.*

12. *The Dialogue Will shew you what was the Doctrine of Christ touching mans Redemption in every age, to the vessels of mercy, his severity to the seed of the serpent, for despising and persecuting the Professors of this blessed Doctrine.*

13. *Consider, that the Kingdome of God in Christ, the seed of the woman, and the second Adam is the matter of all the Bible: Adam had that theme to preach on for 930 years, and Sem, the sacrificer to Jehovah, God most high, taught this Doctrine 500 years after the Flood, and confirmed Abraham in that Doctrine 75 years, and consider that all the larger writings that were breathed by the holy spirit teach no other matter but this, and giveth promises of grace for accepting this, and punishments for contempt of this. all Cains posterity perished in the Flood; then the Babel-builders, then Jeroboam, and the ten Tribes, and the people of Judah were afterwards burned by the wrath of Christ for despising this Doctrine of life: and after this great salvation was preached by the Lord himself.*

To the Reader.

himself, and confirmed by his hearers with all gifts of the Spirit: the Jews for contempt thereof were cast off, and the world was given over to Antichrist, Turk and Pope.

Objection. If a man read so much at a time, as you have now prescribed, he will not remember, and so not profit, and a man had better read a chapter in a day, and meditate on it.

Answer. I know it is a most sweet and heavenly mercy to understand what we read, but if a godly heart endued with courage will take this course for one year, in his youth, the phrase and course of the holy Scriptures will be the more familiar to him, and his knowledge, understanding, and affections will far more increase (through mercy) then in reading a chapter or two in a day, and at last he will remember ten times more, than reading a little.

2. And let none say, that fourteen chapters a day will hinder time in our callings, for an hour and a quarter in a day will read fourteen chapters and Psalms one with another, and what is that? we may purchase wisdom with the losse of a little sleep, especially in a morning, it is said, Buy the truth, but sell it not, &c. and redeem the time, for the dayes are evil. I doubt not he that will be constant, will say, it is as profitable an hour, as ever he spent.

3. I take it for granted, that he that will hearken to this counsell must be godly disposed and full of courage, for Christ our Lord doth give to his servants, not the spirit of fear and slothfullnesse, but of courage, of love, and of a sound judgement: I confesse that Gods people had need be backed with heavenly strength in this degenerating time to meditate in the Law of God day and night: But a good heart must mind what Christ said to Joshua, chap. 1. (and he had as much businesse in his hand as any man that now liveth) Oh that I could persuade young men to trace me in all these directions, I know the Lord would then blesse them.

4. I have heard of a godly man in London, that did read over the Bible twelve times in one year, and that made him so prompt as he was in the holy Scriptures, and yet he was diligent in his callings.

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calling, and died wealthy: he pleased not himself in much sleep, and shunned unnecessary prattling discourses, and vain, frothy company: he was of a sober, and stayed conversation, his name was Mr. Roger Cotton, a Woollen Draper in Canning street.

But alas, there are but few at this day, that do search into Gods word, the wealthy, and principal of state, remit that work over unto others, as a base work for themselves to regard, but God doth greatly chastise the world for this neglect, and Hosea from God, doth thus complain of the people of Israel. I have written to him the great things of my Law, but they were counted as a strange thing, Hosea 8. read chap. 4.

5. I pray the beloved Reader to consider, that these dayes, are dayes of triall, of saking and winnowing, both of the outward and inner man, and that Satan, is a great Malignant, both of godly parents, and their children, and that he labours to plunder them of an able, godly, and learned Ministry, and of the Sabbath, and of the seals of the Covenant, yea, of the Covenant it self (as touching their infants) and Satan would not have children catechised by forms (which was yet the pretise of the Apostles times, Heb. 6. 1, 2, 3.) that so they might be a prey to every foul spirit, but the Lord our God will rebuke Satan and all his instruments.

6. Consider there hath been ever, and in these dayes is an aptnesse to depart from the Gospel of Christ, but that neither we, nor our posterity should apostate publick and private ordinances must with all godly care be attended. All cannot be Angels of Churches, and the Angels of Churches receive gifts and graces from Christ for the good of the Church. It was an holy wish in Moses, to say, I would all the Lords people were Prophets, and that he would put his spirit upon them, and who is but would so wish? but yet ever since the world began, Christ in his administrations never did it, nor ever will, therefore they that despise ordinances, it is of Satan, and also for men to think they are above the holy Scriptures, and need them not, and that therefore they look for new Apostles, this is also most certainly of Satan the old liar and deceiver. 7. Let

To the Reader.

7. Let all such as neglect the Ordinances of Christ and the blessed Scriptures, pretend never so much illuminations, and Revelations of the Spirit, and new light, &c. all such vanity, is but Ignis fatuus, thus, even thus did the old Serpent deal with our first Parents, but Christ, that restoreth all things, saith to his disciples and children, To the Law, and to the testimony, and if men speak not according to it, there is no morning light in them, it is also said, The Lord hath magnified his word above all his name, and also hath said in his new Testament, Search the Scriptures John 5. &c. &c. They are not worthy the new name, by which God hath called his chosen, I mean the Christian name, that set light by the Word of Christ, and a godly, learned, teaching Ministry.

Isa. 8. 19, 19.
20.
Psal. 138. 2.

8. They that look for new Apostles, and are not content with the Scriptures of the Prophets and Apostles, Christ never prayed for such; he prayed for them that believe in him, through their word and preaching, John 17. that makes the Spirit of Christ, (he foresaw this evil) to admonish us to be mindfull of the words and commandments of the Apostles, and he that knoweth God, heareth the Apostles, and they know not God that do not hear their doctrine, and the apostle Paul saith, That be with the other were the last Apostles, 2 Pet. 3. 2. 1 John 4. 6. 1 Cor. 4. 9. Judas Thaddeus 17.

9. Their faith is not worth a rush that neglect or reject the Scriptures of the Prophets and Apostles, the holy doctrine of our Lord Jesus Christ with which he inspired, and sent his apostles to preach to all nations, is most pure, glorious, and full of all consolation, and they filled the world with the fruit of their doctrine, which hath remained to this day, and shall to the end by a faithful succession of an holy ministry, 1 Cor. 11:26.

Ephes. 2:20

Brethren, beloved, you know who saith, What singular thing do ye? An unbeliever, and a misbeliever will provide meat, drink and cloathing, and lay up what they can for their children, and will give wages to their servants, and it is well so to do, but what singular thing do ye? do that which none of them will do, let your children which Christ hath trusted you with, and which you have

To the Reader.

2 John 4.
Ezek. 23. 37.
Deut. 6. 6, 7.

have born to him (let Satanical spirits blaterate what they will) be precious to you, train them up in the blessed Scriptures, that you and they may be blessed, as those two blessed and godly Matrons, the mother and grandmother of Timothy, and also be carefull of your servants, that they may blesse God for you, when God shall visit their hearts: and know this ye godly Parents and Masters, * Ye are really, what ye are relatively.

* An acute a-
pphorism of that
Roman of God
Mr. John Trap

10. You see what leaven is laid by the marked of the Beast, the Papist, and by the Anabaptist, and the Wretched Gorton, &c. &c. If the honour of the word of God, the blessed Scriptures be glorious With you, if the glory of the Churches of Christ be of any value With you, if the glory and comfort of the Covenant of God in Christ, be of account with you, teach your children unweariedly the sweet Scriptures, that they may be delivered from the vanities and idols of these inchanters.

11. But above all, Popery is to be taken heed of, and indeed the Dialogue was and is chiefly intended against it, It is the greatest mysterie of iniquitie in the world, and the most bewitching; for there is nothing in it, but Will please an unregenerate and carnall heart.

The Papist will have people to believe the Church of Rome is the mother of all Churches, and all must be subje^d to her, and they have great shews, and outward glory to perswade, and false authority to compell men so to esteem her.

It is true, at the first the Church in Rome was a famous Church & a worthy daughter of the heavenly Jerusalem (which is the mother of all true Churches) and she was a noble off spring of the most high Sacrificer, but when she would not keep her place, but caused scandala from the Apostles and Prophets doctrine and would be above her Father, and her mother, and all her sisters, by playing the imperious whore in her Fathers house, then she lost her true glory, and burning shall be her end.

But yet Papists will plead for their mother, but we must not yield them motherhood in that sense as they would have it, We may yield them by the authority of the Scriptures, that Rome is called a Woman, a Mother, and set forth by outward orna-

raments

Rom. 16. 17.

Lev. 21. 9.

To the Reader.

naments most glorious and dazelling to the carnall eye: but yet further, (and that marres all) she is called a *Whore*, and mother of fornications. I will transcribe the Scripture, Apoc. 17: 4. And the Woman-Whore (verse 1.) was arrayed in purple and scarlet-colour; and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filchinesse of her fornication, and upon her forehead a name written, *Myserie*: *Babylon* the great, the mother of fornications, and abominations of the earth. *That chapter is against the seven-Mountain city, which city, when Saint John wrote, reigned over the Kings of the earth, Revelation 17. ult.*

Thus the Spirit spake to the seven Churches of Asia, of Romes motherhood, and it is best, that all people take motherhood in that sense, as the spirit taught the churches: so it is charged upon us, Apoc. 2. and 3. for if we do not, better we had never been born.

The true mother of all the faithfull is not so manifest to be known, but the mother of fornications and abominations is as apertly described by the Spirit, that it is a wonder, (but that Gods counsell must stand, Ap c. 13 8.) how men should misse to know the one or the other? But why do I say a wonder, whereas the truth of the Gospel of Christ is called a Myserie: and so the falshood of the Kingdome of Satan in the Beast like a Lamb, is called a Myserie, and so much the more it is a myserie, because in the false Church, there is a deepnesse of Satan, in manning his Kingdome, that he doth in many things assimilate the true Church, there is a notable instance of this in Prov: 8. and 9.

To the Reader.

Jer. 7. 2. and
17. 19.

Prov. 8. Wisdome (in the true Church) standeth in the top of the high places, by the way, in the Places of the paths, she crieth at the gates, at the entry of the city, at the coming in at the doors, O ye simple, understand wisdom, *chap. 9.* Who so is simple, let him turn in hither, as for him that wanteth understanding, she saith to him, Come eat of my bread and drink of the wine which I have mingled; forsake the foolish and live, and go in the way of understanding, &c. &c.

Prov. 9. 13. A foolish woman is clamorous she is simple, and knows nothing, notwithstanding, she sitteth at the door of her house, on a seat in the high places of the city, to call Passengers, who go right on their way. Who so is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stollen waters are sweet, and bread eaten in secret is pleasant: but he knoweth not, that the dead are there, and that her guests are in the depths of Hell.

Wisdome standeth in the high places of the city, in the places of the paths.

So doth the foolish woman sit at the doore of her house, on a Seat in the high places of the city (the more is the pity that she hath such toleration) the false Church will advance her self to be more eminent, and too often she is so esteemed of all those that follow the Lusts of the flesh, the Lusts of the eye, and Pride of life.

Wisdome sweetly inviteth, and cryeth to the Sonnes of Men, to hearken to sound wisdom and understanding.

1 Kings 15.

The foolish woman will exceed, for she will be clamorous, consider the ten Tribes, they all protested, they worshipped God that brought them out of the Land of Egypt, when they worshipped the Devils of Dan and Bethel. Will you behold another clamorous company of the foolish Woman, Achabs, and Jezabels Prophets. And yet lift up your eyes, that you may behold another company, but they were learned Reconcilers, and Moderatours of Baals and the Temples Religion: there-fore

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ore I may not call them fools, for they were Priests Prophets, Dreamers, Diviners, Incanters, Sorcerers, Jeremiah 26, 8, 9, 10, 11, and 27, 9 And I should do them wrong, if I should not remember another multitude of clamorous fools, the worshippers of Diana, Acts 19, read Apocalyps 13.12.13, 14, 15, 16, 17. Jer. 7. They could burn incense to Baal, and yet come to worship in the Temple.

Wisdom saith, she will teach the simple understanding: And so the foolish woman of the ten Tribes pretends to teach the simple understanding (babbling against Judah) that they had the truth.

Wisdom saith she hath bread and wine for those that do attend her.

The false company saith, they want not pleasant bread and sweet waters for their guests.

The ten Tribes thought the Religion of Jeroboams Calves better, sweeter, and pleasanter, than the Eternal wisdoms Religion of the Temple, unto which they were so earnestly and Pathetically, and comfortably invited, in the nine former chapters of the Proverbs, and by all the Prophets, and were Proud, Scornfull, and stubborn Despisers of all the Prophets Admonitions. But what came of all the guests that followed this clamorous foolish woman? What became of Jeroboams house, of Baasas of Omries, of Jehues, &c.

Thus, as the Apostle speaketh in his dayes, so it hath been ever, and will be still, That Satan transformeth himself into an Angel of light: So it is not a strange thing, that his Ministers can transform themselves, as if they were the Ministers of Righteousnesse. Thus we have a brief Compendium of the mysterie of godlinesse, and of the mysterie of iniquity, and nothing in the world can describe these two unto us, but the Holy and Blessed Scriptures, and to this day this hath been the Controversie between Christs two faithfull witnesses in the Reformed Churches, in their Teaching, Writing, Profession, and Sufferings against the false Lamb, and his worshippers.

Now in this case, what should we do, say unstable and carnal

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earnall hearts; we know not what course to take, we are in a staggering condition: truly unstable Soules, are ever ready for the wolfs mouth, a fit prey for the smooth, subtil Serpent, and his seed. People must be constantly admonished: weaken Popery, weaken all: this the Layalans know well enough. Turcisme is no mysterie, and all the unclean spirits of errour, is no mysterie.

Therefore in few words, O ye godly Families, study the holy Scriptures, they are the Inheritance of all the Israel of God. And verily, the most faithfull Witnesse hath said, (and then he spake of the old Testament) Ye erre not knowing the Scriptures, nor the Power of God. Misbelievers know not God: Wherefore, if ye cry after knowledge, and lift up your voice for understanding, if ye seek wisdom as Silver, and search for understanding as for hid Treasures, then certainly you shall understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom, and out of his Mouth in his holy Scriptures cometh knowledge and understanding. And this also will follow, That no weapon that is formed against you shall prosper, and every tongue that riseth in Judgement against you, you shall condemn: this is the * Heritage of the servants of Jehovah, and their Righteousnesse is of me saith J E H O V A H, *Isaiah* 54. 17.

Prov. 1.

* This is a rich and great heritage.

Mat. 7.

To conclude, it is said, he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened. The secret of Jehovah (that is, the Mysterie of Christ) is with them that fear him, and his Covenant to make them know it. He will cause the meek to go according to right, and teach the humble his way, *Psalm* 25.

Two or three Directions concerning the reading of the following Dialogue.

First read the Text of it often, to see how things in the course of the Bible follow one another; then the margins at your leisure for explication.

2. Let none be discouraged at the largeness of this Dialogue, for it is not intended, that children or any should learn it without book, but the substance of it they will have in their minds before they be aware. For,

1. Hereby a faithfull mind, that hath his wits exercised in the Word of righteousness, will often in a day runne over all the Bible in sundry varieties, if he mark the Chronologie, and the chief persons in the Genealogie: for by marking the times, and the persons that lived in those times, he will remember their stories, as it is common to do in worldly affairs.

2. I have not cited every verse to the chapter I mention, because I would have the Reader to mark the coherence of things the better, and though the verse be not named, yet some part of the chapter is expressed: and you are to remember, that the holy Apostles, when they cite a Text, they name only the Prophet, or more generally the Scripture, not naming the Prophet, Rom. 9. 13. 15. 17. 25. I Pet. 2. 6 &c. &c.

And observe that Speech, John 15. 25. The Psalms are called their Law: that term hath deep Meditation; for the term Law comprehends all the Scriptures, and the Doctrine of salvation by Christ, and that saying of James 4. 5. Do ye think, that the Scripture saith in vain, the spirit

To the Reader:

that dwelleth in us, lusteth to envy, but there is no one particular Text in all the Bible, that hath those words, and yet the whole Book of God (and I think every particular Prophet) doth shew this corruption of our nature, that the Spirit, that dwelleth in us lusteth to envy. And where the verse is cited, you may misse of that edification which you may attain, unlesse you mark the scope, for the holy Spirit doth in divers verses drive to one chief Conclusion, therefore you must consider many verses, and it may be the whole chapter, before you find the true sense of a verse.

I will not excuse my want herein, in not citing every verse, But beloved, all my labour is to gain this of you, to delight in all the Blessed Book of God. And if this effect be attained, I shall think my labour well bestowed: and out of this desire, I hope, it may come to passe, I may be encouraged to do you further service,

E.H.

CHAP.





CHAP. I.

OF

the UNITY of the

G O D - H E A D,

A N D

TRINITY of

P E R S O N S.

Also of their Properties and Workes.



Question, 1. What Scriptures do shew the Unity of the God head, and the Trinity of Persons, with their properties and workes?

Answ. very many, of which I will propound only some to consideration.

Dent. 6. 4. Heare O Israel, the Eternall

our God, the Eternall is One.

*In the beginning * Elohim [Gods] he created the Heavens and the Earth ; And the Earth was without forme, and void,*

Gen. 1. 1. 2.

** If the knowledge of God in Trinity had not been the*

ground of life, God would never have declared himselfe to us in the plurall number, for his eternall wisdom fore-saw what warrs would come for that, betwixt Jewes, Turkes, and Arians, and his true faithfull ones, and God the God of peace would never have placed a name pl^r all in his first Scripture, but for peace to life, to the fallen Sons of Adam.

B

and

Of the Unity of the God-head

* The Spirit of Elohim is sometimes called the Spirit of God, the Father, 1. Joh. 4. 13. Apoc. 13. 17. and sometimes the Spirit of the Son, Gal. 4. 6. Rom. 8. 9. 1. Pet. 1. 11. because it proceeds as well from the Son as from the Father, Joh. 14. 16. 26. compared with Joh. 16. 26.

† All things were created by him, and for him, Col. 1. 16. consider that Gen. 1. & 2. shewes that, and all the rest of the Bible shewes this.

In the beginning was the WORD, and the WORD was with God, and the WORD was God, the same was in the beginning with God. All things were made † by him, and without him was made nothing that was made: In him was life, and the life was the light of men, Joh. 1. 1. 2.

And Elohim said, Let US make man according to OUR Image, Gen. 1. 26.

And Jehovah said, The man is become as one of US, Gen. 3. 22.

And Jehovah came downe to see the City and Tower, and Jehovah said, let US go downe, Gen. 11. 7.

And it came to passe, when they, Gods [Elohim] caused me to wander, Gen. 20. 13.

He built an Altar there, and called the place El-Bethel, because there they, Gods, appeared unto him, Gen. 35. 7.

But none say, where is the Buissant-my Makers, Job. 35. see Braghton on Job.

Let Israel rejoyce in his Makers, Psal. 149. 2.

Thy Maker is thy Husbands, Esa. 54. 5.

Remember thy Creatours, Eccl. 12. 1.

By the WORD of Jehovah were the Heavens made, and all the hosts of them by the SPIRIT of his mouth, Psal. 33. 6.

I am with you saith Jehovah of Hosts, with the WORD by whom I made a covenant with you, when yee departed out of Egypt, and my SPIRIT remaining among you, that yee should not feare, Hag. 2. 5.

Go and teach all Nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, Mat. 28. 19.

For there are Three which beare record in Heaven, the Father, the WORD, and the holy Ghost, and these three are one, 1. Joh. 5. 7.

Yee

Yee worship yee know not what, we know what we worship, for salvation is of the Jewes, but the houre cometh, and now is when the true Worshippers, shal worship the Father, in Spirit and truth, for the Father seeketh such to worship him; God is a Spirit, and they that worship him, must worship him, in spirit and truth, *Joh. 4. 22. 23. 24.*

Jer. 10. 1. Heare yee the word which *Jehovah* speaketh unto you, O house of Israel.

2: Thus saith *Jehovah*, learne not the way of the Heathen, and be not dismayed at the signes of the Heavens, for the Heathens are dismayed at them.

3. For the customes of the people are vaine, for one cutteth a Tree out of the Forrest: the worke of the hands of the workman with the ax.

4. They deck it with Silver and Gold, they fasten it with Nayles and with Hammers, that it move not,

5. They are upright as the Palm Tree, but speak not, they must needs be borne because they cannot go, be not affraid of them, for they cannot do evill, neither is it in them to doe good.

6. For as much as there is none like unto thee O *Jehovah*, thou art great, and thy name is great in power.

7. Who would not feare thee, O King of Nations? for to thee doth it appertaine, for as much as among all the wise men of the Nations, and in all their Kingdomes there is none like unto thee.

8. But they are altogether brutish and foolish; the stock is a Doctrine of vanities, 9. Silver spread into Plates is brought from *Tharsish*, and Gold from *Uphaz*; the work of the Workman, and the hands of the Founder, blew and purple is their cloathing, they are all the works of cunning men.

10. But *Jehovah* is the true God, he is the the living God, and an everlasting King, at his wrath the earth shall tremble, and the Nations shall not be able to abide his indignation.

11. Thus shall yee say unto them, the Gods that have not made the Heavens and the Earth, even they shall perish from

Of the Unity of the God-head

4

* God gives
raine, and he
withholds raine,
Deut. 11. 14.
Amos. 4. 7.
Plal. 147.
Sing unto Je-
hovah who
covereth the
Heavens with
clouds, read
Job. 36. & 37.
† Vaine man
would be wise,
though man be
borne a wild
asse colt, Job.
11. 12.

* The Lords
portion is his
people, Jacob
is the lot of his
inheritance,
Deut. 32. how
graciously is this
reciprocation.
See the uses
that the Saints
should and have made of it,
Plal. 73. 16. & 119. 57. Lam. 3. Christ is the portion of the
faithfull, and they are his portion.

the Earth, and from under these Heavens.

12. HE hath made the Earth by his power, he hath esta-
blished the world by his wisdom, and hath stretched out the
Heavens by his discretion,

13. When he uttereth his voice, there is a multitude of waters
in the Heavens, and he causeth the vapours to ascend from the
ends of the earth, he maketh lightnings with raine, and
bringeth the wind out of his Treasures.

14. Every man is brutish in his owne † knowledge, every
founder is confounded by the graven Image, for his molten
Image is but false-hood, and there is no breath in them.

15. They are Unity, and the work of errours, in the time
of their visitation, they shall perish.

16. * The portion of *Jacob* is not like them, he is the for-
mer of all things, and *Israel* is the tribe of his inheritance, *Je-
hovah* of Hosts is his name.

Jer. 23. 23. Am I a God at hand saith *Jehovah*, and not a
God afar off? can any hide himselfe in secret places, that I
shal not see him, saith *Jehovah*? do not I fill Heaven and Earth,
saith *Jehovah*?

Psal. 135. 6. Whatsoever pleaseth *Jehovah* he doth in the
Heavens and in the Earth, in the Seas and in all deep places,
vid Dan. 4. 34. 35 & *Ephe.* 1. 11.

Plal. 73. 16. & 119. 57. *Lam.* 3. Christ is the portion of the
faithfull, and they are his portion.

Question, 2. What may be learned from these Texts.

Ans. These Scriptures teach us to know the most
glorious God in his nature and properties, in his works of
Creation and providence: Also the Unity of his essence; and
that there is a distinction in the unity of essence, by which de-
scription we may plainly see that he cannot be likened to any
thing, nor any thing made like to him; Therefore all Idolls
and Images of him are vanity and wicked, and are to be ab-
horred, and that he only is to be feared, beleaved in, wor-
shipped, &c. And all this will more cleerely appeare by
certain positions which may be gathered out of these Texts.

Question,

Quest. 3. Which be they?

Answ. 1. These Scriptures teach us that God is a Spirit most perfect and infinite, and therefore impossible to be conceived of us as he is in himselfe; and therefore we must content our selves with such a knowledge as he hath, in his word, revealed to us, according to our capacity, in his names and properties.

1. His names are, * *Elohim, Jehovah, Adonaj, Shaddaj, Jah,* * It is good to *Tzur, &c.* which signifie the Mighties; the eternall being of himselfe; and the giver of being to all things else; the Stay of the World; the All-sufficient, the giver of life and breath; the Rock, &c. these and others are abridgments of the Bible, and the Bible a commentary on them, *observe how the attributes and titles are taken one for the other, as Deur. 18. 13.*

2. His properties, some of them are incommunicable, and some communicable; the incommunicable are simpleness (or unmixt edness) infiniteness, eternitie, omnipotency, unchangeableness, immeasurableness, &c. no creature hath these. *Mat. 5. 48. So that Elohim, Jehovah, and Father are all one, and so we shall finde in other Scriptures.*

3. The properties communicable, are, being, life, goodness, power, wisdom, justice, holiness, truth, mercy, &c. These he communicateth to his creatures, yet they are but in a measure in them as qualities, but in God essential, in the creatures weak and imperfect, but in him each of them is infinite in all perfection, and by these things in the creatures which we see and perceive, the invisible things of God are understood; Some call these, names and properties, titles and attributes. *These names, titles, and properties, do expound the preme of the decalogue, and the first commandment, and the Proeme of the Lords prayer, and the first petition.*

4. These Scriptures affirme that there is one God, and but one, for there can be but one infinite and eternall being, Creatour and Governour.

5. The distinct persons in the God-head, are from these Scriptures to be learned, the Father, the WORD, and the holy Spirit. Other Scriptures do further direct us how they are distinguished by their order, properties, an works.

1. By their order, the Father is the first person of himselfe, the Son is the second person, only of the Father, he holy.

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Joh 1. 14.

Joh. 15. 26.

holy Ghost is the third person from them both.

2. By their properties, the Father from all eternity begetteth the Person of the Son, the Son from all eternity is begotten of the Father, the holy Spirit from all eternity proceedeth from them both; These are incommunicable properties in the Persons, the Fathers relative property is to beget, and not to be begotten, and therefore he is the first person in order; so, for our better conceiving, we may say, a Person in the God-head is a subsistence or a being, considered in his relative property.

(A) 3. By their works, to the Father is ascribed creation, election, predestination, and adoption; to the Son redemption, to the holy Ghost sanctification. Again, the beginning of every action is given to the Father, the dispensation to the Son, the perfection and consummation to the holy Ghost, these in some respects may be said to be communicable properties in the persons.

*The reverend
Mr. Richard
son, Mr. Yates,
and Mr. Ant
ony Wotton,
&c.*

Also it must be considered that every title, attribute, or property, that in generall is spoken of the Deity, is spoken of, and attributed to each person; as the Father is *Jehovah*, so is the Son, so is the holy Ghost, *Joh. 12. 41. Act. 28. 25.* conferred with *Esa. 6. 3. to 10.*

The Father, the Son, the holy Spirit be *one*, co-essentiall and co-eternall, infinite and unchangable, &c. And so in the attributes, just, holy, good, mercifull, &c. each person is so infinitely and unchangably, &c.

Also in respect of the Creatures, the attributes are communicable to each Person, as the Son is called Father, *Esa. 9.* So it may be said of the holy Spirit who begetteth and reneweth us by the word of truth, the Father is our teacher, and so the Son, and so the holy Spirit, the Father sanctifieth, the son sanctifieth, the holy spirit sanctifieth.

Therefore it is very usefull to observe two things in the persons, their co-operation, and distinct manner of working, the one is necessary in regard of this, that they have the same essence, and therefore cannot but co-worke in every thing; the other is, likewise, as necessary, because each person hath his

his distinct manner of subsisting. All operation flowes from their essence, co-operation from their unity in it, and distinct manner, from the distinct manner of their subsisting. One essence, one operation: and Three being One, must needs worke inseparably, and one being Three must needs worke in a distinct manner.

6 It is the thrice holy Jehovah, the Father, the Son, and their Spirit, all Three one infinite nature, that hath created the heavens, and the Earth and Seas, and all things in them, whether visible or invisible, in a sweet dependency of order. And He the Eternall Being, gave them all their being with the perfection of qualities that (B) was fit for each creature in its order and kinde.

Through faith we understand that the worlds were builded by the word of God, that the things which are seen, are not made of things which had appearance, Ebr. 11.

7 It is the same everlasting God, that in his providence from the beginning to the ending, doth in a most holy, just, wise, and mercifull order, preserve and govern all things with all their circumstances in the heavens, earth, seas. (C) Therefore called an everlasting King. But this King and (D) Kingdome is more specially to be understood of the son of God, as Mediatour, to whom the Father hath committed all authority and power. *Ue infra,*

8. The true God being thus glorious, and a spirit infinite, is therefore impossible to be perceived by our senses, or comprehended in the short span of our understanding; for hee is like to nothing in heaven earth or seas, neither can all the wisest men of the world, make any thing like to him: but if any think so to do, they dote, and are foolish, and vain, (as *Isai 40.* and many more Chapters do speake) and their images are no Gods (E) nor resemblances of him, but works of errours and lyes. They can do neither good nor evill, those that make them are like unto them, and so are all that put their trust in them. And all that worship God by them are (F) haters of the eternall God, and are hated and accursed of him.

9 Here it is shewed that Gods worship is cheifly spiritual, (G) and all outward worship, otherwise then hee hath appointed, is hatefull and abominable and uncomfortable; as here.

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here and in other scriptures, ceremonies, and superstitious, vanities and makers of images, are reprov'd as brutish senselesse and hopelesse.

10 God being One, and none other beside him the supream Governour, whose is the Kingdome and power over all things, he is only to be feared, loved, trusted in, prayed unto and obeyed; therefore he hath given us ten commandements, with this entrance, That he is Iehovah our (H) *Elohim*, the Eternall, the Mighty God, our creator and Redeemer, and he hath taught us to pray to him, who is the everlasting father, from whom all helpe comfort and defence cometh, and is to be pray'd and glorified in all his workes of goodnesse, mercy, wisdom, justice &c.

11 God being a most simple, spiritual, eternall and infinite Nature: It followeth that he seeth at one instant, and together, past, present, and to come, all things in heaven, earth and seas. There is nothing so invisible to our eyes in any place, or so spirituall to our understanding, but he seeth every particular. Nothing is so secret as the imaginations of our thoughts, yet God seeth them. Many uses hence, an understanding and beleeving heart will make for spirituall obedience, and carefull watchfullnesse over his whole man. *Psal.* 139. all of it, and 119 168. *Iob* 31. 4. *1 Chron.* 28. 9. Men not understanding or not beleeving, say in heart, *there is no God*; or like the wicked in *Iob*, chap. 22, and *Psal.* 94. Who say, *Iehovah shall not see, the God of Iacob will not regard*. But God doth both, as the Psalmé is notable. Secondly, Hence a world of outward Christians, do shew themselves but Atheists. Yea thirdly, The godly, not seriously and constantly considering this, fail much in their sincerity for holy and just obedience.

12. Another singular use is for afflictions, When wee have any cause of fear, wee may be preserved, that this passion do not too much assaile us; by meditating often, wee may be thoroughly acquainted with (I) our God, his titles, properties, and attributes, both incommunicable and communicable: Also of his works of creation, redemption, and Government; in
any

any evill felt or feared, we may quickly turn and seek to god, and so may not fear above measure, as *David* saith, (K) *They that know thy name will trust in thee, Psal. 9. 10.* Again, *When I was afraid, I trusted in thee, Psal. 56. 3.* Remarkable also is this in *Jehosaphat*, *2 Chron. 20. 12.* Also transcendent in those three noble confessors, and Martyrs, *Dan 3. 16. 17. 18.* So in all temptations, yea in death it selfe. These things when they are well grassed, and as nailes fastned in our soules, will prepare us to contentednesse in all adverse things. But let a man be carefull allwaies to keep a conscience void of offence, toward God and toward man, then hee shall not need to fear for any sudden fear; for the Eternall Being will be for his assurance: But an unfaithfull heart of unbelief cannot tell whither to turn him in affliction and distresse, this is manifest in *Kain, Saul, Iscariot* and *Achitophel.*

13. The mighty Elohim, the eternall Being hath created and disposed all things in Christ for the good of his Elect. Therefore the Prophets shew that Gods Jesurun, portion and inheritance should not be as the Idolatrous heathens and such like blind ignorant sots, (L) They must not learn their Abominations, nor to be afraid of any of the signs of the heavens, the constellations, eclipses, or strangenesse of any of the fiery, ayery, watery, or earthly Meteors: God hath ever used them (as all are his servants) for the good of his church and the world, and for the destruction of the wicked, as in the Flood, *Sodom*, *Egypt*, &c. so it is sayd, the Heavens fought, and the Stars in their course fought against (M) *Sisera*, *Jud. 5.* The stars by their influence in their Constellations raised stormes, winde, raine, hail, inundations, &c. Compare with this *Job 38. 22. 23.* and *Jos. 10. 11.* also *Exod. 5.* and the troubles of *Pharaohs* pursute, of *Israel* in the Red sea, *Exod. 14. 24. 25.* *Psal. 77. 16. 17. 18. 19.* meditate on *Psal. 18.* and *28. 3.* &c. and *Psal. 104.* and *148.* and *1 Sam. 7. 10.* and *12. 17.* and *14. 15.* and much of *Jobs* booke.

AN NOT A T I O N S upon Chapter 1.

- (A.) In Q.3.N.5. The same order of the persons in existence, is the same in operation, both in the creation, and in the new creation or regeneration. For the Spirit of Elohim, first of the Father, and Secondly of the son, moved, hovered, or as one may say, sate (a Metaphor from birds that sit on their eggs,) on the face of the waters, to hatch or bring forth out of that created Chaos, all the visible and sensible creatures, as it followes in the sixth dayes work.

As for the other, the Love of the Father, draws on the sons redemption, and their Spirit works it up by sanctification, &c. This is an irrefragable bond of working, which the creature cannot frustrate; and Jehovah changeth not, *Eph. 1. 2. to 16. 1 Cor. 8. 6. 2 Cor. 4. 4. 2 Cor. 13. 13. Job. 5. 19. and 14. 26. and 15. 26. and 16. 7.*

- (B.) In N. 6. [That was fit for each creature] though the creatures do now groan under corruption, yet it is a miracle of beauty that things are placed to be so excellently subservient to each other. The baser and inferiour serve the next above them, the livelesse serve the Vegetives, the Vegetive the sensitive, the sensitive the Rationall, the Rationall are to serve the eternall Lord God;

- (C.) In N. 7. [Therefore] who is he that sayth that any thing falleth out which Jehovah commanded not? From the mouth of the highest proceedeth not the evill and the good? *Lam. 3. 27. 38.* Broughton reads it, *Are not two sparrows sold for a farthing, and one of them shall not fall on the Ground without the Father? Matth. 10. Is there evill in the City, and the Lord hath not done it, Amos 3. 6.* Let us be humbled for our Atheisme, that looke so much to second causes, (God alters times and seasons, and over-rules his means, as in the plague in 1636. it being most in winterly season.)

And as for fretting and tormenting our selves about events, every event is an Oracle of God, then no disputing: Yea, be the instruments what can be, it is just, wise, or a mercifull event, and all to his glory. Why doth living man, murmur? a man for the punishment of his sin, *Lam. 3.* Therefore David was in a sweet temper when he sayd, *I opened not my mouth, because thou didst it, Psal. 39. 2 Sam. 16. 10.* So then what ever be the second causes, yet the most high God ruleth all in all things in Heaven, earth, sea, and in all deep places, *Psal. 135.* His providence reacheth as far as his creation. We say it raines, it snowes, it freezeth, it misteth, it thundereth, it bloweth, and that the stormy windes do raise the waves &c. We may so speak impersonally, for the holy scripture alloweth the Phrase: But yet wee must looke, and our children must be taught to looke to Jehovah the Eternall Being. He sayth to the
snow

and Trinity of Persons.

II

ſnow be thou upon the Earth, and likewise to the ſmall raine and the great raine of his ſtrength; he thundereth, he raiſeth the ſtormy winde &c. *Job* 17. 38, and *Pſal.* 104. and 109. Theſe things ſhould be in us from our infancy, that our Faith, Fear, Love, Joy, Hope, Patience, ſhould abound towards him, who doth all things by his wiſe Counſells, and for the good of his choſen.

In N 7. [Kingdome] Although the Kingdome of God be much ſpoken of in the holy ſcriptures, yet it hath a more retyred and ſpeciall ſence, then is commonly thought upon, this Kingdome is that mediatoriall Kingdome of Chriſt, and therefore all power in Heaven and Earth was not firſt given to him in *Matth.* 28. 18. For God hath governed the world by his ſon ever ſince Adam loſt the government by his fall, *Gen.* 3. 15. And therefore it is ſayd, Jehovah from Jehovah rained fire and brimſtone upon *Sodom* and *Gomorrah*, *Gen.* 19. 24.

In N. 8. [Nor reſemblances] We ought to be very carefull in prayer, &c. That we faſhion not God in our conceptions to any ſhape. We ought not to thinke of the God-head like ſortly hearthens, or ſuperſtitious Papiſts, *Aſſ.* 17. *Eſa.* 40. *Rom.* 1. Therefore let us helpe our children from the breſts with true knowledge.

In N. 8. [Haters] For God ſaith, *I will viſit the iniquity of Fathers upon the third and fourth Generation of them that Hate mee*, as in *Exod.* chap. 20.

In N. 9. [And all outward worſhip] Selfe-will worſhippers are bruiſh wights, they worſhip they know not what, for all their babling and prating, *Aſſ.* 17. *Job.* 4. 22. *Jeroboam* and his Preiſts thought and taught that they worſhiped the true God in his calves, but God hath told us that hee worſhiped Devils. A Papiſt thinks hee worſhips Chriſt, when hee kneeles before a golden, ſilvery, wooden, ſtony, or painted Crucifix. But the ſpirit ſaith, *It is the worſhip of Devils*, *2 Chron.* 11. 25. *Apoc.* 9. 20.

In N. 10. [Our Elohim] Meditate ever more of Gods Attributes and properties, as a helpe in Prayer, and as a meanes to preſerve faith and obedience, and to prop us againſt all temptations to ſin, and when through Weakneſſe overtaken by ſin, meditate on the ſame. This will be a meanes to make us that we ſhall not conceale or hide our ſins: For by concealing we diſgrace Gods Attributes and properties, but by confeſſion we give Glory to Jehovah, the God of *Israel*, that he ſees us, knows us, that he is juſt, if he judge and condemn us, that he is holy and cannot abide iniquity, that he is mighty, and able to plague, ſave, and deliver. And this is a gracious way to make entrance to the Attributes of Mercy, Grace, Patience, loving kindneſſe, Conſolation, &c. &c. When men will conceale and hide their ſins, they labour to make themſelves no better then Atheiſts. *Ezek.* 9. 10 *Pſal.* 86. 14. and 94 7.

Fiſt, The Apoſtle ſaith thus of Gods Attributes of ſtrength: Do we provoke the Lord to anger, are we ſtronger then he? *1 Cor.* 10. *Jeremiah*

Of the Vnty of the God-head

- exhorteth not to glory in the wisdom, strength and riches of this world which come to naught, but in the wisdom, strength and riches that may be found in the true knowledge of God, *Jer. 9. 23. 24. Job. 22. 25. Apoc. 3. 18.* and make the comfortable expression of an incommunicable Attribute, in *Mal. 3. 16.* There is both terror and comfort in this Attribute, the living God, it is a fearfull thing to fall into the hands of the living God, then it is a living wrath unto hypocrites, that shall last to all eternity, and observe how this is pressed by the Apostle to the revolting Hebrewes despising the blood of the covenant, and cleaving to the false Doctrine of the traditions of their Fathers, *Ebr. 10. 1. Per. 1. 18.* *Moses* pressed this upon the deceitfull hearts that were in *Israel* in his dayes: But to the godly this title of living God is as comfortable, for he is their living joy, living consolation, living peace, living glory with God after this life; and therefore while we live here let us meditate as *David* did, *Jehovah* liveth, and blessed be my Rock, *Psal. 18. 46.* This was his comfort in all the stormes, floods and windes, that assaulted him in diverse tryalls, as this Psalme and others shew, he built on the Rock. This Psalme is expounded of the Son of God, who ruleth all, *Rom. 15. 9.* And he saith to his Disciples, *Job. 14.* Because I live, yee shall live also, lively stones built on him the living Rock, this he said to them and to us, because of the tryalls he foresaw would affront them. It is well for us that *Jehovah* liveth; Also observe how *Moses* dealeth in pressing his exhortations, *Deut. 7. 9.* Again, he is wise in heart, and mighty in strength, who ever hardened himselfe against him and prospered? *Job. 9. 4. 3.* When a man addresseth himselfe to prayer, it is a ground of faith, to begin with some Attribute, and with all to remember some promise as is suitable to our petition, this is an high poynt of Christian wisdom and piety, the Saints have used so to doe, *Dan. 9. 2. 3. 4. Rom. 15. 5. Heb. 1. 8.* A man that hath not some knowledge of God in his attributes, and faith concerning them cannot pray with that profit to his inner man, as else he might do. What man can pray as he ought to doe, if he beleeve not Gods omnipotency, omnipresence, and omniscieny, and so of the other attributes, above noted. Oh what shall we say, we are not able to order our speech concerning the attributes and works of God, by reason of our darknesse, *Job. 37. 19.*

- (I) N. 12. [Our God his titles &c.] Observe the sweet influences that some glorious stars have yeilded (which have risen in the horizon of a Church) from the consideration of Gods attributes, the (RR) Mr. Dod on *Exo. 34. D. Preston* and others; oh we of little faith; God will let all his attributes on work for us, his attributes are of unspeakable consolation to an holy soule; so on the contrary they are of thundering terror to the Vessells of wrath and dishonor, *Psal. 147. 5. 6.* That worthy man, (though a private man) Mr. *Henry Church* is worthy of joyfull memorial for his *Miscellanea philo theologica* speaking of the Attributes of God.

- (K) N. 13. [they that know]. The holding of God by faith is better then our holding of him by reason. God is able to doe, and doth exceeding.

ding abundantly above all that we can aske or thinke. Gods name is as his nature is, secret, and not to be sought: this may wonderfully strengthen faith, for if God were not above, and greater then our apprehensions, he could not helpe us infinitely *Eph. 3. 29.* and faith maketh a man to set too his seal, that God is true; faith giveth God the honour of all his properties and attributes. *Assur shall not save us, we wil not ride upon horses, neither will we say any more to the works of our hands, ye are our gods, for in thee the fatherlesse finde mercy, Hos. 14.* Again it is said, My defence is in God who saveth the upright in heart, *Psal. 7. and 112. 6, 7, 8. Prov. 3. 26.*

In N. 13. [They must not] The mysticall Babylonians called the year 88. the climactericall year of the world, and trusting to their vaine superstitions, took the opportunity of that fatall yeare, as they supposed, utterly to overthrow the Church of God in England and the State there, which before they could not do. The Angell of the pit, the false Prophet, and all his deceived worshippers, layd up all their hopes upon this yeares destiny. But for *Israels* and *Jesuss* sake, (as against old *Babylon*) God frustrated the tokens of the lyars, and made the Diviners mad, and turned the wise men backward, and made their knowledge foolish: For they, as *Balaam* and *Hannan* could not prevail with their enchantments and soceries, & counsells, neither could their Astrologers, the Star gazers, the Monthly Prognosticators, stand up & save them from the miseries that came on themselves. Foolish Idolaters mistake their Calculations, and do not consider, that the Eternal our holy one, the creator of *Israel*, our King, hath made the Earth, & created man upon it, and that his hand hath stretched out the Heavens, and that he commandeth all their Hoasts for the service of his Redeemed. It is hee that commandeth deliverances for *Jacob* *Isa. 44 45 47 Psal. 44. Vi.* The thankfull remembrances of Gods mercies by the R.D. Carlton. pag. 130.

In N. 13. [Sifera] So again consider for the year 88. for by allusion, the story of *Sifera* is Cited in *Apoc. 16.* to shew like events against *Abaddons* kingdom. And while we make Christ our Judge, our Statute maker, and our King, Hee will be Lord Admirall of our Seas, that the Enemy shall not come with their ships against us, they shall not strengthen their Mast, nor spread their sailes, &c. He will save us, *Esa. 33. Deut. 33. 29.* And see how he will make the creatures buisle for us in our distresse, *Psal. 18. 6, 7. &c. Psal. 77. 14. 1 15. 16. and 114. 1 Sam. 2. 10.* God hath no portion in the world or any inheritance but his Church, to which he will be a sun and sheild, every man will plead for and defend his inheritance, much more wil our Redeemer do it for his inheritance his Church and people.

Beloved Reader. it is sayd, *This is life eternall that they know thee to be the only very God, and whom thou hast sent Jesus Christ.* *Joh. 17. 3.* This first Chapter, in some measure, hath spoken concerning the knowledge of God: Now all the rest of his booke doth endeavour to declare the knowledge of the sending of *Jesus Christ*, and this knowledge should not be a thing indifferent with us, because the excellency of this knowledge tendeth to the enjoyment of life everlasting. *2 Tim. 3. 15 16.* CHAP.

Hath divers Questions and Answers, with Annotations from *Gen. 3. 15.* to the Flood of *Noah*. In which space of time, the Doctrine of Redemption by the promised seed of the woman is Explained.

Ans. Gen. 3, 15. I will put Enmity between[AA]thee and the woman, and between thy seed and her seed. H E E shall breake thy head, and thou shalt break his heel.

Ans That the Son of God who was before the beginning, and with the Father in the beginning, is here first promised to be manifested a second *Adam*, to dissolve the works of the Devil for mans Redemption.

Ans. In this Text the Person & office of Christ is taught, his person, that he is as all other men (sin only excepted) the seed of the (a) woman That is the Son of God is made man, and as it is here prophesied, so it is also historyed, from what persons concerning the Flesh he came, and how the Son of God took mans nature, in *Luke* 3. 23. he was (as men supposed) the son of *Joseph*, but properly the son of the blessed and beloved * *Virgin Mary*, of † *Eli*, of *Matthae*, of *Levi*, of *Melchi*, of *Janna*, of *Joseph* of *Mattathas*, of *Amos*, of *Naum*, of

of *Elli* of *Nagge*, of *Maath*, of *Mattathias*, of *Simei*, of *Joseph* **Mary* the blessed Virgin, the Mother of our Lord, is in name left out of *Luc. 3.* but in matter certained, for the term son, through all these hath relation to our Lord *Jesus*. The spirit's intent is to shew, not *Josephs*, but *Christ's* natural line.

Eli is not *Josephs* Father, for *Matthew* saith, *Iacob* begat *Joseph*, but thus it is, a married man hath two Fathers, his own proper Father, and the Father of his wife, as *David* had *Jesse* and *Saul*.

Of *Salathiel*, of *Neri*, of *Melchi*, of *Addi*, of *Cosom*, of *Elmodam*, of *Er*, of *Jose*, of *Eliezer*, of *Forim*, of *Mattbat* of *Levi*, of *Symeon*, of *Judab*, of *Joseph*, of *Jonan*, of *Eliakim*, of *Melea*, of *Mainan* of *Mattatha*, of *Nathan*, of *DeAVID*.

Of *Jessai*, of *Obed*, of *Boaz*, of *Salomon*, of *Naasson*, of *Aminadab*, of *Aram*, of *Esrom*, of *Pharez*, of *Judab*, of *Jacob*, of *Isaac*, of *Abraham*.

Of *Thara*, of *Nabor*, of *Sarnuch*, of *Regu*, of *Phaleg*, of *Eber*, of *Salah*, of *Cainan*, of *Arphaxad*, of *SHEM*.

Of *Noah*, of *Lamech*, of *Methuselah*, of *Enoch*, of *Jared*, of *Malaleel*, of *Cainan*, of *Enos*, of *Seth*, of *Adam*, (d) of *GOD*.

Quest. What understand you by his Office?

Ans. The first *Adam* not keeping for one day the government committed to him, the Son eternall would take mans nature that he might (e) governe, he was made (f) Heir of all, far above all principality and power, might, and Dominion, and every name that is named, not in this world only, but also in that to come. And all things in Heaven and Earth and Seas were subjected to him the second *Adam*, as indeed all things were created by *HIM* and *FOR HIM*. And he is before all things, and by him all things consist. And in him all the elect, both them which are in Heaven, and them which are in Earth, are reconciled, and gathered as under one head. He was consecrated by God the Father from the day of (g) mans fall to be Mediator, and head over all things to the Church, which office he did execute, as he is a Prophet, Preist

*Kings, Preists,
Prophets, &c.
borne, &c.

Preist, and King, in the time of the Old Testament in his Types both * persons and things. And when the fullnesse of time was come for the making of the New Testament, he himselfe tooke unto him our Nature to do the Will of the Father.

Quest 5. What are the benefits that come to us from the person and office of Christ?

Ans^w. They are unsearchable, but I will name some principall.

1. Satan (h) brought man to offence, and so out of the favour of God, and to shame of face, and to the fear of Bondage; (i) Christ the second *Adam* procured Reconciliation, Justification, and (k) Adoption.

2. Satan brought mans soule to darknesse, sinfullnesse, or to death in sin; (l) Christ the second *Adam* gives it knowledge, righteousness, and (m) the life of holinesse.

3. Satan brought mans body to miseries, death and corruption; (n) Christ the second *Adam* sustaineth it in this its pilgrimage, and perfectly restoreth it to life and incorruption in the Resurrection.

4. Satan caused the first *Adam* to be expelled from the Tree of life, and the Paradise terrestiall, and brought all this world (o) under curse, and so subject to vanity, and (p) corruption: Christ the second *Adam* restoreth to the faithfull a comfortable, and sanctified use and service of the (r) creatures, and will make a new world for his and their glory to dwell still with God, and to feed upon the Tree of life in the Paradise celestiall, and command Satan with his seed into eternall flames.

† Read *Psal.* 34. and 91, *Ebr* 1. *Col.* 1. 16. 2. him adopted, the attendance of the † holy Angells.

Rom 6. 17.

Esa. 37. 36. Abrams, Lots, and Jacobs stories, and Daniells booke *Ebr.* 13. 2.

Quest

Quest. What other observations out of this Text?

Ans. I. God hath decreed what shall be the estate of the corrupted masse * of man-kinde; That some shall be the seed of Satan, (t) and the children of perdition, and that some shall be elected, predestinated, and adopted Sons of God, by Faith in Christ, (u) and heirs of salvation.

Hath not the Potter power over the clay to make of the same lump, one Vessell to honor, and

another to dishonor, who art thou, O man that disputest, Rom. 9. For the manifestation of Justice and mercy, there are elect and reject in all ages.

II. God out of his free love and mercy made this promise to our first Parents, of giving his only begotten Son, when they neither desired it, much lesse deserved it, nay this mystery of his will, and this way of salvation could not (y) euter into their heart, till God in whole eternall councill and decree it was hid, did reveale it. And this is the State of all mankind, from the first *Adam* till the Spirit of Christ, by cherishing the waters of the LAW, beget in us, to a new light and life, even a new creation, 2 *Cor.* 4. 6.

III. The Son of God being promised, that he should destroy in mans nature as a second *Adam*, the (a) works of the Divill, the holy Spirit taught the Saints in all ages, that they should not allow or practise the dead works of darkness, or of the corrupt (b) nature of the old *Adam*, but labour for a new life by faith and regeneration in the second *Adam*, in whom we are (c) compleat. And hitherto pertaine many of the Lords † gracious promises, and all the commandements, exhortations, motives, examples, prayers, vowes, covenant: to be heavenly, † to love the Lord and the word of his truth, to walk before him in godly feare in all well pleasing, and so all the Saints ever did: as *Adam*, *Habel*, *He-noch*, *Noe*, &c. also hitherto pertaine the * debortations, threatnings, curses, and examples of sin, and punishment in walking contrary.

Read Ezek 16. & 36 Jer. 31. & 32. & 33. Esai. 42. 1. to 17. &c.

† Read Deut. 30. 6. Jer. 32. 38. 39.

** Reduce al debortations, as love not the world, nor the things of the world, 1. Joh. 2. set not your affections on the Earth, Col. 11. & 12.*

3. and on the contrary, reduce the exhortations: as seek the things above, *Eccl.* 11. & 12.

D

III. From

How Redemption was taught from Gen. 3. 15.

IV. From this first preaching of the Gospell, we must attentively minde this, that *Jehovah* who was, who is, who will be still the same, (d) doth rule all ages to one. Iom of saluation in Christ. And to this faith he ever calleth his elect (e) by his word and Spirit, from the communion of Devils and the wicked world, to have communion with him and his Son *Iesus Christ*, our Lord by way of Ordinances. The reason that God hateth the wicked, is, God teaching this continually from the beginning, yet the wicked rebell and joyne with *Satan*; 2 Cor. 4. 4.

Read Psal 44.

& 79. 1. Thes.

3. 2. Col. 1.

24. &c. for his

S. observation.

V. * In all ages for teaching, beleiving, and professing this glorious Doctrine of Christ (f) great disputations, contentions, sorrows, tentations, persecutions, in body, goods, name, and life, come unto *Michael*, Christ *Iesus* and his (g) Angells, by *Satan* and his Angells: yet Christ went through all conquering: and so faith in him and in his word doth make us conquerors. Many sweet promises belong to this head.

VI. The duty of all Christian beleivers, is to be unfained in brotherly love, (h) holding one another with a dear pure heart servently, and to resist the Divill and his members, (i) and to have no fellowship with the workers, nor with the works of wickednesse. Behold severity through all generations, when the Church walked contrary.

VII. Because this Text of Gen. 3. 15. is a promise of Christ, that he should take humanity, & destroy *Satans* works, therefore in it, implicitey are the petitions of the Saints for all good concerning soule and body; Intercessions as respecting the communion of Saints, deprecations to be delivered and protected from all evill, and holy imprecations against the seed of the Serpent. Also hence issue, the (k) praises and thanksgivings, for receiving good for our selves, or others, both in respect of spirituall blessings, and in that all (l) creatures of each days creation (whether visible or invisible) in Christ, are servants and freinds to the elect. Hence also proceede praises and thanksgivings for (m) deliverance and protection from *Satan*, his seed and works.

Quest. 7. Did God ordaine any publick worship to his name, presently after the fall of our first Parents, and after the promise?

Ans. As God (n) taught our first Parents the Doctrine of faith, so he taught them prayer and sacrificing, and blessed the seventh day and sanctified it, for a day of rest, for study how God rested from Creation in the Redemption by Christ, he being promised to be Heire of all. (o) Sacrifice was used from the day of Adams Apostasie, teaching of life coming by death. Adam taught his Sons, and his Sons Sons, to the eighth successive Childe, and those that offered in faith discerning the blood of the covenant did please God, had peace, and reconciliation with God, and were made heires of the righteousness that is by faith, the Church in Adams family with Gods † Ordinances is called (p) the presence of God. The * Presence of God in holy Ordinances is most glorious and comfortable, to which the faithfull in all ages of the Church resorted with holy feare, exceeding joy, praise, and thanksgiving, *Psal. 42. & 43. & 84. & 100. &c.*

*† The Ordinances were the preaching of the word of faith. 2. Prayer, 3. the Seale of the promise. * Mr. Ainsworth on Gen. 4. 14. 16.*

Quest. 8. Who beleived this report concerning the second Adam, and to whom was the arme of the Lord revealed?

Ans. Adam and his Sons * Habel, Seth, Enos, and the rest of the godly Fathers, and their godly posterity to the Flood.

Quest. 9. Who hated this Doctrine, and persecuted this way of life in Christ.

Ans. Kain was the first that began the † War of the Serpent against the (q) holy seed. And this persecution by men that followed Kains wayes, goes on to the end of the World.

Quest. 10. *Was there any apostasie from this faith and way of salvation afore the Flood?*

Ans. Christ the Light and Life shined in darknesse, but he was not comprehended of the Sons of darknesse: for beside the Doctrine and practise of bodily exercise in *Kain*, there was (r) a great apostasie, and that quickly of the Sons of the open Church, who having a forme of godlinesse, but denying the power thereof, despised the Doctrine of regeneration, greiv'd the holy Spirit, and corrupted the calling on the name of the Eternal: And the cheife occasion of all this was by (s) ungodly marriages, with *Kains* (t) worldly glorious house: from all which issued (u) a confluence of all iniquity, setting Light by Gods long suffering while the Ark was making, committing all ungodly deeds, and uttering hard and bitter speeches against the Heavens. And so it is in all apostasies. † Remember still, that in all apostasies of the Church, the faithfull cannot be visibly glorious.

Quest. 11. *What came to the faithfull that did first cleave to the faith, (which was once delivered to the Saints) and that walked with God?*

Ans. Through (x) faith, they obtained good † report with God, God was not ashamed to be called their God, and their Father, & they his Sons, & he accounted that the world was not worthy of them, and therefore he prepared for them an Heavenly (y) City and Countrey, for they had gracious promises of Gods favour, through his covenant in Christ, the true *Noah*, who doth comfort us concerning our workes, and concerning the sorrowes of our hands, and concerning the earth which God hath cursed. † wherefore they had preferation and deliverance from the severe destruction of the World by Waters. Thus God was a rewarder of them, that by faith did diligently seek him. This doth teach us how precious faith is in the Son of God, that should come into the World.

Quest.

Quest. 12. *What came on the (2) corrupters of the Faith, the despisers and wantons, and feasters, and mockers, and murderers, the seed of the serpent, that walked after their owne lusts?*

Ans. Kaine was cursed (a) and excommunicate, and Christ did execute Judgement, and bruised his posterity, and the Apostates in his fearfull severity in the Flood, washing their bodyes away, and cast their spirits into eternall prison, for their unbeleeving, disobedient striving against the (b) Spirit of Christ in his Prophets, preaching the Gospel: So dangerous it is, when people will not be wise * *and kisse the Sonne.* The next generall judgment of the world, and of wicked and ungodly men shall be by fire. God hates (c) the wicked, unbeleevers and hyppocrites in all ages, like Devills, according to that most constant doctrinall position, 2 *Job. 9. Whosoever breaketh the transgresseth and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, he hath both the Father and the Son.*

* Consider Psal.
2. through the
whole volume,
how Christ
plots, counsells
&c. of the ser-
pents seed.

Quest. 13. *How long was it from the first pronouncing of the curse upon the Earth, to the open manifestation of it by the Flood of waters?*

Ans. It was sixteen hundred fifty and six years.

Some Annotations upon this Second Chapter,
with References to the number of the Que-
stions, and Letters of A, B, C, &c.

(A)

In Answer to the first question in expounding *Gen. 3. 15.* This scripture is the Basis of all the Doctrine of Gods Counsell concerning Redemption by Christ; this scripture declares the decree of Gods eternall counsell and covenant, as it was concluded and agreed on by the holy Trinity for mans Redemption from Satans head-plot, Satans plot and purpose was to spoyle man, and so consequently to have spoyled and undone the whole work of God in the Creation: But this that sets forth an heavy threatening against Satan, and the serpent his instrument, that one from the seed of the woman should break his headplot, and heal that misery which he brought on man, and because that should be done, a new heaven and a new earth should be made to the praise of Gods counsells, which over raught the plot and project of Satan. So this scripture contains in it, a threatening to the serpent and his seed, and a promise to Eve & to all her beleeving seed of Christ. Beloved Reader, concerning this Text and the threatening in it to the terror of the serpent and his seed, be pleased to read Mr. *Pynchons* booke of the meritorious price of mans redempcion, printed 1655. there you will have plentifull satisfaction; but for this little worke I purpose chiefly to enlarge my selfe, notasit is a threatning, but as it is a promise concerning Christ.

The refore I will further observe from *Gen. 3. 15.*

I. That in this Text, The eternall Gospell hid in God, before the foundation of the world, was now in Paradise manifested, even the hid wisdom.

II. To this first and precious promise, the Apostle hath respect, when he saith, *He was made an Apostle of the faith and truth, that is for the hope of eternall life, which God that cannot lye, promised before the times of the world, but made his word of promise manifest in due time by the sending of Iesus Christ,* Tit. 1. 1, 2, 3. 2 Tim. 1. 9. 2. Pet. 1. 4.

The times of the world are counted by the birth of the first ten Fathers to the flood, Thence by ten holy Fathers to the promise to *Abraham*. Thence to the coming from *Egypt*. Thence to the building of the Temple. Thence to the burning of it by *Babels* King. Thence to the end of the captivity in *Babel*. Thence by severny sevens of yeares to the death of Christ, or to the glorious redemption of man, by the death of our Lord Iesus Christ.

III. This comprehendeth the Faith of Gods elect, which was once delivered, that is, first and once for all, delivered to the Saints, and never after to be changed. All other promises of Christ, are but commemorations and expostions of this. The Doctrine of Faith can be but one, because there is but one God, and one Mediator, *Eph. 4.* Note this phrase againe *adve. abstracted* but still expounded. This is *Genus generalissimum*. And for this faith, the Saints of all ages have contended to keep and uphold it against the serpent and his seed, as all the Epistle of *Iudas Thaddaeus* is upon this argument. All sins and punishments come on the world for despising this faith, and comforts for embracing, *2 Thes. 1. 8.*

IV. From this first preaching of Christ till the mystery of God, which he hath spoken by his holy Prophets and Apostles be finished, wee must mind this constantly, that Gods purpose was not to bring man fallen, to life by the remains of any naturall abilities; there was a Bar that wee should not think of any hope in that, *Gen. 3. ult.* But by a new and living way in the second *Adam*. This is a Covenant of Grace, not to him that worketh, but to him that beleeveth and receiveth the Son of God as Mediator, him hath God exalted (in holy doctrine from the beginning) with his right hand to be a Prince and a Saviour, for to give change of mind and forgiveness of sins to all the Israel of God, *Acts 3. 21. & 5. 31.* Now this new way is very foolishnesse to us naturally, therefore wee dream of great excellencies in our corrupt, dead, stinking graves: But we must hear the voice of the Son of God in his owne ordinances, *Iohn 5.* and he must say to us, live, afore we can have the first Resurrection, as we cannot have the second without his powerfull voice, *Ioh. 5. 1/4. 2. 1, 2, 3, 4, 5, 6.*

V. If the first *Adam* or any of him could helpe themselves, what need the Son of God to be promised from the beginning, to be a second *Adam*, and to appear to destroy the works of the Devill? *1 Job. 1.* and 3. he only knew how, and was only able to mannage the whole office of mediation, and to performe all righteousness, according to covenant in his own person, without pressing, and by his glorious Ordinances effectually to call, and unquestionably to justify, and to prepare for glory all them of his mysticall body which the Father gave him. Neither *Adam* nor any of his posterity had such abilities, and for any thing they could do, they should have borne their own iniquities, which was such a yoke, that neither Patriarch nor Apostle were able to bear; change of mind and forgiveness of sins was ever preached to be by the second *Adam*, *Luke 24. 47.* Be it knowne therefore to all men (saith this first promise) that through this blessed seed, the son of God made man is preached to us the forgiveness of sins, and by him all that beleeye are justified (that is, made free) from the guilt of sin and punishment, from which we could not be justified or made free by the Law of *Moses*, *Acts 13.* The world was 3960 yeares from the Apostasie of the first *Adam*, to the

How Redemption was taught from Gen. 3. 15.

the Redemption by the second *Adam*, and who in all that time saved himselfe from death, Death reigned over all, old and young; it is the second *Adam* that conquered death, the reward of originall sin, and hee rose againe for the justification or freedome of all Gods Children from sin and feare of death. Oh that selfe conceited and proud iniquity would once stop its mouth; for every mouth shall be stopped, and all the world shall be subject to the judgement of God, *Acts 13. and 15. Rom. 4. ult.* What the Law of works could not do, the election hath obtained, *Rom. 11.*

VI. Mark that from this first and maine free promise, God hath conveyed all comforts, of wisdom, justification, (or Freedome) Sanctification and Redemption, on fallen man, and no way else can or ought to be sought after: It could never have entred into the heart of man to thinke of this way, if God of his rich Grace had not first declared this rich mystery of his will in a free promise; how could our first fallen Parents have thought of a Redeemer, much lesse of the means of obtaining such a Redeemer at the hands of God. This mystery was ordained in Gods eternal Council and providence, before the foundation of the world was laid, to be revealed upon *Adams* fall, his ways are unsearchable, his wisdom, mercy, power, and love is past finding out, and doubtlesse our first parents and all their faithfull posterity, could but with admiration, say the Epitaph not seen, nor ear heard, neither hath entred into the heart of man the things that God hath prepared for them that love him 1 *Cor. 2.* Of him and through him, and to him are all things. To him be glory for ever Amen, *Esa. 43. 25. Esa. 48. 9, 10, 11. Rom. 11. Jer. 31. 33. Jer. 32. 39. Ezek. 36. 25. 26.*

VII. Christ was promised a Redeemer, not only from the guilt and punishment of sin, but to make us in himselfe Sons of God; even new creatures.

VIII. All outward comforts come by promise in Christ; severall godly persons of late years have done well in composing Treatises of the promise.

IX. It is to admiration, That Jehovah the eternall God, should seeke to enter into a covenant of Grace with fallen man, with the slaves of the Devill, with enemies, and with children of wrath, that he should enter into a free promise and Covenant with us to be our God, and to make us to be his people. See his kindnesse to the polluted infant in *Ezek. 16.*

X. All things are made subject to Christ, as the heir of all from the first day of *Adams* fall, but Satan doth labour with all sedulity to withdraw mans Blind heart from the understanding of this doctrine, and doth labour to suggest fond imaginations of idolatry, superstition, bodily exercises and Fables &c. to corrupt it, and by persecution to hinder it; yea to abolish it: This is a Doctrine of Faith which no naturall man can attain

ain untill his mind and divine illumination be regenerate and made capable to comprehend this hid mystery of God in Christ.

All precepts, promises and threatnings, are ordained to bring fallen man to obey the Son of God as mediator. All the victory, administrations of Christs Kingdome by the word, seals, censures, &c. are for this purpose till the mediatorian Kingdome be redelivered, 1 Cor. 15. But all things are chiefly intended for the Elect, 1 Cor. 14. 32.

11. The second note on Gen. 12. 13. may be of use here.

12. Thus from the first preaching of the Gospell, we must observe why Christ is called Alpha and Omega, the first and the last, not only in causes and effects, but also of all divine Revelation in the blessed scriptures, all runs on him. All the Promises, Threatnings, Commandements, Examples, Chastisements, &c. all drive us to Christ, he also is Alpha and Omega in all the praises of the Church, he is also the maine matter and marke of the holy Bible, All things were created by him and for him, and he is before all things, and by him all things consist, and hee is the head of the body, the Church, Col. 1. 18.

In 3. 2. [The seed of the woman] Hence Children should be first taught to read Gen. 3. with Luke 3. and Luke 4. together for two principall ends, first, To know, how Jesus our Lord is of the blessed Virgin Mary of Eli, and of Adam and Eve naturally, and in this respect the Genealogie of men in Luke 3. are the glory of mankind, being all Fathers to the Son of God after the flesh.

2. The better to compare the sorrowfull combate of Adam, being killed on his first day, from the life of the soule to death in sin, with the glorious combate and victory of our Lord the second Adam, driving Satan to flight, and the reason why the Son of God should take hold of mans nature, is purposely handled by the Apostle, in Ebr. 2. Ebr. 3. Ebr. 4. Ebr. 5. Great is the mystery of Godlinesse, God manifested in the flesh, It is most glorious to consider it, and how it hath been diligently taught in every age from Gen. 3. 15. and for the better knowing of this mystery, the Law of Moses was made, the Tabernacle, and the frame of the world, and well might David and Solomon say with admiration, That God would dwell with man on earth, also in his apparitions to the Saints before the Flood, and to the Patriarchs and Prophets, he spake with us, (marke this corporation speech in Hos. 12. 4.) At Bethel, and dwelt among us, in his Tabernacle and Ordinances, then in the Temple, till the captivity, then in the second Temple, and then at last he became very man, making our flesh his Tabernacle, and dwelt among us, Job. 1. 14. Cor. 6. but his speciall residence in us is in our hearts by Faith, These things made singing affections in the Saints of old, Ps. 40. Ps. 100. Ps. 135. Ps. 147. Ps. 149. Ps. 149. 1 Chr. 16. 1 King. 8. 2 Sam. 7. Job. 17. Ex. 15. and any that duely consider this, cannot but sing praises to the God of our Salvation.

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(d)

In Q. 3. [Of Adam in the Genealogie] When the holy spirit bringeth Genealogies from the first man unto Jesus our Lord, it may teach all men that the world was made and had a beginning, so Moses Law taught *Misraim*, that is the Egyptians and others in his time, and *Ezra* the Persians too, before *Arisaile* and such Athean praters, 1 *Chron.* 1. 1. see Bro. in Manuscript.

(c)

In Q. 4. and Answ. [He might govern] *Genesis* sheweth how that by the word of Jehovah the Heavens were made, all the settled Army of them by the spirit of his mouth, and when man fell, the word telleth, That for the destroying of the workes of the Serpent, hee would be made flesh, and have a Tabernacle in our nature, and so to be a second *Adam* to govern all things. In which point the Patriarks faith is evidenced by the charge of *Joseph* to carry his bones with theirs unto the Land of *Canaan*, where our Lords Resurrection should be a testimony of a new world, see Bro. in Appo. 1. 108. The government of the world to come (for so the Jewish Doctors did stile the dayes of Messiah) is that medietorean Kingdome which the holy Prophet so magnifieth to endure through all ages and generations, *Pf.* 8. *Pf.* 45. *Pf.* 93. *Pf.* 145. &c. And this Kingdome of Christ the second *Adam* is handled in 1 *Cor.* 15. *Ebr.* 2. *Eph.* 1. 22. from *Pf.* 8. Namely, That the Son eternall should rule as the mediator of his Church, till all things be restored, but then his Kingdome shall be delivered up when the last enemies death & Satan are perfectly subdued and destroyed, Then all the elect which have been called, justified and adopted in Christ by the word of his kingdome & by the work of his spirit, shall be presented unto the father, and all prophesying, and all other new victory, sweet helps of our edification in the body of Christ, shall cease, for then shall be the fullnesse, *Eph.* 4. 11. 12. 13.

(f)

In Q. 4. [Heire of all] *David* with great admiration doth handle this in *Pf.* 8. He the second *Adam* upholds all by the word of his power and this he shewed in *Noah*, when all beasts and Elements obeyed him at the flood, and so at the destruction of *Sodom*, Jehovah from Jehovah rained fire and brimstone, *Gen.* 19. and so in the days of *Josuah*, 10. 11

(g)

In like sort, those noble and excellent descriptions of Christ his person and Office (in the three fold Offices of Prophet, Priest, and King) are wonderfull for all sorts of heavenly and terrible Doctrine, in *Psal.* 2. *Psal.* 45. *Psal.* 110. *Esa.* 9. *Dan.* 7. *Dan.* 9. *Dan.* 10. *Daq.* 12. and that in *Apoc.* 1. may well comprehend the summe of them all, but all of them should first be minded as expounding, *Gen.* 3. 15. *Eph.* 1. 22. 23. *Col.* 1. 14. 15. & the Epistle to the *Ebr.* all of it, He is the blessed & only potentate to the King of Kings and Lord of Lords, 1 *Tim.* 6. *Apoc.* 19. *Joh.* 3. 35. The Father loveth the Son and hath given all things into his hands, wee must reverence the Heir, and beleevingly obey him, for Christ is appointed a Prince and a Saviour, to give change of minde and forgiveness of sins. This was taught from the beginning, that hee should be this horne of Salvation, and of this Doctrine, there have been prophets to declare it ever since the world began, *Luke.* 1. 70. *Act.* 3. 21. In

In Q. 4. [From the day of mans fall] All the time from the time of mans fall to the restoring of all things by the Messiah, is called, *The world to come*, and it is subjected to the Messiah, *Ebr.* 2. 5. but the restitution of all things is first prophesied in *Act.* 3. 21.

In Q. and An. 5. [Satan brought man, n. 1.] Man was ever the object of Satans hatred; and as Christ was man of the seed of the deceived woman, and appointed to combat with Sathan for mans Redemption: so Christ was the object of Satans most deadly hatred: but such was the perfection of his obedience under his greatest enmity, that he spoiled principalities and powers, even in his death on the crosse, *Col.* 2. 15. and this comfort also belongs to all the persecuted Saints, that this great Red Dragon is chained, *Apoc.* 20. and shall shortly be utterly troden under our feet, *Rom.* 16.

(h)

In Q. 5. [Christ the second Adam] Christ destroyeth Satans workes, not only in us, but from without us, and this is an unchangeable truth, in all those that are called according to Gods purpose, *Joh.* 1. 3. 1. Christ is the restorer of all things, in him wee have all things that appertain to life and godlinesse; he is the Corner stone that couples all the building, and there is no other name under Heaven whereby we can be saved, *Act.* 4. None but Christ, as blessed Lambard said, *Him hath God the Father sealed, Joh.* 6. 27. Him hath God exalted with his right hand to be a Prince and a Saviour to give repentance to all the Israel of God, and forgiveness of sins, And this is a sure rule from the beginning, *He that beleeueth on the Son hath everlasting life, and he that beleeueth not the son shall not see life, but the wrath of God abideth on him, Joh.* 3. 36. so then cursed was he that said, *Si & illa, & illa colantur; neque esse noxium, sinter Gentilium aras & Dei Ecclesiam quis transiens, utraque veneretur;* and little better are the Atheistical moderators of our dayes, 1631. 1632. 1633. 1634. 1635. 1636. 1637.

(i)

In Q. 5. [Ad Adoption] And now little Children abide in him (the second Adam) that when he shall appear, we may have boldnesse, and not be ashamed before him at his coming, 1 *Joh.* 3. By him wee have adoption, *Joh.* 1. 12. and his spirit doth enable us to cry *Abba Father*, mark these Scriptures, *Ebr.* 4. 14. 15. 16. *Rom.* 8. 15. *Eph.* 2. 18. *Rom.* 5. 1, 2.

(k)

In Q. 5. N. 11. [Christ the second Adam] Now Sathan the old Serpent, spiritually weaknesse, and the God of this world, doth, by Gods just judgement, make war against us, about super-celestiall things, and wrausth cunningly to hold us still in our most miserable estate of blindness, imprisonment, and bondage: but, by the power of the second Adam, and by the word of his Grace, we are set free, and such as are blinde do receive their sight, and by his grace we are made able to stand, resist, and overcome: his Grace is in us and over us, and the Apostle of the Gentiles salutes them all thus, *The grace of our Lord Jesus Christ be with you all, Amen. Esa.* 42. 6. 7. *Esa.* 49. 9. *Ephes.* 6. 1 *Joh.* 2. *Rom.* 7. *Esa.* 45. 24.

(l)

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(m)

In *Q. 5.* [The life of holinesse] In him was life, and the life was the light of men, *Iob 1. Iob 8. 12* The second *Adam* saith, *I am the light of the world, he that followeth me shall not walke in darkenesse, but shall have the light of life*, his Law restoreth the soule, *Psal. 19 Ps. 23. Ephes. 2. 1. Eph. 4. 24. Col. 3. 10. 1 Cor. 15. 49. Esa. 11 9. 1 Iob. 1. Iob. 2 4. He is the true Shepherd and Bishop of our Soules.*

(n)

In *Q. 5. N. 3.* [Christ the second *Adam*] The appearing of our Saviour *Iesus Christ*, as it was promised, hath brought life and immortality through the Gospel, *2 Tim. 1. Marthas* and our Lords conference was heavenly, the shewes; that she expected life and immortality through him, *Iob. 11 21. and 1 Cor. 15. 1 Theß 4.* And *Iobs* saith for this point is worth of all consideration *Iob 19. Ps. 46. 15. Ps. 17. 15.* Sin reigns to death through the first *Adam*, but grace reigns through Righteousnesse (or freedome) to eternall life through Christ the second *Adam*, *Rom. 5.* The comparisons of the first and second *Adam*, are most sweet, in *Rom. 5. and 1 Cor. 15.*

Secondly, Consider further, how our Lord doth sustaine us in this our pilgrimage, he is said to hold our soules in life, in him wee live, he is our life and the length of our dayes he provides and gives meanes of life, meat to eat, and cloathes to put on, he is our preserver in all places, and at all times, he speaks to diseases to come and to go, and when hee pleaseth to withhold his preservation wee languish and dye, the Godly have the feeling and knowledge of all this, they finde they have their life from *Iesus* as from a common stock, even for the body, he is a second *Adam* to us, that his life might be made manifest in our mortall flesh, *Iob 7. 20. Ps. 30. 2 Cor. 4. 8. Jehovah i. e. Christ* is thy life through *Israel*, *Deut. 30. 20. not Moab, nor Ammon, nor Edom.*

(o)

In *Q. 5. N. 4* [under curse] All afflictions are comprehended in this and the like sayings. First, *Cursed is the earth for thy sake, for in sorrow thou shalt eat of it, Gen. 3 17.* Secondly, *I will greatly multiply thy sorrow, Gen. 3. 16.* Thirdly, *I will put enmity between the Serpent and the woman, and thou, atban, shalt bruise his foot-fooole, Gen. 3. 15.*

For the twoformer, see how Christ doth for his chosens sake destroy Sathans workes in *Ps. 8. Ps. 107. Ps. 128. Iob 5. 23. Hof. 2. 18. 1 Tim. 4. Tit. 1. 15. 1 Tim. 2. 14. 15* The creatures are joyfull to be employed for the churches uses, *Ps. 65. Ps. 67. Es. 44. 23. Hof. 2. 21. 22.* They are purified from the usurpation of the curse, made usefull, serviceable, and sanctified by the Covenant, and by the word of promise, and by holy and humble prayer, *Ezek. 36. 37.* But many cases of conscience do often arise for these things in our hearts, If Christ destroy Sathans workes, how is it that there be so many afflictions, restraints, crosses, &c. in our persons, labours and estates, whereas in the meane time the wicked do commonly prosper? All is answered in *Iobs* booke and in *Ps. 73. Ps. 30 Ps. 37.* All the affliction of the godly is either for the tryall of Graces, or for the purging of vices; by Christ the curse is removed and afflictions

are sanctified, and by his discipline made wholesome medicines, the counsellors of God are unsearchable, but what he doth is in wisdom, love, and righteousness, and in that respect hee makes all to worke together for good to them that love God, why then should wee dispute, murmur, distrust, or judge hardly of our selves or of others that fear God, or have an ill opinion of the Lord God; every event is an Oracle, *Be dumbe therefore before the sheaver*, the more we struggle the lesse we prevaile, no wife Father doth greive his child willingly, so God doth not afflict willingly, *Lam 3. 31.* but when need is, *1 Pet. 1. Lay therefore thy face to the ground in a holy submission, that so there may be hope, Lam. 3. 27. Esa. 28*

23.

And as for that third saying, *That Sathan shall be at enmity with the woman, and shall bruise*, consider *Psal. 129. Rom. 8. 28. 2 Thes. 1. &c.* all these sums of afflictions must call to remembrance the sin of our first Parents, in whom all have sinned, *Rom 5. 12.*

In *Q. 5. N. 4* [Vanity and corruption] All Ecclesiasts must here be considered, which sheweth from a plentiful induction, the variety of Gods Providences to finde the instability and passing away of all under the Sun, that so we might be diligent all our life long, to see how the soul may stand in judgement for the hope of eternall comfort, Gods aim is to bring us to this, saying nothing but Christ, *Pf. 73.* and to this not to love the world, nor the things that are in the world. *1 Iob. 2. 15. 1 Cor. 7. 31.*

(P)

In *Q. 5. N. 4* [Service of the creatures] The very creatures do joy both in the temporall and spirituall good of the Church, (as hath been touched above) *Luke 15. 10. Pf. 65. Pf. 67. Esa. 43. 23. Apoc. 5. 11. 12. 13. Pf. 24 Pf. 91.* The Angells, the Stars, the Heavens, the Rivers, the Seas, the Earth with windes, stormes, tempests, haile, &c. *Pf. 18. Iud. 5. Pf. 117* All these are ordered for the good of Christ and his Church. *Pf. 96. Psal. 98.* And Christs intercession doth mitigate the curse *Gen. 3. 21. Psal. 128.*

(r)

I will once more breifly summe up these four heads.

The first old Adam was a figure, (but in a contrary way) of the second Adam that was to come, The first Adam by his sin was the corrupter of all things, the second Adam the restorer of all things, by his obedience procuring our Regeneration & Justification; the godly are a new creation, old things are passed away, all things through Christ are become new to them, and hence that speech is glorious, *All things are yours, whether the world, life, or death; whether things present or things to come, all conditions, all events are yours, all the Ordinances, all the Officers both of Church and Common-weale are yours, all the Angells are yours, all the promises and precepts are yours, Christ is yours, God is yours, yee are Christs, and Christ is Gods, 1 Cor. 3.*

In *Q. 6. N. 1.* [The seed of Sathan] This is the malignant Church, But observe through all the holy story, how the Son of God the second Adam hath

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hath whet his sword, bent his bow, and prepared his arrowes against them, he hath both promised and sworne to the Church, that hee will have war with him from generation to generation, even untill Sathans head-plot is wholly broken, *Pf. 7.* both by giving them over to spirituall judgements, and to outward plagues, Thou hast troden all them that erre from thy statutes, for their deceit is falshood, thou puttest away all the wicked of the earth like drosse, *Therefore I love thy testimonies, Pf. 119. 116. Jer. 6. 30.* And in the promise to *Abraham*, God doth curse them *Gen. 12.* and *Lev. 26.* The holy spirit doth also in detestation describe them by many infamous titles and comparisons, *Seed of the Serpent, Gen. 3. 15. Mal. 3. Angels of the Devill, Sons of Belial, &c.* these are the multitude that go the broad way to destruction; as may be seene in the Apostacy of the old world, and in the Apostacy of *Nimrod*, and in the Apostacy of the ten Tribes, by the perswasion of *Jeroboam*, and of the two Tribes not long after: so likewise it fell out in the Kingdome of the King of Locusts.

(u) In *Q. 6.* [Adopted Sons of God] These are the Church militant, yet great is their glory in the Covenant and in the promises that are made to them in Christ; they have glorious Titles, They are called the Sons of God, the Angells of Christ, the truest of the living God, his spouse, his portion which God hath created for his promise, *Ef. 43.* This is that Kingdome of Christ that endureth to the end, and that consumeth all other kingdoms that oppose the little flock that go the narrow way that leadeth unto life.

(x) In *Q. 6. N. 11.* [God made this promise] God was the first teacher of the glad tidings of the Doctrine of faith, to open the blind eyes, and to turne men from darkness to light, and from the power of Sathan to God: When *Adam* was become poor, blind, miserable and naked, God was pleased to give his collyrion eye-salve from the promise of Christ, for that declaration of Redemption by the seed of the woman was denounced as a threatening to the Serpent, but as it was spoken in the hearing of *Adam* and *Eve*, it implied a promise of Redemption to them from Sathans head-plot, so the promise was also made to once ungodly *Abraham* before his calling, where now was free will, merits, works foreseen, &c. Read *Esa. 42. 7. 16. Esa. 43. 25. Psal. 103.* All is of free Grace.

(y) In *Q. 6 N. 11.* [Nay it could not enter] This made the Apostle to break forth into joy and praise, because God doth to us (not to the Angells that fell) above all that we can aske or thinke, *Eph. 3. 20. 21.* Christ saith, *I was found of them that sought me not, Ef. 65. 1.* and of this wonderful mercy did *David* and *Athan* sing; *Psal. 40. Psal. 89. Psal. 103.* This is the great and wonderfull thing of Christs Law that *David* prayed that he might see with opened eyes, *Psal. 119. 18.* and *Paul* for the Ephesians, *Eph. 1. 18.* Great and glorious is the mystery of Godliness, that the Son of God should be manifested in the flesh for the effecting of all this, to the

she elect, Gen. 3. 15. and Esa. 57. 15. is very pertinent, yea all the blessed Scriptures are the Revelation of these glad tidings of the Gospell from Gen. 3. 15.

In Q. 6. N. 11. [Till the Spirit of Christ] The word is of no effect without the spirit, neither doth the spirit ordinarily worke without the blessed meane, (never contrary) to his own divine Revelation; as God commanded the light to shine out of darknesse: so he gives a command to his word to be a light and a Lamp in our dark hearts, by the operation of his spirit, and by this meanes he makes his exhortations, covenants and promises to be effectually means for the reconciling of our enemy, cogitation: The learning of Christs Law, doth worke in us a new creation; Eph. 4. 20, 21, 22, 23, 24. The Law of Christ the true shepherd is a Doctrine of restoring and converting the foule, Ps. 19. 15. 23. of his own good will, begat he us with the word of truth, so sweet and precious is the Law of Christ.

(z)

In Q. 6. N. 3. [The workes of the Devill] from the First Adam we have his image and likeness, even corruption of corruption; corrupt we are in blood, in flesh, in will; this was the worke of the Serpent, and that it might be destroyed, the eternall word became flesh, the second Adam, that so from his infinite fullnesse wee might have grace for grace; being made Sons in him by faith, that speech is heavenly. As we have the image of the earthly Adam, so we shal bear the image of the heavenly Adam, not only in the second but also in the first Resurrection. The second Adam in both is a quickning spirit, the begotten is like unto him that begetteth; else no communion with God and Christ, and God is only the God of such, 1 Cor. 1. 30. 1 Cor. 15. 49. 1 John 1. 1 Ioh. 5. 4. Parents are meanes to beget, and (with travaile) to bring forth children after the image of the first sinfull Adam, like the foale of a wilde Asse, so they should with all holy care and diligence travell in birth again till the second Adam be formed in them; if any man be in Christ the second Adam, he is a new creature, and partaker of the divine nature, 2 Cor. 5. 17. 1 Ioh. 4. 17. 1 Pet. 1. 23. Col. 3. 10. and see how the old and new Adam are compared, in Eph. 4. 17. &c. The scripture saith, that the second Adam had not the spirit by measure, but that all fullnesse pleased to dwell in him, and that he was filled with the spirit of the Lord; with the spirit of wisdom, counsell, strength, understanding, knowledge, and of the feare of Jehovah, and that of his fullnesse wee all have, in some measure, answerable grace, Es. 11. 2. Es. 42. 6, 7. Christ is the head of the body, Regeneration by the matter of holy doctrine, and by the spirit was taught to Nicodemus to be from Christ the second Adam, Ioh. 3. Hence many cases of conscience may arise in the mind: If Christ have destroyed Sathans workes in us, how is it that sin is of such force in us, All this is answered in Rom. 7. and Rom. 8. and Rom. 12. 3. Gal. 5. 16, 17, 18. Es. 42. 3. Es. 57. 15,

(a)

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(b)

In Q. 6. N. 3. [Of the corrupt nature] This state is in no wise to be rested in, be wee never so formall in Religion outwardly: The unregenerate cannot please God, his prayer is turned into sin, his sacrifice is an abomination, his wisdom is enmity against God. The good workes of the Heathens, yea of the Scribes and Pharisees, though materially good, were but *splendida pescata*, their hearing of the word, and shewes of profession comes to no fruit; as in the three former sorts of ground, *Mat. 13.* As in *Kein* a great heir, *Achisophel* a private counsellor, *Herod* a King, *Iscariot* an Apostle, *Symon Magus* a great Scholar, &c. &c. Their execution of Lawes for civill policy, through Christs over-ruling is turned to good for society of humane life, and sometime a wall of defence for the Church, as the Apostle *Paul* found *Neroes* authority long a defence against the Masters of traditions. Our Natures are so corrupt, that our spirits are most vile for hatred, enmity and fretting against God and Christs Kingdome, evermore in war as enemies; *being weapons against him, Rom. 6.* Bent to anger God, for *Sathan* the Prince of darknesse rules in the Children of disobedience, *Eph. 2. Col. 1. Rom. 1. 1 Cor. 1. Jam. 4. Rom. 8. 7.*

(c)

In Q. 6. N. 3. [In whom we are compleat] If a man wade into the depth of all that is in the first old *Adam*, he cannot be compleat, whether Philosophy, humane Traditions, commandements and Doctrines; but in Christ the second *Adam*, are all measures of heighth, depth, length, breadth yea and all treasures of Wisdom, Knowledge, Fortitude, Justice, Temperance, Freindship, Love, Patience, earning of Bowells, &c. And this we shall finde if we measure it with a golden reed, *Job 28. 1 Cor. 2. and 3. 2 Tim. 3. 15, 16, 17. Esa. 11. to 9. Eph. 4. 21, 22. &c. 1 Job. 3. 8, 9, 10.* He enlightneth, changeth and guardeth both heart and mind, enlivens the conscience, makes the memory retentive of good things, sweetly turns & draws the will, mortifies the inordinacy of the passions, & rules them in all holy majesty, neither to be dull in want, nor wanton in fruition, casteth down vain imaginations, bringeth into captivity every thought, commands the senses, clears and settles the fantasie, teacheth to order speech and silence, subdueth the members of the body, to be weapons and servants unto righteousness and holinesse. Breifly he liveth, he thinketh, he speaketh, he worketh all in us, *Of him, and through him, and for him are all things, that God in him may be glorified.* This is the influence that cometh from the second *Adam*, in his Ordinances publick and private, to all the building of his mysticall body, until we all reach unto the unity of faith, and the Knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullnesse of Christ, without whom we are void and without form, darkness, dead, dry stakes, *(2 Cor. 4.)* and out of whom wee neither have nor can do nothing. But following the truth in Love (as the truth of this healing Doctrine, is to be sought and found only in *JESUS*) we grow up in all points into him which is the head, even Christ himselfe, by whom all the body conveniently joynd and fastned together by every point

of the furniture according to the operation of the spirit, which is in measure of every severall part, reneweth increase of the body unto the edifying of it selfe in Love.

A proud Laodicean Arminian, thinkes and speaks contrary, which shewes he is not only ignorant of Christ and his learning, but of his own naturall Philosophy, *Nosce teipsum*, What naturall abilities did and would worke, we see *Ier. 4. 22. Job 28. Rom. 1. 1 Cor. 1.* But no change of heart to fear God in Christ; here heathens who could say, *Videor meliora, deteriora sequor*, might see further with the Apostle, *Rom. 7. 23. &c.* But man sold unto sin, can neither hear nor see where God openeth not the eyes, and here the spirit teacheth the godly to groan, with sighings unspeakable, (See Mr. Bro. upon *Lam. 1. 11.*) When we read in the holy scriptures, or elsewhere, of errors in judgement, and sins in practise in heathens and others, then refer all hither, to thinke upon the poison of the serpent, breathed into the natures of our first Parents, which could never by all humane learning be healed. The truth is, man is most adverse to be cured till Christ by his word and spirit illuminate and quicken, The Pharisees were the most excellent of all naturalists, yet they could not attain to the Law of Righteousnesse, (or freedom from sin and guilt) *Rom. 7. 8, 9, 10, 11.* chapters, *Phil. 3. 3, 4, 5. &c.* The plaine reason is, they despised to know this glorious hidden mystery of Christ the second Adam, and missed the meaning of the Law.

In the 6. Quest. N. 3. [Doth rule all ages] The second Adam and his doctrine is the light, the way, the truth and the life to all generations The song of all ages is, *Salvation is of our God, and of the Lambe* Apoc 5. 9. and Chap. 7. 10, 11, 12. This is the true Catholik faith, faith in Christ ever one and the same, although the outward Administration did differ, *Psal. 100. 5. & 119. 89. & 135. 13. 1 Pet. 1. JESUS CHRIST yesterday and to day is the same, also for ever.* Christ the Rock of all ages *Esa. 26 4. Ebr. 13. 2 Jobn 1. 2.* He that cometh to God must beleeve that he is, and that he is a rewarder of them that diligently (by faith in Christ Jesus) seek him. This is a ruled case from the beginning, *No man cometh to the Father but by the Son*, The cloud of witnesses from Habell to our Lords dayes confirmeth this. *Ebr. 11.* all of it: And the clouds shall not catch up any to glory, but those of the same holy faith. This faith is the charge and commandement of the Lord, which the Saints are to keepe inviolable from age to age, without spot of heresie, or vanity of mans traditions.

In Q. 6. N. 4. [To this faith he calleth his elect] The faith of Gods elect is glory, and the righteous Nation that keepeth it entire, and walketh in it, is a most glorious people, not the like in the earth, if we consider the King of Saints, his Lawes, his government, and the purity of his subjects. Of this company of faithfull soules, and their King, their endearednesse each to other, the Canticles singeth, yea all the holy stories
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shew the same from the first to the last, *Prov. 8. 31. 2 John. 9.*

(f)

Ibid. N. 5. [Great disputations, contentions, &c.] Here is the faith and patience of the saints, here are they that keep the commandments of God and the faith of J E S U S, *Apoc. 13. and 12. and 14.* When the Lord God spake that of *Gen. 3. 15.* fire was cast into the Earth, and a sword was sent, ever since there hath been divisions, factions, and contentions, Three against two, and two against three. Hitherto pertaine all the wars, plottings, devises, deceits, slanderings, cavillations, mockings, scornes, scoffings, geerings, thraasonicall boastings, murders, massacres, treasons, &c. of them, of that wicked one. It is not liberties and states that the Seed of he Serpent so much shoots at, but blood, All that will live goldly in Christ Jesus, shall suffer persecution, and yet in all tryalls whatsoever, faith is victorious. Christ sometimes builds his *Jerusalem*, Temple, street, and wall in troublous times; Note, whereas sufferings might be just punishments for sin, the Lord God in his unspeakable goodness, and in honour to the Saints, maketh them to be for testimony to his truth.

(g)

[And his Angells by Satan] Many cases of conscience arise out of this, if Christ bruise Satans power, how is it that we suffer so many trials; hence many doubtings, feares, teares, distractions, unrulinesse of passions? *Psal. 73. 1. 1 Sam. 27. 1.* All is answered, *Rom. 8. 17, 18. Dan. 11. 35. Mat. 10. 1 Pet. 1. 1 John 15. and 16.* and God over-rueth all for the good of his children, *Apoc. 1. 18. Psal. 33. 10. and 76. 10. and 94. 19. and 119. 75. 2 Cor. 1. Phil. 4 5. 6. 7. Heb. 12. Be humble, and live the life of faith with temperate affections, and in the sober use of all good means, and all wil be well. 1 Cor. 7. 29, 30, 31, 32.* The spirituall armour belongs hither, *Eph. 6* Afflictions are compared to darknesse, to waves of the sea, &c. God can still them, *Psal. 89. and 93.* wee looke not to the decree of God concerning sufferings, *Gen. 3. 15.* that it must be so, wee propound selfe ends in profession of the Gospell. Verily we do not consider why we were borne, and for what cause we came into the world, if we did, all reasonings of our hearts would be silenced, then let us meditate that good confession that the Lord Jesus witnessed before *Pilate, Iohn 18. 37.*

(h)

In *Q. 6. N. 6.* [Brotherly love, holding one another dear] This is, and was the message that was taught from the beginning, *1 Iohn 3. 11. Kains and Habells story* is there remembered. This 6 point is the summ of the second Table, and handled by exposition and example continually, See the later part of the Epistles to the Churches, to *Rome, Corinth, Galatia, Ephesians, Colossians, Heb. 10. 24. 25. Aft. 4. 32. Psal. 133. Ioh 15. compare 1 Iohn 3. 23. and 4. ult. 2 Iohn 5. 6. 2 Tim. 1. 13.*

(i)

In *Q. 6. N. 6.* [And to have no fellowship] This enmity and warr of *Michael* and his Angells against the Dragon and his Angells, cannot, and therefore must not be reconciled, it is a cursed worke to endeavour it, And indeed either side holds one another *Anathema*. God hath put the enmity betwene the seeds, and who shall joync that, which God, by principles

principles of unreconcilable distance, hath perpetually divorced and separated, it was never yet reconciled, though Satan and his prophets and the false brethren in their owne ungracious projects have laboured, *Gen. 6. 2, 3, 4. &c. Numb. 31. 16. Apoc. 2. Iud 2. and 3. 1 King 11. 1. and in Nehemiah and Ezechas dayes*, God hath forbidden it, and plagued the transgression in the old and new Testament, *2 Cor. 6. and 7. 1. Apoc 3. 14. See Ezechas sanctesse*, chap. 9. 14. the affinity of *Loegria* with *Gallia* hath brought heavy wrath.

In Q. 6. N. 7. [Praises and thanksgivings.] He is thy Praise, and he is thy God that hath done for thee these great and terrible things, which thine eyes have seen *Deut. 10.* (k)

For the duty of praise, *Psal. 95. and 96. and 100. and 103. and 108.* and for all kinds of blessings, spirituall and corporeall, and the assured hope of eternall, let us delight in this duty of praise and thanksgiving.

In Q. 6. N. 7. [Of each dayes creation.] All the Hosts of the Heavens and Earth worship him, if he give but a watch-word to any of his creatures, to any of his hosts, they rebell not against his word, his word runs very swiftly in them, *Pf. 136. and 91. &c.* see this in all the stories of the word and especially when the saints offer up strong cries to Jehovah of Hosts, a terror to the seed of the serpent who engage all the armies of Heaven and Earth and seas against them, *1 Sam. 7. See much of Pf. 18. 6, 7, 8, &c.* (l)

In Q. 6. N. 7. [For deliverance] *Psal. 136. 23. 24. Apoc. 15. and 19.* All the plagues of Pharaoh shew this, *His plagues were from Jehovah Elhim* from each dayes creation in *Gen. 1.* The thankfull remembrance of Gods mercy to our blessed *England*, is worthy of happy memory, *Eph. 3. 20. 21.* (m)

In 7. Quest. and Answ. [Christ who is *Alpha* and *Omega*, the first and the last, is the first and the last teacher of his own religion and worship] Man not precisely cleaving to divine revelation, is an idolatrous, superstitious, and selfe-willed foole, although hee will make great shew of wisdom and humility. (n)

In Q. 7. [I determined not to know any thing among you, save Jesus Christ and him crucified] This holy Doctrine is breathed constantly in all the holy scriptures from the beginning. Sacrifice was a seal of justification (or freedome from guilt of sin and punishment) that is by faith. Sacrifice was still taught with the Doctrine, God made a covenant with man fallen by sacrifice, and when they sacrificed they prayed, *Gen. 12. 8 1 Sam. 7. 9. Yea Habel Gen 4. Ebr 11. consider Pf. 20. all of it. and Gen. 15.* God promised, *Abraham* beleeved, and to strengthen his faith, sacrifice was added, and it is sayd, God made a covenant with *Abraham* the same day. From the time of mans fall, beasts were killed for sacrifice, and it kindled first with fire from Heaven. The tame, quiet, and mild kinde as Ox, Sheep, and Goat, and birds not devouring, as Turtle and Pigeon and other little birds, no beasts of prey nor birds of prey, but such as feed upon seed are fit for sacrifice. These shewed that the second *Adam* by his combating with Satan through his constant patience and ho- (o)

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ly obedience unto death, should procure our justification or freedom from Satans power. Also such manner of sacrifices taught us mortification following Christ, and profession of a quiet and harmlesse life. For no Tyrants can sacrifice to God, but just quiet and patient folke, *1 Tim.* 2. 8. And the keeping of the fire once kindled, taught them not to quench the Spirit. That speech of *Apoc.* 13. must here be minded, Christ was the Lambe slaine from the foundation of the world: slaine in the decree of the blessed Trinity, and in the Church by types of the Lords owne appointment.

(p)

In *Q. 7.* [The presence of God] Holy convocations, together with Gods Ordinances, was so called in after times, called also the Courtes of God, there is Gods residence, there he keeps Court, and glorious is it to consider, *Exod.* 20. 24. and chap. 29. 43. 44. *2 Cor.* 6. For it is sayd, *There will I meet with thee.* There we sit at his feet, as his disciples, to heare his words; at the posts of wisdom wee must attend *Prov.* 9. There is the beauty of holinesse, his own commanded worships: There is the provision of the heavenly householder, there the blessed shepheard feeds the flock of his fold. Oh see the comforts that an holy soule doth there finde, *Psal.* 23. and 36. and 40. and 42. and 65. and 84. and 95. and 100. and 132. &c. The Saints as *Habel* have blessed communion with God their exceeding joy, there the Saints, the *Israel* of God rejoyce in his Makers, the children of *Sion* rejoyce in their King. *Jehovah* their God is with them, the joyfull shout of a King is among them, There the holy voluntaries, the army of Heaven, assemble and compass their commander, and blessed and holy is the communion that the Saints have there one with another, and especially it shineth when there is none unclean and profane of their company. Infinite are the uses of application, how that we in all things must remember, *That holinesse becomes his house, and presence for ever.* What preparations, longings, and attention to meet such a King, such a Father, such a Bridegroom, &c. in such holy Ordinances, and before men to shew forth the virtues of him that hath called them, that as their King is holy so they to be holy in all manner of conversation. Solemn assemblies without mixture of mens inventions is a deare blessing, it is an *Eden*, the very Garden of God, *Ezek.* 28. *Cant.* 4. 3.

(r)

In 8. *Quest* and *Ans.* [*Habel*] Now faith is the expectation of that which is hoped, and the tryer out of things which are not seen; for by it the Elders were well reported of. By faith *Habel* offered unto God, a more excellent sacrifice then *Kaine*, by which he obtained witnesse that he was righteous (*i. e.* justified, that is freed from sins, guilt and desert) God re-justifying of his offerings; and by it he being dead yet speaketh, *Ebr.* 11. 4. So *Habels* faith did speak to the revolting *Hebrewes*, how and from whom they must expect justification and salvation.

(t)

In 9. *Quest.* and *Ans.* [Began the war] Where, as it is sayd, the seed
of

of the serpent shall bruise, it sheweth they should be of great power, outward glory and temporall felicity, as from *Kaine* through all the holy stories, *Psal.* 44. and 73. and 79. *Job* 22. and 22. *Apoc.* 13. &c. &c.

In Q. 9. [The holy seed] *Habel* for love to Christ, was the first that was accounted as a sheep for the slaughter, that was killed for the word of God and faith & testimony of Jesus Christ Hence the Proverb begins to take place, *The just is an abomination to the wicked.* Observe hence that the wicked are one corporation from *Kain* to the end of the world, and all the godly from *Habel* to the end of the of the world are another corporation in Christ. And therefore what persecution *Kain* did to *Habel*, wicked men are now guilty of, *Psal.* 66. 6. *Hos.* 12. 4. *Mat.* 23. 35. for they would have done the same to our Lord, to the Prophets, as *Kain* did to *Habel*, if they had then lived. And ungodly men have, do, and will fulfill the measures of their forefathers impieties, in persecutions, massacres, treacheries, gunpowder-plot, cruell mockings, &c. ungodly men cannot trample on God; but they reach as high as they can against his image, both in his Ordinances, and his saints, and his graces in them, this is the highest step they can go; as *Achab*, *Jeram*, *Joash*, & *Jehoiakim*, fretted against God, and they would be revenged by imprisoning and killing his Prophets, Christ & his Doctrine have been called & esteemed, *enathema*, even from the beginning of all that wil not receive his Doctrine in the love of it: so it was accounted of *Kain*, when Christ would not accept his bodily exercise, so he saith, *Visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me, Exod.* chapt. 20. So they despised his Statutes, and did abhor his judgements, *Levit.* 26. 15.

In 10. *Quest.* and *Ans.* [A great Apostasie] All flesh had corrupted his way both in religion and conversation, *Gen.* 6. *Job* 21. and 22. *Mat.* 24. *Iudas* *Tbad.* 14. 15. So *Iudah* were corrupters, *Esa.* 1. *Ier.* 6. They were but flesh, they cared not for regeneration (nor the Doctrine of it) to serve the Law of God in their minds, for the imagination of their heart was only evil continually, They mocked the religion of the Second Adam, *Ion* 21. and 22. they desired not to know the waies of Christ.

In Q. 10. [Ungodly marriages] The Sons of God the visible Church regarded not Gods distinction of the holy seed, so after times found them to be snares and traps, treachery, profanesse, and abomination to the Gospel, Common-Weale, and Family.

In Q. 10. [Glorious house] Glorious for Cities, Wealth, Musick, Pleasures, Feasting, Strength, Arts, and vaine deceitfull beauty; the flourishing estate of the wicked doth commonly prevaile for apostacy with the open Church or multitude.

In Q. 10. [A confluence] When people have not a sincere care to know, but set light by the faith of the Son of God, the mystery of godliness, then all ungodlinesse and unrighteousnesse will be scene in mens conversations, This is evident through all ages of the holy story, and in all Common-Weales, Families, and persons at this day, which either retain

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retaine not, or cast off the mystery of Faith in a pure conscience; no religion teacheth nor worketh in the heart and carriage such strictness of a peaceable and holy life, as the paterns of wholesome words, faith and love which is in Christ Jesus, *Deut. 4. 5, 6, 7, 8.* And verily there can be neither holinesse nor righteousnesse in truth, but in them that are renewed in knowledge, after the image of him that created them, that is of the man Christ Jesus, the second Adam, the Lord from heaven, *1 Cor. 15. 47. Ejs. 1. 1. to 9.*

(†) In *Quest. 10.* [Remember] After our first Parents were turned to dust, the rest of the holy Fathers dyed not long one after the other (except *Enoch*) yet they had three witneses of Christ to the flood, that contested against their apostasie, *Methuselah, Lamech*, and *Noah*; But *Enoch* had before spoken of, terror to the wicked, and godly *Lamech* of comfort to the faithfull.

(x) In *11. Quest. and Answer.* [Through faith] Now faith is the expectation of that which is hoped, and a tryer out of things which are not seen, for by it the Elders are well reported of, by Faith *Noah* being warned of God of things not seen, as yet moved with feare, prepared the Arke to the saving of his house, by which he condemned the world, and was made heir of the justification that is by faith, *Ebr. 11. A beleever will be carefull of the salvation of his household.*

(cc) In *Q. 11.* [Good report] Faith in the Son of God is most glorious, faith evidencing things not seen, made all the Elders honourable in a good report, in life and death, and after death, whose faith we are exhorted to follow; a godly man should so walke, as all hee doth should evidence to the foule things not seen, All Ecclesiastes tendeth to confirm this in us, as godly *Lamech* testified.

(*) In *Q. 11.* [Sons] The flood in the faithfull doth shew the benefit of adoption and covenant, the faith of God is not without its effect, though many did fall away, and the Ordinances were unsavoury to them, *2 Cor. 2. 16.* Our Natures so universally depraved, that whilst we are in the flesh unconverted we cannot please God, *without faith it is impossible we should please God*, or that God should please us, *Jus divinum 31.*

(y) In *Q. 11.* [City and country] They beleeving on the Son of God had everlasting life, and came not into condemnation, but passed from death to life: Minde it, a present possession, and immediate passage, no judgment intervening, nor torment, All the faithfull till the fulnes of time had perfect joy in an immortal state of life and glory with God in the Kingdome of Heaven, *Mat. 8. 11.* and therefore are termed, *Them in Heaven*, *Eph. 1. 10.* and the family of Heaven, *Chap. 3. 15.* Away then with the dotages of *Lymbo* and purgatorie, and all other cursed opinions of the heathens, and heathnith Kingdome, *Abyssigena*, *Apoc. 9. Psal. 17. and 22. 4, 5. Psal. 36. 8, 9. Dan. 7. 18. Psal. 49. 15. and 73. 24. Ejs. 3. 10. Pro. 14. 32. Job. 5. 24.*

In Q. 11. [Wherefore they had preservation] The flood was a sacrament to the faithfull of Salvation to which answereth Baptisme, 1 Pet. 3. Though these three men, *Noah, Daniel, and Job* were in it, they should deliver but their own soules, by their righteousnesse faith the Lord God; *Ezek. 14. 14.* confer this to *Gen. 6.* many observations may be collected see the effectuall faith of *Noah*, which he shewed by his works, believing he feared, made the Ark, and was carefull to save his household, he prayed for the wicked mocking world, he stood in the gap to turne away wrath, so *Job* prayed for his friends, and God heard him, so *Daniel Chap. 2. 18. 23.* and was heard, so Christ had heard *Noah*, but would no more after the decree came forth for one hundred and twenty yeares, so *Jeremiah* prayed, but at last would not be heard; hee was forbidden to pray. Things come to an extremity, when Gods forbids his remembrancers, if the whole state will not humble themselves, yet let *Noah Daniel, and Job* do it, they shall have comfort, they shall be sealed to be kept safe, When Unbelievers, despisers, mockers, feasters, drinkers, and all atominable shall be shut out of the Ark, and the heavenly *Ierusalem* to be in the flood and lake of fire. *Ezekiel* and our Lord citing *Noahs* story, gives to consider of the like generall Apostasie of the Jewes. And that the Apostasie of the old world was as generall as the Jewes both in *Ezekiels* dayes and our Lords.

In 12. *Quest. and Answ.* [Corrupters of the faith] This phrase is elegantly exprest in *Apost. 11. 8.* The Papacy was an apostate policy, and did depart from and corrupt the faith, and so the whole earth was corrupt. Therefore God hath and will corrupt that policy, as God did corrupt the corrupters. *Gen. 6.* The former be stamps of the later, *Hench* prophesied of the destruction of the Apostates of the old world, saying, *Behold the Lord cometh with thousands of his holy ones to give Iudgement upon all men, and to rebuke all the ungodly among them, of all their wicked deeds which they have ungodly committed; and of all their cruel speakinges which wicked sinners have spoken against him, Iudas Thaddaus v. 14. 15.* Sr. *Peter* shews they were mockers, 1 Pet. 3. and *Job 21. and 22.* sheweth, how they despised the Gospell. *Thaddaus* and *Peter*, by allusion, shew the end of all false Teachers, and their deceived, that follow their pernicious wayes: So when the state of *Iudah* became mockers, judgement was at hand, 2 Chron. 36. read *Matth. 24. Luke 17.* for the sins of the old world, the fooles make a mock of sin, *Prov. 14. 9.* Be not mockers lest your bonds encrease. Scoffers shall eat the fruit of their owne wayes, *Esa. 3. Prov. 3.* Scoffers made a wonder of the Prophets, and perished, 2 Pet. 3. 4. and so in alter times. *Habbak. 1. 9. Aft. 13. 41. 1 Pet 4. 4. 4. Esa. 8. 18.*

In Q. 11. [Excommunicate] He that hath the Censures of the church, deservedly executed on him, is in dreadfull condition, little better then a fugitive or a vagabond: but it was the great *Anathema maranatha* that was given *Kein* and his posterity, as *Hench* told them, *He commeth, Kein* did

(2)

(a)

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did not love the Lord Jesus Christ and his holy doctrine, *Kain* hated *Habel*, because his own works were evill and his brothers good. Such *Kains* were in after-times, *Pf.* 38. 20. and the Pharisees were such, and so now all those are such that follow their doctrines of mens traditions and bodily exercise, &c. *Woe be to them that follow the wayes of Kain, Thad.* 11. *Woe be to the wicked, it shall be ill with him, &c.* *Esa* 3. 11. *Job* 11. 20. *Psa.* 14. 32.

- (b) In *Q. 12.* [The Spirit of Christ] Whereas *Moses* saith, *The spirit of Iehovah, Gen.* 6. *Peter* citing that story, saith, *The spirit of Christ, Gen.* 6. *1 Pet.* 3. 18. 19. so for *Jehovah* in *Exod.* *Levit.* *Numb.* *Deut.* *Saint Paul* saith, *Christ, 1 Cor.* 10. VVe must marke diligently such expositions of the scripture, even from *Christ* himself, *Luke* 24. 45 This made the *Apostle* to say, *The holy scriptures will make us wise to salvation, through the faith which is in Christ Iesus, 2 Tim.* 3.



CHAP. III.

Hath diverse Questions and Answers with
Annotations, How Redemption was
taught from the Flood, till the Pro-
mise to ABRAHAM: And the
Seed of S H E M is explained.

Quest. 1. *How and to whom was the Councill of God in Christ revealed after the Flood?*

Ans. To *Shem* the Son of *Noah*.

*The old Testa-
ment writes
Shem, the new
Testament
writes Sem,
Luke* 3. 36.

Quest. 2 *What is the Scripture?*

Ans.

Ans. Gen. 9. 26. Blessed be Jehovah the † God of Sem, and Chanaan, shall be his servant.

† God was
not ashamed to
be called the
God of Shem

for he had prepared him a Son after the flesh, who after the spirit of holiness is the son of God, and God blessed for ever, Rom. 1. & 9.

God perswade Japheth to dwell in the Tents of Sem, and Chanaan shall be his servant.

Quest. 3 What observe you out of this Text?

Ans. I. He that was called the seed of the woman, is now called the God of Sem. Christ Jesus our Lord came of Sem according to the flesh, Luc. 3.

II. That Jehovah Sems God was the only blessed and true God, none like him, nor any beside him. Therefore the Religion of the God of Sem was [A] the true religion, and for this cause in Israel, (Sems faithfull posterity) it was graciously exclaimed, that blessed are the people whose God is Jehovah, Psal. 33. and Psal. 144.

III. That unto this blessing in Sems tents, Sems own families, Japhets and Chams were to have regard.

IV. It is prophesied, that when the Prerogative of Sems tents was out, the other families of the sons of Noah should be perswaded to imbrace the faith, and so be brought into equal covenant as it is sayd, [B] That the Gentiles should be fellow heirs, and of the same body, and joynt partakers of his promise in Christ by the Gospel, Eph. 3. 6.

V. It is the mighty work of the spirit to make a man know & [C] to perswade the heart by beleiving to obey the mystery of Christ. All the wisdom of the wise and prudent of this world is not sufficient, till God draw, teach, and perswade us to the Kingdome of his son.

VI. Parents should in all fervency, pray unto God for their posterity, that they may be wrought upon and perswaded to obey the gospel, and such faithfull prayers shall not be lost.

Prov. 10. 12.
23. & 14. 9.
& 11. 12, 13.
& 12. 16. &
17. 6. & 18. 3.
& 22. 10. &
23. 22.

VII. In *Noahs* story we may see the example of godly children that honour their Parents though they are old, with all tenderneſſe caring for, covering and pittying their infirmities and weakneſſes. Love covers a multitude of ſins, therefore *Sem* and *Japheth* had a moſt joyfull bleſſing pronounced on them, the fruit of which, themſelves and their poſterity did finde.

VIII. That ſcorners of Gods truth and his ſervants (though they have infirmities) are curſed, being the ſeed of the Serpent, and hence alſo note, wicked men procure much evil to their poſterity, both in their example and for Gods judgments.

IX. As long as *Sems* godly houſe * held the faith of Chriſt ſincere, then *Chams* and *Chanaans* poſterities were ſervants, but when they walked contrary to Chriſt, he in fury walked contrary to them. So if wee hold *Sems* God to be our God and be conſtant in the faith of *Sems* Tents, to which we were allured and perſwaded by the Apoſtles and diſciples of our Lord Jeſus Chriſt, the God and Son of *Sem*, God will aſſuredly make that ſervant of ſervants, and all that curſed policy of that myſticall *Nimrod*, to be a † ſervant of ſervants.

* Conſider what God did for *Salom* and *Sidon*, while they knew him, and advanced his name and religion in his Tabernacle, *Pſal.* 76. 1, 2, 3, 4.
† This is a point as evident as the cleaveſt ſun at noone, that the ſubduing of ours and gods enemies, is a benefit tyed to our conſtancy in true religion. ſee the thankfull remembrance of D. Carlton. p. 236.

* Marke this queſtion, the corruption of mans nature was ſo great after the apoſtacy of our firſt parents that they were under

Queſt 4. "who kept the way and charge of Chriſt-*Jehovah* in his Commandements, Statutes and Lawes, the religion of *Sems* Tents after the Flood, *Gen.* 26. 5.

Anſw. *Sem*, *Arphaxad*, *Selah*, *Heber*, *Peleg*, and the reſt of the godly Fathers, and their faithfull poſterity to the dayes of *Ferah* and *Abraham*.

the power of ſatans darkneſſe, unrecoverable in reſpect of man: But preſently the Lord God taught them the way of life to bring them back again to him their ſoueraigne good, *Gen.* 3. 15 and by holy prophets, continued the ſame doctrine both before and after the Flood, *Gen.* 26. 5. & 18. 19. the revelation of the ſecond Adam is mans only comfort, and all that receive him, and believe in his name ſhall live, *John.* 1. 12. *Act.* 26. 18.

Quest. 5. *Was there any that contemned and apostated from the God of Shem, and his true religion?*

Ans. Yea, *Cham* and *Chanaan*, and *Nimrod* the grand-child of *Cham*, drew away many of the sons of the open or visible Church to despise Christ in *Shem*, surnamed *Melchisedeck*, who was ordained over them King and Preist, who governed in Justice and peace, so that there was a great apostacie of *Sems* own families, *Japheths* and *Chams*.

Quest. 6. *Shew further how this apostacy went on?*

Ans. The outward glory of the false church was so great, that some of the Fathers of the holy line, as *Terah* and *Abraham*, fell to the idolatry of *Nimrods* Kingdome *Jos. 24*. But they being called, repented, *Gen. 11*.

Quest. 7. *How did Christ break and bruisse the seed of the serpent for their enmity and wickednesse that would not have him to reigne over them?*

Ans. I. With his unspeakable severe iudgements, for even those families for despising the faith, were excommunicated and cut off both Father and child, from being of the household of God by the confusion * of tongues, and so were No-people, and foolish Nations, by being estranged from the life, justice, and peace of God in Christ, that they did not hear nor see the light of his truth for two thousand years, but followed Divells, the Prince of the darknes of this world in endlesse and lawlesse Idolatries; and of all the miseries that befell them, they in speciall lost the Sabbath, which would have kept them in the faith of the creation and redemption. And let this sinke into the hearts of all men, that all men ever were and will be Atheists, or Idolaters that Christ speaks not to in their owne language by his holy law, and to this answer ever seriously minde, *2 Job 9, 9*.

* So Judah for despising the faith, were plagued by a Nation of a strange tongue, *Deut. 28 49*. so the world by the man of sin, *1 Cor. 14*. mind seriously *Jer 44 26*.

How Redemption was taught from the Flood,

II. From these dayes, the wrath of God was revealed from Heaven against them for their ungodlinesse and unrighteousnesse by wars and commotions, and suffered them to walke in their own wayes, by giving them up to a regardlesse mind, and to the power of grosse darknesse and wilfull ignorance, and to their hearts lusts and vile affections, &c. &c.

Quest. 8. *What benefit had the godly in Sems Tents and house, by cleaving to the faith of Gods Elect?*

Ans. Through faith they obtained good report with God, and confessed that they were pilgrims and strangers in this cursed world, wherefore God was not ashamed of them to be called their God, and accounted that the world was not worthy of them: And as he promised, builded and prepared, so they hoped for an heavenly City and Country. And Sems Tents had this glory, that all the while that those families were cut off, the hidden mystery of godlinesse was carefully kept in his Tents and house, and the Hebrew Tongue also, as all the old Testament doth witnesse.

Quest. 9. *Then the Prerogative of Sems Tents did not always continue?*

Ans. No, When the God of *Shem* tooke mans nature of the seed of the woman, and gave his life a Ransome, not for the Hebrewes or Jewes only, but for the Heathens also: Then that he might raigne and judge the world in righteousness, he turned the curse of tongues into a blessing, by sending his disciples with the gift of tongues to preach to, and perswade all those families to obey the same faith, from which their forefathers had apostated, even to the Religion of *Shems* Tents.

Quest. 10. *How and to whom was the Revelation of the mystery of Christ continued to be revealed after the blessing to Sem?*

Ans.

till the promise to Abraham, in Gen. 12.

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Ans. In the promise to *Abraham*, that Christ should come of him according to the flesh.

Quest. 11. *How many yeares are from the flood to the promise made to Abraham?*

Ans. Foure hundred twenty seven yeares, and so from the promise to our first Parents whom the Serpent murdered, unto the promise to *Abram* given presently upon the death of *Terah*, whose faith the Serpent corrupted to flames of Idolatry, are years two thousand eighty three.

Quest. 12. *How many Chapters of Genesis are contained in those 2083. yeares.*

Ans. The eleven first chapters, and also part of the first chapter of *1 Chronicles*, and also *Luke* part of chap. 3. Note that all the rest of the holy scriptures doth not containe so many yeares for the writing of them.

A breife summe of the former Questions and Answers.

Jehovah our God, Jehovah is one, the Father, the Son, and the holy spirit be one, coeternall, and co-essentiall. The Son is called the word, by the word the Father made the world, and by the spirit beautified the heavens. And because the word would become flesh the world was made to serve once *Adam* the first. The Angells that grudged at that fell for ever, and deceived *Adam*, and made him dead in sin, and brought him to be dayly turning to dust untill hee dyed: And for him, the whole frame of the creation was pronounced corrupt; but after divine Revelation, he beleeveth that Christ made of a woman, made under the Law, God being in him, to reconcile the world unto himself, should give him free forgiveness for justification by faith, and renew the inner man in knowledge, holinesse and righteousness, and raise up his body, and make a new world by his power, *whereby he can subdue all things to himselfe.*

Or

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Or thus.

All faithfull travailed in soule to have Christ brought forth to the knowledge of their posterity that all might know that all this world was made obedient to a man at the first ; which man fell from God his first day , and then Cod opened his counsell, that the Son eternall would be made man of a woman, to destroy the works of the Angells that fell, who all are collectively Satan.

Satan brought *Adam* to loose the life of his soule , and his body to death and dust, and all this world to corruption : Christ kindled light in *Adams* soule, and after 930 years hea- vineffe for sin took it to his joy , and will raise up his body , and make a new world, that all men who will receive the abundance of Grace of free forgivenesse for justification, may reigne by Christ, and all who will not regard this mercy so clear as the sun, they all, by *Adams* fall dead in sin , shall be damned for ever with the Devills.

This is the travell of the christian minde, speech of this, full of joy, is in all the books of the old and new Testament.

Or thus.

The summ of the Bible is short, how of Gods eternall counsell the world was made for man , because the son of God by whom he made the world would be a man to give life to them that rested in this wisdom.

All this dia-
logue will evi-
dence this, or
dost desire so
to do.

* The faith of Gods elect in the incarnation and resurrection, how it hath been followed or contemned from the beginning, with plaine and civill carriage in Gods wayes, and satanean in the contrary, and how * the goodnesse and severity of God hath beene answerable , This containeth * the summe.

And the story of four thousand years to *Jerusalem* fall by *Rome*, hath no more. And all should gladly hear of this all their life, and see Christs bright face still to this summe.

The book of God is open and easie to be understood, *Prov.*
8.9. Annotations

Annotations upon the Questions and Answers of CHAPTER 3.

Quest. 3. N.2. [The true Religion] If any should question what Religion *Sem* was of, the Answer may be, that he was Priest to *Jehovah* the most high God, the maker and possessor of Heaven and Earth; as also that it was the same to which the Sons of *Japheth* were perswaded by the blessing of tongues, and by the ministry of the Sons of *Sem*, Gen. 14. *Act. 2. Apoc. 14. 7. 1 Thess. 1. 9, 10.* And so *Sem's* blessing did containe the same faith that the blessing did which God gave to *Abraham*, Gen. 12. Marke well the Doctrine to the seven Churches of *Japheth's* house in all the *Apocalyps*, and so in all the Epistles of the Apostle of the Gentiles, and in the Epistles of the Apostles of the circumcision. Again, he was of the same Religion and holy faith of his Father *Noah*, who inherited the righteousness that is by faith, and who pronounced this blessing on *Sem*. *Heb. 11.*

(A)

Quest 3. N.4. [That the Gentiles] The greatest favour that God bestoweth on men in this world, is to make them of his family true members of his Church: *Ezekiel* remembreth this to the Apostate Prince of *Tyrus*, chap. 28. 13, 14. The godly Jewes foreseeing the calling of the Gentiles, (by the promises and propheties of *Gen. 9. and 12.*) rejoyced in spirit, that Christ should raigne over them, *Psal 67. and 97. 1 Rom. 15. 12, Zach. 8. and 14. 9.* And the Gentiles seeing the performance were glad, *Act. 13. 46.* But for two thousand years, Satan the strong man kept a large and great possession by metamorphosed Fables and Idolatries.

(B)

In **Quest. 3. N.5.** [And to perswade] Universall and free will to good (in the state of unregeneracy) is vain and vainglorious Doctrine. *Noah* was not of this faith, and the calling of the Families to the faith, by the preaching of the Apostles, argueth the falsehood of such Tenents. Observe the speech of Christ to the Apostle concerning his Ambassage, *Act. 26. 18.* not only illumination, but a turning from the power of Satan in the will and affections, is all done by the mighty worke of Christ in his own Ordinances. The fashioning of the spirit is his prerogative, *Esa. 11. Eph 1. 19 20, 21, & 2. 1 2 3. &c.* and by his strengthening and preventing, we stand to our dying day, *1 Pet. 1. 5.* The spirit convinceth false opinions, and teacheth the true doctrine, *Eph. 6. 10, 11, Rom. 7. 8. Exek. 11. 19 and 36. 26. Phil. 2. 13.* That all iniquity may stop her mouth. Thus it is sayd of all that have the Prerogative of Sons, which are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God, *Joh. 1. 12, 13.* The house of *Japheth's* needed much perswasion and

(C)

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and beseeching to embrace the word of reconciliation. They had excellent naturall parts, as their writings shew which made them despise the gospell. The Grecians sought after wisdom, 1 Cor. 1. Therefore God gave them a son of *Sem*, an Apostle of exquisite parts and learning, that he demonstrated all their wisdom to be foolishnesse, and cast downe their high imaginations by the invincible weapons of the spirituall warfare.

N.8. 23. [That scorner] Let inferiours beware of Satans deceits in causing them to slight, yea in heart, their superiours, though for their sins and infirmities. And let Superiours give no occasion, but be sober, grave, temperate, sound in the faith, in charity, in patience, &c. Tit. 2. But it is not for infirmities that the children of the wicked one hate the godly, but for the image of Christ that shines in them, for they can bear with the same sins in their own, yet the wicked are glad, and insult to see the holy image of Christ stained by any blot of the Saints, and this by Gods just judgment is a stumbling block to the wicked, to harden them in their sinfull courses.

N.8. [Procure much evil] *Cham* is cursed to his youngest Son *Chanaan*, Gen. 9. Exod. 20 5. Also it is observable, how the wrath of Christ hath followed *Chams* posterity, that the Negroes are slaves in diverse countries to this day, even servants of servants.

Quest. 5. [And Nimrod] King *Abaddon* may fitly be compared to *Nimrod*, both infamous cut-throat hunters, both intruders into other mens possessions, both abhorred Christs Kingdome of Justice and Peace, Gen. 10. 9, 11, 12. 2 Thes. 2. My Son fear the Lord and the King, and meddle not with them that are given to change, for their destruction shall rise suddenly Prov. 24. This is also notable, as in *Nimrod*, so in *Korab*, in *Abolom*, in *Shebz*, *Ben-Bichrio* in the unlawfull Kingdome of *Ephraim*, and in the whole policy of the man of Sinne: See in all the transgression and the punishment and beware what, did it prove madnesse of counsell in them to change *Melchisedecks* Kingdome for *Nimrods* Kingdome? so it is to change the true *Melchisedeck* for King *Abaddon*, so they abhorred Christ the Lord of glory for the unclean infidells the *Casars*, John 19. 15.

N.8 [Over them King] One ornament of Kings may here be remembered which *Sems* story doth show, which is the antiquity of a kingdome, and the fatherly government thereof, that before Tyranny sprang in was, Mr. *Bra*, Treatise of Melchiz.

N.8. [Justice and Peace] A worthy example for Princes so to rule by just Lawes uncontrollable, then they shall rule men willingly subject, for they have from Christ honour and authority above their Brethren so to governe, But none can well rule, that cannot well obey the scepter of Christs Kingdom Psal 45. It is hard when he that cannot order his own life, shall be made the Judge of anothers, for the Kingdome of Christ is in righteousness and peace, and joy in the holy Ghost. The Apostles families felt none of this, Princes and subjects that seek not so to order and

and to be ordered in their policies, shall finde the power of Christ crossing their purposes, and plugging their dominions.

N 8. [Of *Sems* owne] The Church is not visibly glorious at all times, of sixty seven families there was but one family that held the faith and the Hebrew tongue, and that was the line of Christ of *Sems* house, so *Israel* in *Egypt* revolted, often in the book of *Judges*, and under *Jeroboams* kingdome, after in *Judah* and after the returne from captivity, and under the Papacy, and now after reformation will not Apostacy be againe, when that the Son of man shall scant finde faith on the earth at his second coming? For as it was in the dayes of *Noah*, so shall it be at the day of the coming of the Son of man, *Mat. 24. &c.*

Quest. 6. [And *Abraham*] *Abraham* once ungodly (yea after his calling, he much failed) rejoyced in him that justifieth the ungodly, *Jes. 24. 2 Rom. 4.* so after mysticall *Nimrod* how many good men have been overtaken with their outward glory, yea many strong men of great parts have beene wounded by that whorish Church, *Prov. 7. Apoc. 17.*

Quest. 7. N. 1. [Those families] The families of *Noahs* sons despising *Sem*, a King of Justice and Peace, were cut off for two thousand yeares, so the Jewes for despising *Sem* the great and reverend, the true King of Justice and peace, were cut off to this day, *Rom. 11.* from *Noahs* days, all heathens were *Lo-ammi*, and *Loruchamah*, no people and unpitied, a foolish nation, barren and a desolate widow to our Lords dayes, *Deut. 32. Psal. 113. Esa 54. 1, 2, 3. Ephes. 2. 1, 2, 3. Psal. 119. 118.*

Q. 7. [From the life, Justice] But when light was revealed to the Gentiles, and the glory of *Jehovah* was risen upon us, It is said, *I will make thy government peace, and thine exaltations righteousness.* Marke the allusion, This was under the King of *Salem*, and *Tzedek*, Justice and Peace kisse each other, as it did of old in *Sems* Tents, *Psal. 85, Then peace on earth, and good will towards men.*

Q. 7. [Nor see the light] Now darknesse covered the earth, and gross darknesse the Nations, *Esa. 60.* So Pope *Nimrod* by his mysticall *Babylon*, caused such darknesse by confusion of Language, and all holy speech. All languages of *Europe*, and much of *Asia*, if not all *Asia*, have been confounded by the means of mysticall *Nimrod*, and his rebellion, *Apoc. 9.*

Q. 7. [For two thousand yeares] All the time of this ignorance, God hated them like devills, till the time hee would judge the world in righteousness, that is, favour the world in mercy, *Act. 17. Psal. 97.* from this time to the Apostles, the whole world did lye in wickednesse, *1 Job. 5. 19.*

Q. 7. N. 11. [In their own wayes] God left them to walke in their own waies of endlessse and lawlesse idolatries, and superstitions, and ill manners, judgement, and practise wholly corrupted, as the holy scriptures and humane stories shew. The Philosophers of the heathens spake much of the earth, &c. and to the height of heaven, but unto Paradise

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above the Heavens, no thought of theirs could ever come. They had no Lampe of Grace, not the best learned of them, their sage, as *Pythagoras*, in tongue, confessed God to be one, but they knew not the holy Trinity, and that the eternall son would be manifested in the flesh, to come a man looking through our walls, and to come a Judge of all, nor that he framed the world for man, because he would dwell in our Tabernacle, (Mr. Bro. *Apoc.* pag. 20.) That regeneration is by faith from him the second *Adam*, by hearing the doctrine of divine revelation, that he should destroy death, and him that had the power of death, by his own death and resurrection, and give us a Resurrection, and that he should be a mediator between God and man, as Prophet, Preist, and King, Lord of Angells, the head of all principality and power, that a company of people were in him elected, and should be called out of this present world, to whom he should be wisdom, justification, sanctification and redemption, &c. in these things the outward Jew was dull of hearing, *Rom. 2. and 3. Phil. 2. Heb. 1. 11.* much lesse could the wisdom and Philosophy of the heathens once thinke of these things, *Col. 1. 26.* yea alas for pity, how weakly and poorly are these things either taught or known, and experimentally in mind and conscience felt, and answerably in life practised in most of our congregations, of our blessed *England*. This must be proper to true christians; no marvell the holy spirit doth taunt the wisdom of the worlds wise Masters, and chargeth the saints to take heed of their Philosophy and vain deceit, verily it is not fit for Christians to be trained up in their pedagogie, *1 Cor. 1.* they were haters of God, *Rom. 1. Col. 1. 21.* and haters of his people, *Psal. 83. Hebr. 9. 1.* Then all that time they were not in the state of universall grace, but in very deed of universall wrath, such a wofull famine of hearing the word of the Lord, holy justice gave them over unto. So when the world did depart from the faith of the true *Melchisedeck*, it was given over to Turk and Pope, and all force of error, and were far from Justice, Peace, and Truth, the Reverend Doctor *Ames* in his *Medulla*, pag. 244 editio quarta, citeth a fit testimony for this.

Non pium igitur minus quam prudens fuit illud maximi artium magistri P. R. iudicium & votum: Hujus Philosophia doctrinam, si mihi fuerit optandum quod assequi velim, malim pueris ex Evangelio per eruditum aliquem probatissime moribus, Theologum, quam ex Aristotele per Philosophum tradi. Puer impietates multas ex Aristotele discet, quas verendum ne nimis sero discat. Beatitudinis finem in homine terminari, virtutes omnes hominis facultate penitus contineri: Has ex hominis & natura, & arte, & industria comparari. Deum, ad hoc opera quamvis magna & divina, tamen vel adiutorem, vel artificem nusquam adhiberi: divinam providentiam ex hoc humane vite theatro removeri, de iustitia divina verbum nullum fieri, Beatitudinem hominis in hac caduca vita consistui, &c.

Quest 8. [To be called their God] This is a word of Covenant as God spake to *Abraham*, *Gen. 17.* and as it was noted above, God is called

called the God of *Shem*. And oh! most glorious priviledge of the Saints (through the mediator) in all ages. Marke these Texts from the first to the last, *Gen* 6. 18. and 17. 7. 8. *Exod*. 19. 5. and 20. 2. and 29. 45. 46. *Jer*. 31. 33. 2 *Cor*. 6. 18. *Gal*. 3. 29. *Tit*. 2. 14. 2 *Pet*. 2. 9. *Apoc*. 21. 3. Hence it is that the Saints say, from Gods interest in them, and theirs in him, Our God, my God, my portion, my Rock, my Shepherd, &c. and Jesurun is Gods portion, *Jer*. 10. In this they boast, praise, and sing, *My welbelov'd is mine; and I am his*, *Cant*. 2. 16. *Psal*. 44. and 48. 2 *Cor*. 25. 6. 7. *Psal*. 42. and 43. *Deut*. 10. 21. The observations of the properties, and workes of God should here be minded, which are in chapter first spoken of.

28. [Heavenly City] The Saints of old knew as well as them of the New Testament, *That if the earthly house of our Tabernacle were dissolved, they should have a building of God, an house not made with hands, eternall in the heavens*. They had all the same Spirit of faith, compare the 2 *Cor*. 4. with chap. 5. 1. 10. 12. and *Eccles*. 12. 14. &c. upon the dissolution of the one, the holy soule possesseth the other; here is no interposition of time, nor of any tormented estate.

28. [The mystery of godlinesse] The mystery of Godlinesse was hidden in types and figures from the ages and generations of the Apostate families, *Eph*. 3. *Col*. 1. 26. But in *Judah* was God known, his name was great in *Israel*, in *Salem* was his Tabernacle, and his dwelling place in *Sion*, *Psal*. 76. 1. 2. He shewed his word unto Jacob, and his statutes and judgments unto *Israel*, he dealt not so with any nation, and as for his judgements they had not knowne them; therefore they sayd, *Praise ye JAH*. *Psal*. 147 So that *Israel* did enjoy the true knowledge of God in Christ, and were the household of God, having the covenants of promise, and the seals of the same, and lived and dyed in the constant hope of immortality in glory; read diligently *Eph*. 2. 11, 12. *Act*. 26. 6. 7. And this we must understand concerning the true hidden mystery, hid in types and figures among godly families, untill *Moses* and then to the Nations while *Israels* fleece only was moystened by the dewes that fell on mount *Sion*, but after the ending of the seventy sevens, *Dan*. 9. then the Gospel was openly revealed and made known to all Nations of *Noahs* families, and yet in those dayes, yea now in these dayes, it is a n hid mystery, too too manifest experience doth witness in kingdoms, townes, and families, 1 *Cor*. 2.

29. [The heathens also] All those noble prophecies in *Moses* Prophets, and Psalmes of the calling of the Gentiles, do comment on the blessing to *Shem*, and the Promise to *Abraham*. The holy Prophets rejoiced in spirit, foreseeing the glorious calling of the families to the Faith, we should have the like affection to the calling of the Jewes, *Rom*. 11.

29. [By sending his disciples] The Apostles were sent unto them to open their eyes to turne them from darknesse to light, from the power of Satan to God, that they might receive forgiveness of sinnes and inheritance among all them (of the old Testament) which are sanctified by faith in Christ, *Act*. 26. *Eph*. 1. 11, 12, 13, 14.

Annotations , How Redemption was taught
from the Promise to A B R A H A M, till
the Law of the Pasſeover, or the
coming forth of EGYPT.

Quest. 1. *What is the ſcripture in which the Revelation of the myſtery of Chriſt was made known to Abraham?*

Anſw. Gen. 12, 2. And I will make of thee a great Nation, and I will bleſſe thee, and make thy name great, and thou ſhalt be a bleſſing.

And I will bleſſe them that bleſſe thee, and curſe him that curſeth thee. And in thee ſhall all the families of the Earth be bleſſed.

Quest. *In what doth this ſcripture teach, inſtruct, convince, correct, and comfort.*

Anſw. I Of the curſed and moſt wretched eſtate of the apoſtate families, and unrecoverable in reſpect of any ability in themſelves, God hiding from them by Babels Languages, for many generations, the glorious myſtery of the Goſpell of his Son, that they became *Loammi* and *Lo-ruchamah*, that is, not Gods people, nor pitied: and ever enemies to God and his people, walking in all courſes of unperſwadeable diſobedi-
ence.

II. It is propheſied by this great and precious promiſe, that the families ſhall be delivered from the miſery of that apoſtaſie, by the Son of God, who was ſent of the Father into the world in fullneſs of time to be a bleſſing, to make knowne the riches of the glorious myſtery of his will, to reconcile them to be Gods people, and to be under mercy through his gracious Redemption, and by the ſame to reconcile the en-
mity of Jew and Gentile.

III. Here it is taught who Chriſt is, touching his perſon,
that

that he being God, is alſo man of the Seed of Abraham, Saint *Matthew* chap. 1. doth ſhew the hiſtory, and the promiſe full-filled. As alſo how Chriſt Immanuel doth bleſſe us, ſaving his people from the guilt, puniſhment, and dominion of their ſins, by his precious death and ſacrifice. By which hee brake the Serpents head-Plot, *Gen.* 3. 15. in his conſtant patience and obedience, at the very ſame time when the Serpent and his ſeed put him to an accuſed death on the tree, as a notorious ſinner. By this performance, this manner of the bleſſing of *Abraham* came on the Gentiles, *Gal.* 3. 13. 14. *Gal.* 4. 5. *Rom.* 3. 25.

IV. By faith in the promiſe we are reconciled, juſtified, and adopted, and ſo are no more ſervants in bondage, but heirs in Chriſt.

V. Whereas it is ſayd, *in thy ſeed*, all families of the Earth are bleſſed, it ſheweth there is the ſame and no other way or means of eternall life and ſalvation to Jew and Gentile, but only and alone the Lord Jeſus Chriſt, nor any comfort in this world, but as given us by promiſe and covenant through faith in Chriſt in the uſe of the meanes lawfully uſed, Wherefore all other Religions, Additaments & inventious of men are abominable, and all communion with ſuch is no better then the communion with devills.

VI. We have not forgivenes of ſins, life, and the inheritance of heaven, † by workes of our doing, or will in our chooſing, but all is of free grace and free promiſe. *† Act.* 3. 26. *Tir.* 3. 5. 6. *Gal.* 3. 16. 17. *Abraham had*

not wherein to rejoyce as of himſelfe, he did not prevent God, but God prevented him.

VII. The Lord God, the Father of our Lord Jeſus Chriſt, doth give, as the effects of his promiſe, his ſpirit to cry "*Abba Father*", and to ſeal aſſurance of reconciliation, juſtification and adoption, and to be an earneſt of that inheritance of the Saints in light, and to worke mortification, and to begin the life of glory in ſanctification. This the Lord God doth worke in thoſe only that looke for ſalvation in Chriſt as ſons by the promiſe, not as ſervants for workes or images. *"The Lords Prayer, and all the prayers of the Saints be-long hither, Gal.* 4. 6. *Rom.* 8. 15. *ſo note here, that Gods promiſes are*

the foundation of prayer, David, 2 Sam. 7. 27. & *Dan.* 9. 2. &c.

VIII. In

34 How Redemption was taught from the promise to Abraham,

* Of eternitie
all Gods works
were known to
him, as the A-
postle James
saith, A.C. 15.
This is hand-
led, Rom 8. 9,
10, 11. chapters
† Of freedom,
or forgiveness.

VIII. In that the eternall God, the Gentiles shall be blessed in Christ, it is a speech manifesting * the purpose of Gods election and predestination in Christ, as the spirituall blessings are handled by the Apostle to proceed out of those eternall fountaines, *Eph. 1.* under the word blessed, are comprehended the unsearcheable riches of Christ the second *Adam*, who of God is made unto us the efficient cause of wisdome, † justification, sanctification, and redemption.

IX. The precious promises in Christ understood and beleev-ved, transforme or metamorphose a man, and make him partake of the divine nature, so that they which beleev in God, must, as from a new principle, in uprightnesse of heart walke in the spirit, be alwaies zealous to shew forth good workes, and with all due care flee the^r corruptions that are in the world through lusts. This is, to keepe the mystery of faith in a pure conscience, and this wee are to do by restitution of Covenant.

X. As *Abraham* was blessed, that is justified, in beleeving the Gospel preached unto him, so shall those that walke in the steps of the faith of our father *Abraham*, who is the Father of us all, that is, of all such that so beleev as he did.

XI. The Doctrine of justification by faith in Christ is very ancient, being taught *Abraham* afore *Romes* foundation was layd, or *Rhomulus* or *Rhemus*, or a Pharisee or Papist were borne.

† Let the Ana-
baptist consider
whether all
godly parents
ought not to
curse their re-
nents, in deny-
ing infants to
be in the cove-
nant, & in de-
nying the seale
to them,

XII. God will blesse them that blesse this Doctrine of Christ to *Abraham*. And he will curse them that curse and persecute this † doctrine of Christ, and his people, for it shall be sayd to all such, *Cast out the Servant and ber Son*, &c. *Gal. 4.*

XIII. This also may be observed, as the families of the sons of *Noah*, were cursed and cut off from the Gospell and peace of God by the confusion of tongues at *Babylon*; Christ would turne this to a blessing in tongues understood at *Salem*, creating the fruit of the lips to be peace, to the far off and to the the near, Jew and Gentile, so the Gospell the word of faith in our own Languages is a most deare blessing. Accursed be the

the contrary endeavours of the myſticall *Babylon*, againſt the Kingdome of Juſtice and Peace in the *Jeruſalem*, that is from heaven.

XIV. Us Gentiles of the poſterity of *Japheth*, have great cause to praiſe and bleſſe God the father of our Lord Jeſus Chriſt, who hath performed this promiſe, and hath bleſſed us with all ſpirituall bleſſings in heavenly things in Chriſt. *Moses* and the Prophets call upon us for this duty, and ſo our godly predeceſſors did, *Pſalm. 18. 67. Rom. 15. 12. 13. A- Apoc. 7* *Zacharias and the bleſſed Virgin remember the promiſe with thankſgiving, Luc. 1.*

XV. As God doth curſe him that obeyeth not this doctrine of Faith, ſo they that teach a diſerſe or contrary way of juſtification, then by faith in Chriſt, are to be abhorred and accuſed of all the Saints.

Moses, the *Pſalmes*, *Eſayas* and all the Prophets open this ſcripture of the Goſpel of Chriſt to *Abraham*, in many particulars, (this is a gemm to them all) not only of the ſpeciall bleſſings in us and for us, but of the particular nations that revolted from *Sems* bleſſed God, how they ſhould be called again to *Sems* God: All Nations ſhall bleſſe him, and be bleſſed in him, *Pſal. 72. Eſa. 11. and 66. Act. 2.*

† The termes, families, nations, Gentiles, Heathens, and in the New Teſtament, Greecians & tribes are very often to be taken in one ſence.

Queſt. 3. Did God add any Sacraments or Seals to the Word of his Covenant and promiſe?

Anſw. Beſides the ſacrifices the eternall God ordained Circumſion.

Queſt. 4. What did circumſion teach them?

Anſw. I. Jehovah made it a ſeal of his promiſe, and covenant of bleſſedneſſe in Chriſt, to be a God to *Abraham* and to his ſeed. Therefore it was a ſeal of Gods Reconciliation, Juſtification, and adoption, and God did thus keepe his covenant with them.

Of Gods reconciliation, becauſe God all ſufficient doth condeſcend to enter into covenant with ſinfull man.

Of

Of Justification or remission of sins because it is a seale of the justification that is by faith, God did justifie the circumcision by faith, and all the policy of *Israel* did, or should have professed the same; God gave it for that same end, *Rom. 4.*

Of Adoption, because God selected *Abraham* and his seed, and preferred them above all Nations to be a chosen generation, a royall Priest-hood, an holy nation, a purchased and peculiar people. And therefore also God had sayd to *Pharaoh*, *Israel is my first borne*, *Exod. 4. and 19.*

II. It is signified and sealed to them, to fathers and their infant children, their reconciliation with God by putting off the sinfull body of the flesh, in which they were conceived; and by consequent the putting on the new man: So mortification and sanctification, or regeneration is taught. *Moses* and the Prophets ever drew them to the spirituall meaning, and to rest in the outward worke. and the faithfull did thus keep their covenant with God. The Saints made excellent uses of this seal of faith for instruction and consolation of their owne soules, as of their posterity, as *Moses*, *Manoah*, *Jonathan*, *David*, *Esaies*, &c. *Exod. 6. 12. Dent. 30. 6. Judg. 14. 3. 1 Sam. 14. 6. and 17. 36. Esa. 6. And observe the Apostle Paul* what he saith in *Rom. 2. 29. Col 2. 12.*

III. It sealed to them both to Fathers and their infant children, the blessed Estate of the immortality of the soule, and the resurrection.

IV. It was a seale of entrance into the Church and policy of *Israel*, which is called the kingdome of God, to distinguishing from the Apostate families. For all *Israel*, they and their children, were by speciall priviledge federally holy, *Exod. 19. 5. 6. Dent. 7. 8. 1 Cor. 7. 13, 14 Matth 21.*

V. It was a seal to the deed of gift of the Land of *Chanaan*, (the Land of Rest or promise) to *Abraham* and his naturall seed and proselytes: And of all outward necessary comforts for this life, both of provision and protection.

VI. It sealed to *Abraham*, that he should be a Father, not of the Jewes only, but of many nations, that when that deed of gift, the Prerogative of it was out, the Gentiles should
be

be called to the faith, fathers and children to be made diſci-
ples, and ſo become *Abrahams* ſeed, and the kingdome of
God. This is ſo expounded in the Epistle to the *Galatians*,
and in *Matth.* 21. 43. and 28. 19. *Acts* 2. and 3. and 11.
17. and 15.

VII. Thus we may ſee what a Catechiſm out of the pro-
miſe, and out of the ſeal of Circumciſion the holy Prophet
Abraham might teach his houſhold, as he did, and as God
teſtifies he would. Now out of all this, let this be noted, that
the promiſe concerning Chriſt to *Abraham*, was not onely of
temporal bleſſings to him and his poſterity, but alſo of ſpiri-
tuall: and that chiefly. And Circumciſion ſealed the ſame,
and no other doctrine but what the promiſe taught. They
are vain talkers and deceivers of mindes that teach other-
wiſe.

Let *Rom.* 15. 8.
be thoroughly
ſtudied of us.

Queſt. 5. Furthermore, To whom did God inſtruct his
Church in expectation of Chriſt?

Anſw. To *Judah* the fourth ſon of *Jacob* in theſe words.

Gen. 49. 10. A Tribe ſhall not (a) depart from *Judah*, nor a
Lawgiver from between his feet, till his Son ſhall come: and
to (b) him ſhall the gathering of the peoples be.

(a) Or, ſail to
Judab. *Shebes*
a tribe is in
Moses, 32
times, as the

learned obſerve; and never a Scepter in him but a Tribe: and ſo *Trimellius*.

(b) *Iſhorab* the hope of their Fathers: that is, Chriſt the hope of *Iſrael*, *Jer.* 50. 7.
Acts 28. 10. obſerve how *Jacob* left the faith to his poſterity, on his death bed. Let it
be for example.

Queſt. 6. What do ye obſerve out of this text?

Anſw. 1. This prophecie and promiſe doth look back
to the promiſe to *Abraham* concerning the great myſtery of
godlineſs, God manifeſted in the fleſh, for it is foretold that
Chriſt ſhould alſo come of *Judah*.

II. When other tribes ſhould deſpiſe for the faith of Chriſt &
be ſcattered, but *Judah* ſhould hold the faith throw a ſucceſſion

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of holy Scribes and Teachers of the Law (and them chiefly of the holy line of Christ) and his Tribe endure till Christ his Son came.

III. Whereas it is sayd, the peoples shall be gathered to Christ, the meaning is, they shall be called to the faith, and in his Name and Law shall the Nations trust. This prophesie is expounded by *Esaïas* Chap 11 10 and 66 19 20 *John* 11 51 52 &c.

Quest. 7. *Who had the knowledge of the Son of God in this state of time, revealed and testified by the spirit, in these exceeding great and precious promises, and the seal of Circumcision?*

Ans. Abraham, Isaac, Jacob, and the twelve Patriarchs and many of their Godly posterity in Egypt: also Lot, Job, and others in divers places.

a) *Hcb. 11. 16.* **Q**uest. 8. *Who were they that disregarded (a) reproached, and despised the doctrine of life in Christ exhibited in these promises (and the seal of Circumcision) to Abraham and Judah?*

Ans. Nachor the brother of Abraham, and many of his posterity: many of the posterity of Abraham by Keturah: the posterity of Lot, Ismael, (b) Esau, and their posterities: the Canaanites, the Egyptians, yea all the families that fell away in the revolt of Nimrod.

(b) As Esau was profane and despised the covenant so his posterity: they profanely left the seal of circumcision, which was conferred on their Father, *Jerem. 9. 26.*

Quest. 9. *Was there not an Apostasie in the Church from the faith of Christ taught to Abraham, Isaac, Jacob, and Judah?*

Ans. A great apostasie: for Israel in Egypt forsook the faith of their Godly anceftours, and followed the idols, and religion

religion of Egypt. Read Ezekiel 20. and 23.

Quest. 10. *What was the hope and comfort of the faithfull, for these times, in cleaving to the faith?*

Ans. Through faith they obtained good report with God: and confessed that they were pilgrims and strangers on the earth, and strove for the blessing of the heavenly inheritance. Wherefore God was not ashamed of them to be called it. their God, and filled their hearts with joy, that by faith saw the dayes of Christ, and provided for them the eternal recompense of reward in the heavenly City, and Countrey and Kingdom: for he accounted them his children, and worthy to enjoy that world and the better resurrection.

Heb. 11. 13.
Gen. 27. all of

Luk. 20. 35, 36,

Quest. 11. *How was the wrath of God revealed from heaven against those that did mock, curse and despise the faith of Christ and his people?*

Ans. VVars and broyls among (a) Kings of divers countreys: *Ismael* the son of the bondwomen cast out, *E/an* given up to hardnes of heart. *Sodom* and *Gomorrha* burned with fire and brimston.

a) Gen. 14.
four Kings
against five.

II. All apostate families were further separated from Christ and the Church of God from the dayes of *Abraham* by uncircumcision, and in great reproach called uncircumcision of them which are called *Circumcision*.

Gen. 34 14.
Ephes. 2. 11.

Quest. 12. *How did Christ pour out his fury, and his anger for the apostasie of Israel in Egypt?*

Ans. God gave up Israels babes to the sword of *Pharaoh* and to be drowned in the river *Nilus*, Ezek. 20. 7, 8. Exod. 1.

Annotations upon the Questions and Answers of the fourth CHAPTER.

IN the first *Quest and Answ*, note, The Promise of Christ to Abraham, is often renewed to him, also it was given to Isaac and Jacob This is the foundation of that speech, *I am the God of Abraham, and the God of Isaac, and the God of Jacob, this is my memoriall to all generations*, that is, to all of their faith whether Jew or Gentile, *Exod. 3. 15. Gal. 3. 6.*

2. Also observe on *Gen. 12. 3.* it is said *And in thee shall all*, But in *Gen. 22. 18*, it is sayd, *and in thy seed shall all*, so the new Testament useth the same variety of Phrases, for in *Act. 3. 25.* it is sayd, *In thy seed shall all*, but in *Gal. 3. 8* *In thee shall all*, yet Saint Paul in chapter 16. expounds it at large, and saith, *To Abraham and his seed were the promises made.* This is noted, that we might confer Scriptures, that neither Jew nor Gentile, might trust in Abraham or any of the saints, but in that holy seed, the Son of God that took humanity of Abraham.

3. In *Gen. 12. 3.* [And I will blesse] The Promises of God in Christ are the foundation of all comfort to the Church, whether in his goodness to it, or severity to the malignant company, that curse and do all ill offices to the church. Why did God do all that is spoken of in *Psal. 105.* in every verse both to his church, and to the children of the wicked one? The reason is rendred in verse 42 *He remembered his holy promise to Abraham his servant*, and the effects of that promise did not stand in force for Moses time alone, but for one thousand generations, as verse 8. and that is the intent of penning this Psalm, *Micb. chap. 7.* remembreth his promise, and expoundeth it with terror to the seed of the Serpent, but with joy to the Saints, for the pardon of sin, withholding of anger, shewing mercy and compassion, and burying of sinns as in the sea, and all this accompanied with another grace of subduing our iniquities, (all these expound the promise) a godly soul doth as much desire to have sin subdued as pardoned, so justification, mortification, and sanctification are taught in the promise. The blessed and beloved Virgin and Zacharias do both comment on *Micah, Luke 1.* and the Psalm 106. must be considered as *Psal. 105.*

4. Minde further, how this promise is pursued in *Levit. 16.* and *Dan. 9. 24.* and *Act. 3. Gal. 3.* and 4. for the faith of this promise, was taught both to the Jewes; *Acts 3.* and to the Gentiles, *Gal. 3.* and indeed all the Bible dilateth on that of *Gen. 3. 15* & *Gen. 12. 3.* and this of *Gen. 12. 3.* is, but an exposition of *Gen. 3. 15*

5. yet further observe, that as Jehovah the eternall Lord, doth remember the promise to a thousand generations, *Pf. 105. 8.* so likewise all the *Isaell* of God that are of Abrahams faith, are reciprocally to remember it, as *1 Chron. 16. 15. 16.* marke it well, As God saith, *The promise is his memoriall*, so it should be our memoriall, and especially we should remember

member it in the dayes of affliction, for then wee most need so to do, consider *Exod. 3. 15.* for then *Israel* was in great affliction, and *Moses* was sent to tell them that God was mindfull of his memoriall. Consider *Nehemiah 9.*

6. And lastly, note the promise is called a Covenant, *Act 3.* and *Gal. 3.* and so the promise, *Gen. 3. 15.* must be considered as a covenant that God made with our first parents; as Christ is the hope of the promise made unto our Fathers, *Acts 26 6, 2. 2, 3.* *Jer. 50. 7.* so he is the hope of the covenant, *Esa. 42. 6.*

Quest. 2. N. 1. This first point is handled by a Son of *Abraham*, *Rom. 1. & 2. & 3.* The book of *Job* teacheth of the corruption of nature, (taken from Parents) and of redemption, so it sheweth how *Abraham* taught his posterity, & how all the faithfull of old, taught their children by tradition, and all true and sound tradition before the scriptures agreeth with the scriptures, & so must all tradition since the scriptures, *Pf. 78. 1, 2, 3, 4, & 6.* *Jobs* book was afore the Law of faith was written by *Moses*, *Ibid. N. 11.*

This second is handled, *Rom. 3. & 4. & 5.* To these two points confer the notes of *N. 4.* and *N. 5.* in page 21. All of the first *Adam* miserable, and no blessing but in Christ the second *Adam*, all the Acts and the Epistles &c. abundantly open this.

Ibid. N. 5. [In thy seed all families] In Christ all are gathered, *Eph. 1. 10.* The glory of this blessednesse (to procure the salvation of the elect) God will not give to any other mediatur, *Esa. 42. 1.* &c. This blessing came on *Abraham* in his uncircumcision, *Rom. 4.* and so observe these blessings are handled to the uncircumcised, the families of *Japheth*, the *Romans*, *Corinthians*, *Ephesians* &c. Therefore *Turkes*, *Jewes* and all misbelievers are excluded from all hope of comfort.

Ibid. of Question 2. N. 5. [Only and alone the Lord Jesus Christ] all scripture speaketh exclusively concerning any other, *1 Joh. 5. 11, 12, 13.* so the Apostle *Peter* is plaine, *This is the stone cast aside of you builders, which is become the head of the corner.* Neither is there salvation in any other; for among men there is given none other name under heaven, whereby we must be saved, *Act. 4.* God would in due time shew this justification of a sinner, and that he might be just in all his promises, and a justifier of him who is of the faith of *JESU S. Rom. 3.*

Ibid. of N. V. [Given us by promise] We cannot, we may not pray or expect any blessing temporall, spirituall, or eternall, but by covenant and promise in Christ, *Levit. 26. Deut. 28. 7, 12,* still looke to the promise. The promise is sure by faith to all the seed, it can be sure no way else; faith doth realize and evidence things promised to our hearts, God is keeper of covenant, and in that faith resteth. In God things promised have their consistency, and therefore they shall have a being on us in due time, *Deut. 8. 18.* And we must take blessings as blessings of the covenant, and redemption in Christ (all mercies to the Saints are the price of blood) not as common favours with the world, that have the

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sun and rain, &c. else we shall not be of those generations that praise God through Christ, *Ephes.* 3. 21. *Hos.* 2. 19, 20, &c. else our mouthes will not be filled with laughter, and our tongue with singing praises to our God, *Psal.* 96. 98. & 136. & 137. *Lev.* 26:

Ibid. of 2 *Quest.* N. VII. *seal assurance*] As the spirit scaleth to the heart of the believer the doctrine of the Covenant and promise, so the seals of the Covenant are made effectual by the spirit, for the further confirmation of the justification that is by faith, to none other persons but to the children of the promise and covenant made with Abraham, *Acts* 3. *Rom.* 4. And none other persons can understand what this saying of covenant and seal meaneth, but those that are redeemed from the earth, *Apoc.* 14. 3. *Ephes.* 1. 13, 14. & 2. 18. *Rom.* 8. 15, 16.

N. 9. *which believe in God must*] Faith is a wise and an obedient grace, *faith worketh by love*, *Rom.* 6. 7, & 8. chapters, handle this; *Gal* 5. 6, the Apostle opens this as a part of the blessing in the promise, *Acts* 3. 25, 26. Christ destroyeth sin in his and sanctifieth. *If any be in Christ he is a new creature*, 2 *Cor.* 5. 17. old things in the old Adam are passed away, and all things become new in us, from the second Adam. The ten Commandments belong to this point, and handled as an use from Gods mercy and covenant in Christ, *Exod.* 20. 1, &c. *Rom.* 6. chapter and 12. chapter, and the later parts of the Epistles to the *Galatians*, *Ephesians*, *Colossians*, and by holy *Zacharias*, *Luke* 1. 74. & *ubique*. See the practise of this in holy *Job*, his effectual faith, and diligent love, and patience of hope from the godly instruction of *Abraham* in the promise. The covenant of grace is reciprocal, the seals also teach the same. It is glorious to keep the mystery of faith in a pure conscience. And this is an easie yoke to an holy and humble soul: his commandments are not burdensome, *Mat.* 23. 20. 1 *John* 5. 3. And after the Lord hath spoken peace by justification we must not turn again to folly that grace may abound *Psal.* 85. *Rom.* 5. & 6. And they that put away a good conscience will make shipwrack of faith and blaspheme. Briefly, this is a sure character of the Saints of God, that all that call on the name of the Lord with a pure heart do follow righteousness, faith, charity, peace, &c. and such only are vessels of honour for our heavenly masters use.

Observe yet further, the Popish Company, and many others that are ignorant, when they speak of good works, their thought darteeth chiefly on almes-deeds, prayer, fasting, &c. But withall teaching and believing the doctrine of *opere operato*, as the Pharisees: Whereas by good works is meant not only those, but all the duties of charity of the first and second Table, both toward God and toward man: yea all to be done in faith as regenerate in the Second Adam, that God the Father in him may be glorified: And where the true faith of our glorious Lord Jesus Christ is planted it will so shew it self: And this is the true sense of *James* 2. of shewing our faith by our works, and our Father A-

brahim, and *Rachab*s ſtory are conſerred to this expoſition. Again, obſerve that commonly thoſe that ſo call for thoſe good works care not for ſound teaching of the word of God, but rather carry a grudge againſt it, and holy aſſemblies, and the ſincere profeſſors and preachers. And a-laſſe, what are their prayers; almsdeeds, faſting, &c. for matter, manner, or end. It may be queſtioned, if they be materially good. And let ſuch take heed that for manner, or end, they are no better than *Kains*, *Genesis* chap. 4. then theirs in *Pſalm* 50. and *Eſay* 1. and 58. and the Scribes and Pharifees, who did all thoſe things and more too, and yet crucified the Lord *Jeſus* Chriſt the Lord of glory, who would have had them come to a more exact and joyful righteouſneſs. But they could not call *JEſUS*, the Lord, but held him, his Kingdome, his doctrine, and his diſciples *anathema*, as of old they did *Eſay* 8. 18. & chap. 65. 5. & 66. 5. all *John* 9.

N. 10. In the ſteps of the faith of our Father *Abraham*] There are many that do not walk in the ſteps of the faith of *Abraham*, as the *Anabaptiſt* that faith, infants of believing parents are not in the covenant of God in Chriſt, and ſo ought not to have the ſeal conferred on them; therefore they do not adminiſter the ſeal, but ſcoff at it, as *Patience* did in *New England*. Now ſee *Abraham*s faith, He did not only believe that the children that came of *Israel* were in the covenant of God in Chriſt, but he believed the ſame touching the infants of the Gentiles: therefore in teſtimony of his faith he circumciſed his houſe, the ſame day the covenant and promiſe was renewed to him, *Gen* 17. And all the tribes ſour Lords dayes did obſerve circumciſion. And the promiſe is ſure to all the ſeed of whom *Abraham* is a Father, not only to that ſeed that is circumciſed, but alſo to them of the Gentiles that are uncircumciſed; for he is ſaid to be the Father of us all, according to that which was ſpoken to him, That he ſhould be the father of many nations. Therefore the *Anabaptiſt* is far from walking in the ſteps of the faith of *Abraham*: and they run into ſad uncomfortable errors: Firſt, They deny God to be the God of infants, having no right nor portion in the covenant. Secondly, If infants be not in the covenant of God in Chriſt, they ſhall not be partakers of the better reſurrection: O ye parents conſider it! Thirdly, They will not preſent them to Chriſt in his ordinances, that he ſhould teach them: what is this? but a dedication of their infants to *Molech*, to the divel to be devoured. Whereas the godly parent hath great comfort that if the children of Idolatrous parents were born to God, (God ſo accounts in reſpect of his covenant) *Ezek* 16. 20. how much more have godly parents comfort that their children are born to God. Let the Apoſtles reaſoning *Rom* 4. 16, 17. to the end of the chapter be thoroughly minded, and let Gods people obſerve providences, whether many of the *Anabaptiſts* do not turn to Sadduciſm, denying the reſurrection, or as vile opinions; for it hath been obſerved, not without cauſe, that *Anabaptiſtry*

is a cloke of all filthines, and our times have found it to be so. Surely they that are of the faith of *Abraham*, shall be blessed with faithfull *Abraham*: For so it is said, *Many shall come from the East, and from the west: from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven, Mat. 8. Luke 13. Rom. 4. 13. and so they became the Israel of God, Gal. 6. 16.* The promise of blessedness in Christ is in extent as large to all converted Gentiles, and to their seed, as to *Abraham* and his seed.

N. 11. The doctrine of justification by faith] *Abraham* believeth in him that justifieth the ungodly: who counted his believing for his justification before he received circumcision that he might be the Father of the believing uncircumcised Gentiles: so it is not heresie, as the circumcised Pharisee then, and the baptized Papist now would bear the world in hand. What, the Gospel not before Popery? mark here two sayings, *Gal. 3. 8. The Scripture foreseeing that God would justify the Gentiles through faith, preached before the Gospel to Abraham, saying, In thee shall all the Gentiles be blessed.* And from this promise he had the justification that is by faith, and before circumcision, *Rom. 4.* The other text is *Heb. 4. For unto us the Gospel hath been preached as also unto them:* that is to the people of *Israel* that came out of *Egypt*, *Exod. 12.* Minde the sayings of the new Testament illustrating for us the old covenant, that we may see Antiquity gloriously triumphing over Popish cursed Novelty. Holy *Luther*, and multitudes before him, and others after him, by preaching this everlasting Gospel have routed the armies of King *Abaddon* that he shall never make up his troupes again.

N. 12. God will bless them that bless this doctrine] Pray for the Peace of *Jerusalem*, they shall prosper that love thee, *Psal. 122.* they shall be as the bright Sun that love Christ, *Jude 5.* Bless Christ and *Abraham*, that is, all of his faith, and thou shalt be blessed, thou and thy posterity, as *Lot* found that blessed *Abraham*: and so the very *Amorites*, *Amer*, *Escel*, and *Mamre*, *Gen. 14.* and it is probable the *Gibeonites* might be of their posterity, being a remnant of the *Amorites*: Under the term *Amorite* all the *Chanaanites* sometimes are understood. How did Christ pity them in suffering *Israel* to make a league with them, and for *Sauls* cruelty. And they were the *Nethinim* that returned with *Judah* from captivity, *Jos. 9. 22. Ezra 8. 20.*

Ibid. N. 12. Curse and persecute this doctrine] Dost thou curse? Wilt not bless the holy seed, and the holy doctrine? Read thy doom; as he loved cursing, so shall it come unto him, as he delighted not in blessing, so let it be far from him, *Psal. 109.* Wilt not exercise bowels to the body of Christ? the curse shall enter in thy bowels. Dost not hear? Let them be confounded and turned back that hate *Sion*, let them be as the grass upon the house tops, which withereth afore it grows up, where with the reaper filleth not his hand, nor he that bindeth sheaves his bosome. Neither do they which go by, say; the blessing of *Jehovah* be upon

you, we bleſs you in the Name of *Jehovah*, *Pſalm 119*. Thou that haſt ſpittle in thy mouth, and an aking tooth againſt Chriſt, and the ſincerity of the faith, hear what one of thine own prophets have ſaid, *Num. 24. 9*. He couched, he lay down as a Lion, as a great Lyon, who ſhall ſtir him up? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee. Mark how the promiſe to *Abraham*, and *Jacobs* bleſſing was carried by tradition among the children of the Eaſt, and how *Balaam* durſt not but remember it to terrifie *Balaak* in his Enterprize. What ſaith Chriſt to *Pharaoh*, Kill my childe, and I will kill thy childe; *Iſrael* is my firſt-born (the heir of the world) if thou afflict him, I will ſlay thy ſon, thy firſt born. And conſider *Pſalm 105*. how it purſueth the promiſe and covenant to *Abraham* for *Iſrael*, and againſt the ſeed of the Serpent. And thus it muſt be conſidered for *Iſrael* all the time of the old Teſtament, and for the *Iſrael* of God till the end of the world. He that meddles againſt *Iſrael*, meddles with a burdensome ſtone, and putteth fire into a ſheaf to burn his houſe, *Pſalm 2. 10, 11, 12. Zach. 12. 3-6*. What gat *Balaak* and the *Pinces* of *Midian*, and *Balaam*, that ſought to curſe? God curſed them, and the falſe Prophet felt it. So though the *Balaaks* and *Balaams* of myſtical *Egypt*, and myſtical *Babylon* have curſed, and do ſeek ſtill the deſtruction of our nation, eſpecially of the Goſpel: yet while we keep our covenant they ſhall never prevail. *Balaams* counſel was more dangerous than his curſe; for his counſel being followed brought a plague. O ye Princes, O ye people do ye not know that the ſincere Word, and the holy ſeed is the ſubſiſtence of your Kingdomes and common-weals, towns, and families? *Eſay 6. 13*. Every childe of God is a publique good.

Minde one thing more how thoſe that did ſeem to be of the truth and were brethren touching the outward circumciſion, yet curſed the ſervants of Chriſt, that would not walk in their waies, traditions, deviles and abominations, *Eſay 66. 5*. and in aſter times they ſouſed the poor blind man, *John 9*. So have the cruel Prelates uſed the dear ſervants of the Lord: they did curſe, yet Chriſt did bleſs, and hath and will pay his enemies home that abuſe his ordinances: for if any man love not the Lord Jeſus Chriſt, *anathema maranatha* is his heavy Censure, *1 Cor. 16. 22*.

Ibidem N. 12. Caſt out the ſervant and her ſon] Without ſhall be lyars. Lyars in judgement as all Papariſes be. Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt hath not God: he that continueth in the doctrine of Chriſt, he hath both the Father and the Son, *1 John 2. 24. 2 John 2. 9*. Be it that they ſometimes conſeſſe the doctrine of Chriſts perſon, yet both in their doctrine and practice they deny it, becauſe they deny him in his offices and adminiſtrations for which he became ſuch a perſon and ſuch a Mediator. And oh what living blaſphemies do they utter againſt the holy records that teſtifi, of the eternal Son the Mediator. Popery is a myſtery of iniquity.

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N. 13. *The word of faith in our own languages*] In the Law it is written, with men of other tongues, and other lips will I speak unto this people, and yet for all that they will not hear me, faith the Lord; Wherefore tongues are for a sign, not to them that believe, but to them that believe not, but prophesying serveth not for them that believe not, but for them which believe, *Esay* 28. 11. *1 Cor.* 14. 21. This looks back to *Nimrod's* rebellion, they despised the faith taught by *Noah*, *Sem*, and the rest of the godly fathers (before *Abraham*) in their known language; therefore Christ cut them off from the faith by strange languages. When *Israel* despised the things of the Law of Christ written for their comfort; see how he, in this, would avenge the quarrel of his covenant, *Deut.* 28. 49. and fulfilled it, *Ier.* 5. 15. *2 Chron.* 36. If it be then such a dear blessing to have *Moses* and the Prophets, our Lord and his Apostles speak to us in our own language, let the saints worship God with hearty praise and thanksgiving, so did *David Psalm* 103. 7. and 147. 19. All are abominable, idolatrous and false worshippers and unclean infidels that Christ speaks not to in their own language by his blessed Gospel: as all the Babylonian builders, and their seed to this day, and the mystical Babylonian builders: It is much to be considered, that when the churches departed from the Apostles doctrine, Christ confounded the *European* and *Asian* languages. VWhen it was prophesied of the calling of the Gentiles to the faith of the Gospel, it is said, I will turn to the people a pure language, which was fulfilled when Christ sanctified all tongues as it is said, *We do here them speak in our own languages the wonderfull works of God*, *Acts* 2. 11. *Zeph.* 3. 9. VWhereas, for two thousand years, the Gentiles, *Noahs* families, called on idols names. We little consider the severity of the wrath of Christ in the confusion of tongues, what a plague it is, and will be to the end of the world; most sad is that scripture, *Ier.* 44. 26.

3 *Quest. of his covenant and promise*] God did not first give a seal and then made a Covenant, but first made a Covenant and a promise, as to our first parents, *Gen.* 3. 15. and then taught them of the seal, the Sacraments: so to *Noah* God made a Covenant, and then gave him the seal of the Flood, and of the Ark: so in *Gen.* 9. first the Covenant, and then the Rainbow: so to *Abraham*: so each godly parent must seek to know God in Christ in the Covenant, and to be in covenant for them and their children. And it is to be marked, *Cham* had an outward blessing in the covenant with his father, for he was of *Noahs* household, *Heb.* 11. 7. and he and his children had continued in the same, if he had not and his son mocked and scorned his father; for which both of them were excommunicated: and *Chams* house feared not, but waxed worse and worse against Christ and his Kingdome, and set up a tyranny in *Nimrod*, to give the affront to *Sems* blessing. Again note, when the merciful God made a covenant with all flesh, man and beast; were not young, as old comprised in the covenant? a sucking chile and a lamb as the parent, *Gen.* 9. 9, 10, 11.

Quest. 4.

Quest. 4. Of justification or remission of sins] The apostate and adukerous generation in our Lords daies (that did adulterate the faith) missed, stating Circumcision as a part of the Law or Covenant of Works, (a school distinction of their own, neither of *Moses*, nor of the Prophets) whereas it was rightly understood, a law and seal of faith in Christ, and the seal of justification that is by faith. Their *fac hoc*, is, *credere*, in our Lords interpretation of the Law; to believe in him whom the Father had sealed and sent to be the true *manna* and sacrifice, and their perfect justification and freedome, as was told them, *Acts* 13. 38, 39. And as they missed in stating circumcision a Law of works *ex opere operato*, to justification: so they did of all the politic of *Moses*, that it did initiate them unto, which yet they could not do, being too heavy a yoke, *Acts* 15. Now they despising Christ the end and scope of the law of *Moses*, they made their own justification, their idol and vanity, and so provoked Christ to their rejection: confer *Deut.* 32. 21. with *Rom.* 10. 19. That speech is very strong that the Lord Jesus spake, *Iohn* 7. that circumcision was not so much of *Moses*, but observed of the Fathers before *Moses* was born. They should have considered in what sense *Abraham* received it, and used it, *Rom.* 4.

Ibidem, God did justify the circumcision] so this is clear, God did justify the infants of *Israel*, for else he would not have commanded circumcision to infants: this was to comfort all godly parents, that although they knew their children were conceived in sin and born in iniquity, yet God knew how for his covenant sake, (not for our sakes) to justify, that is, to free infants from sins guiltiness, filthiness, and desert; and to comfort godly parents of the Gentiles touching their infants: the Apostle saith, *God is not the god of the Jews only, but of the Gentiles also, for he that justifies the circumcision will justify the uncircumcision.* And God is a husband to the once barren and desolate woman, but fruitful in children as the former married wife, *Israel*. Doth not the promise save infants as well as grown men? and doth not our heavenly father declare his counsels that his will is to save infants as well as grown men? that he enjoyns the seal to infants: and saith, that he will be their God: and the Lord saith not, he will be the Father of grown men rather than of infants. And a godly parent hath as great hope of his dying infants, as any Anabaptist can have of their grown men.

Ibid. of Quest. 4. Of adoption.] This adoption of *Israel* hath a double consideration: general and speciall, visible and invisible: visible, in covenant, in respect of the Apostate families that were cut off *Gen.* 10. & 11. invisible, the faithful in *Israel*. All did profess the faith (except in their apostasies to the false faiths and religions of *Baal-Peor*, and *Moloch*, and *Chemosh*, &c.) So they were not all faithful, no not in outward profession. They were Christs own, afore he came to his own (all *Exod.* &c.) his own by visible privileges, yet many a time they grieved him and his holy Spirit, *Psalms* 78 & 106. so many of them slied this a-

doption by joyning themselves to *Peor*, as the sons of the open Church followed *Kains* wayes *Gen. 6.* even so it is now; some in the Church born after the flesh, and some born after the Spirit, yet both make a visible Church of Christ it cannot be, it must not be denyed. It is not sound reasoning from a visible Church estate, to the doctrine of election. If any be further contentious, beware of them, *Rom. 16. 17, 18.*

Quest. 4. N. 11. Putting of the sinful body] It shewed how distastefull man is to God in his sinful estate of the first Adam, and no communion with God but by regeneration in the second Adam, *1 Joh. 1.* Therefore observe what *Esaïas*, *Ezekiel*, *John Baptist*, and our Lord, and *Stephen* said to carnal Israel, boasting to be *Abrahams* seed. *Esaï 57. 3. Ezek. 16. 3. Ioh. 8. 44. Acts 7, 51. Matth. 3. 9.* That they were neither Gods children, nor *Abrahams* seed, nor treading in the steps of the faith and works of *Abraham*.

ibid. N. 11. The putting on the new man] An Israelite being circumcised yet the old Adam was not so put off, nor the new Adam so put on, but that birth-sin did remain: yea so remained, that through the Bias of lusts and sinful appetites, and by temptation, and not taking heed to themselves, and keeping their souls diligently, omissions of duty, and many actual sins did bud forth. For although by faith in Christ the saints were justified, or freed from the guilt and punishment of sin, inheriting the justification that is by faith, yet there was corruption in them issuing from that original or birth-sin, that we still are yoked with all: we are in Christ Jesus justified from the reign of this sin, but not from the being of it in us. Gods counsel is such to make us humble. This the saints of old felt and acknowledged, and bewayled, and prayer for further mortification, *Psal. 51.* And those Scriptures from two Apostles that were both circumcised and baptized shew the truth of this, *Rom. 7. 1. Ioh. 1. 8. Phil. 3. 12, 13.* Therefore every godly soul must observe three things; 1. That we slight not any sin in thought, word, or deed, *Rom. 6. & 7.* And 2. to be careful that we content not our selves with bodily exercise, *Phil. 3. 1, 2, 3, &c.* And 3. not to be discontent that Gods counsel is such that perfection is not attainable in this life; that was the sin of our first parents, they were Seekers to be in a better estate then they were stated in: they were discontent and hearkned to Satan. While we are in this vale of tears, this must ever be in our hearts, *1 Ioh. 1. 8.* *If we say we have no sin we deceive our selves, and truth is not in us, but if we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness,* and minde that of the Apostle, *Phil. 3. 7, 8, 9, 10, 11, 12, &c.* Satan and his instruments will by all means corrupt our hearts in these three things.

Ibidem N. 11. Drew them to the spirituall meaning] The faithful worship-ped God in Spirit, and rejoiced in Christ Iesus, *Ier. 4. 4. Phil. 3. 3.* but a circumcised carnal Israelite thought *opus operatum* enough, as a Law of works, and so in all their ceremonies. And note this, as the doctrine of the

the covenant is reciprocal, ſo of the Seal, as they did teach and ſeal all comforts from God, ſo they did binde them cloſer to God in Chriſt by faith and filial obedience.

N. III. of the 4 *Queſt.* *Our infant-children, &c*] Let us conſider two or three words more of that which is ſaid touching the infants of *Iſrael*, that departed this life. It is Gods promiſe and covenant that are workfull, and his *Spirit* did bleſſe circumciſion for the joy and comfort of parents for their infants reconciliation, juſtification, ſanctification, and adoption and hope of immortal glory. The ſame covenant and promiſe doth belong to the Parents of the Churches of the Gentiles for their infants in the ſeal of Baptiſm. Is the Father, Son, and Holy Ghoſt, the holy Trinity the God of the Jewes onely; and not of the Gentiles alſo? yea of the Gentiles alſo. Thy Makers are thy Huſbands, *Eſay 54.* faithful is he that hath promiſed, and he will do it. Therefore he is reconciled to our infants, and will juſtifie, and ſanctifie, and adopt them and bring them to immortal glory. They by circumciſion were circumciſed into one body, as is evident in all the Church politie of *Moses*. And ſo by baptiſm we are all baptized into one body, whether Jewes or Greeks. The promiſe and covenant is ours as well as theirs, (as the *Epistle* to the *Galatians* upon *Gen. 12. 2, 3* ſheweth) and baptiſm ſealeth the ſame: and the Covenant and ſeal is in extent (excepting the obligation of Ceremonies, and ſome judicials) as large for application to all converted Gentiles to them and to their ſeed, as of old to *Iſrael*, and their ſeed. The falſe teachers of theſe dayes ſay the Covenant with the people of *Iſrael* was carnal and fleſhly, &c. but this is not ſo: not ſo in Gods intent when he gave theſe promiſes, and made that covenant, and ordeined that ſeal of his covenant: not ſo, in the judgement of the faithful, and in their whole converſation which was heavenly, as all *Heb. 11. Luke 1. 55, 72, 73, 74.* Again not ſo, for after they came to *Canaan*, they did not reject *Canaan*, nor city, nor Temple (but in apoſtaſie) nor ſacrifices, nor walhings, &c. as *Pſalm 100. Eſay 1. Ier. 7.* yet God plagued them, which was for deſpiſing Chriſt in thoſe ordinances: ſo their table was made a ſnare to them: and Chriſt was a ſtumbling Stone to them, as he was to *Kain*. That which was ordained for their welfare, they made their ruin. And ſo if we do no more but outward exerciſes in a ſhew of godlineſſe, and deny the power thereof, and live wickedly as they did *Pſalm 50. Eſay 1. Ieremy 7.* The Angel of Gods preſence, our glorious Lord *Ieſus Chriſt* will not ſpare our miſdeeds, *1 Theſſ. 4. 6. &c.* Theſe falſe teachers abuſe the holy Scriptures, as in that of *Heb. 8.* It is ſaid, *better promiſes, &c.* but they muſt be asked what better promiſes than *Genſis 3, 15. & Genſis 12. 3?* Let ſuch know there are not better promiſes in old or new Teſtament: and indeed thoſe two promiſes contain all the doctrine of the Goſpel, as in part before is ſhewed. They muſt excogitate the true interpretation, by ſeeking how our Lord, and his Apoſtles convinced the falſe gloſſes the *Conceſſion* made of *Moses* Politie: for we all muſt

must know theirs and ours is the same Covenant (as often said) only new for Administration in fulfilling all promises and prophecies. Let us confer, *Exod.* 19. & 29. 45. *Lev.* 26. 15. with *Apoc.* 21. 3. 2 *Cor.* 6. 16. *Gen.* 3. 15. with 1 *John* 1. 2, 3. and chap. 3. *Jos.* 1. with *Heb.* 13. 5. *Rom.* 4. with *Gen.* 15. & 17. &c. This must be often spoken and meditated, for we are dull of hearing. Again, better promises, hath respect to *Deut.* 30. *Psal.* 40 and 95. in *Deut.* 30. Christ promiseth that he will circumcise their heart, and the heart of their seed, to love him, *Jehovah* their God, and to keep his commandments, &c. This Christ spake to them, that they might not be deceived to think that their salvation stood in outward observances; as in circumcision, &c. but in serving God in their spirits in the Gospel of his Son. And so this to be understood in all *Moses* ceremonies. The blood of Oxen and Goats and Rams did not, could not purge their conscience from dead works, but their conscience would still be to them, for all their bodily exercise, an ill, accusing and condemning conscience. Their salvation was established upon better promises, and a better hope. That Christ by his own most perfect sacrifice, and blood-shedding should be a sweet smelling savour to God for us, and procure eternal redemption. And while we, as strangers, converse in this world, he would be mortification, and sanctification, by his word and spirit, *Mic.* 7. *John* 3. Yet let the godly take heed they neglect not ordinances, and outward observances of Christs institution, though they be as the bark and shell, yet they are such a bark and shell, that a Christian cannot have life kept within him without them: as a tree will not live without his bark, nor the kernel prosper without his shell. Publique administrations and family ordinances, and secret duties, are of that consequence, that he that carelessly neglecteth them is in danger of gangrenating errors both in doctrine and manners.

N. VI. *Not of the Jews only, but of many Nations*] *Gen.* 17. 5. It is promised by the Lord *Jehovah* the performer of his promises, *For a Father of many nations have I made thee*: This speech was spoken at that time when God renewed his promise and covenant in Christ with *Abraham*, and added the seal to that covenant teaching thereby that he would not be, the God of Israel only, but in due time the God of the Gentiles also; therefore the Covenant is to the infants of the Gentiles, as of the Jews: and all faithful are *Abrahams* seed, and the Israel of God, *Gal.* 3 & 6. 16. and if the covenant be to the infants, then the seal: none dare deny it, but those that care not for the education of their children in godliness and honesty, for the hope of the resurrection unto eternal life. *Abraham* durst not deny the seal, but with all joy went about it. Again, consider *Mat.* 19. 13. & *Mark* 10. 13. little children are comprehended in the Covenant, *For of such is the Kingdom of heaven*. Yea. observe further, *Of such is the Kingdom of God*, that is, of the Church of God, as *Matth.* 21. 43. *The Kingdom of God shall be taken from you, and given to a nation that shall bring forth the fruits thereof*.

of. So then Iſraels infants were of the kingdom of God, and ſo are the Gentiles infants. Did the Kingdom of God conſiſt of the parents and infants of Iſrael in the old Teſtament? ſurely then godly parents and their infants of the Gentiles are in equal honor. He that ſhall kill an infant ſhall be put to death as juſtly as if he had killed a parent. So the murderous, accuſed doctrine of Anabaptiſts that would murder children is as wicked as to kill a godly parent. For the Lord God doth juſtify and waſh infants from their ſins in his Covenant, and bring them to glory, as well as their godly parents. And again, ſeriously minde, The covenant of God in Chriſt by circumciſion was in full force to the death of our Lord and Saviour, Luke 1. 59. and Circumciſion was a ſeal of the covenant of grace to the infants of the faithful, and infants were in covenant as is evident: and now after our Lords death were they not in covenant? Did our Lords death diſannul the Covenant of his grace in reſpect of them? *abſit, abſit.* It was about ſix or ſeven weeks from our Lords death to *Peters* ſermon, *Acts* 2. And the holy Apoſtle in the con- cluſion of his Sermon doth exhort his auditors to receive the ordinance of Baptiſm in the name of Jeſus Chriſt for the Remiſſion of ſins: and to ſhew he ſpake by the ſame Spirit of God that gave the promiſes, doth affirm that the promiſe and covenant is as firm to infants as ever it was, and therefore ſaith, *The promiſe is made unto you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call, Acts* 2. 39. In chap. 3. 25, 26. It is ſaid, the Jewes were the children of the Pro- phets, and of the Covenant which God made with our Fathers, ſay- ing to *Abraham*, *Even in thy ſeed ſhall all the kindreds of the earth be bleſ- ſed. Firſt unto you hath God raiſed up his ſon Jeſus, &c.* ſo the Jewes had the firſt prerogative of the bleſſing in their kinreds, and of the re- ſurrection of Chriſt; and then ſecondly the Gentiles have the like por- tion in the bleſſing, and in our Lords reſurrection, *Rom.* 2. 10. conſider for theſe things, *Rom.* 4. 16, 17, 18, &c. to the end of the chapter.

Queſt. 5 & Anſw. on Gen. 49. 10. *And to Him ſhall the gathering of the people be*] *O give thanks unto Jehovah, for he is good, for his mercy endureth for ever.* And ſay ye, *Save us O God of our ſalvation, and gather us together, and deliver us from the heathen that we may give thanks to thy holy Name, and glory in thy praiſe. Bleſſed be Jehovah the God of Iſrael for ever and ever, and all the people ſaid, Amen.* 1 Chron. 16. *Pſal.* 147. 2. The Apoſtle ſaith the ſame, *Grace be to you and peace from God the fa- ther, and from our Lord Jeſus Chriſt; who gave himſelf for our ſins that he might deliver us from this preſent evil world, according to the Will of God which is our father: to whom be glory for ever, Amen.* Gal. 1. 3, 4. 5. *Ephs.* 1. 10. *Abraham* was gathered from the world, and Chriſt hath and doth ſtill gather and deliver us out of the world to be of his Iſrael, *John* 11. 52. ſo obſerve *Iohn* 17.

Queſt. 7. & Anſw. *Abraham, Iſaac, Jacob*] they to teſtifie their faith in the Promiſes of Chriſt built Altars in divers places, and called on the
the

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the name of the everlasting God. And therefore observe, the Apostle saith he served God with pure conscience from his forefathers in the promise of life, which is in Christ Jesus, 2 Tim. 1. 1, 2, 3. and therefore the promises to the Fathers with the seal of circumcision were not carnal and fleshly, as *Matheologists* wickedly prattle: if they were carnal to them, so they are to us; for the promises and covenant belong to us, as hath been said from *Acts* 2. 39. and chap. 3. 25. 16. Surely the faith of a good Christian is builded on Christ the Corner stone, and on his religion practised of the godly Patriarks, and on the blessed, holy scriptures, and hope in the resurrection: all which, by the work of the spirit doth make a man watchful to keep a good conscience in Church, in Common-Weal, by Land or Sea, at home, abroad, in shops, in labours, &c. see how all is taught in promise and seal. He that is such an one shall look death in the face, and needs not to be afraid before whom he comes, nor needs be ashamed of the groundless criminations of schism, heresie, and blasphemy, &c. diligently ponder *Acts* 24. 14, 15, 16.

Quest. 9. & Ans. A great apostasie, for Israel in Egypt] Read *Ezek.* 23. 8. Israel with his family came as a pure virgin into Egypt: and so continued all the dayes of *Iacob*: and *Ioseph* while he lived held the whole house in life and faith: but the Egyptians afterwards infected their poweritie with idolatry: even in her youth lay they with this virgin Israel, and bruised the breasts of her virginity, and powred their whoredomes upon her. False worship being a work of the flesh pleaseth and quickly insinuateth into our corrupt nature, especially being conversant with idolaters. Let all people beware of mystical Egyptians: And let Common-weales, Churches, and families note, that false worship, and heresie increaseth and fomenteth all projects of ungodlynnesse and unrighteousness. *Ezek.* 16. 6. and 20. must also here be considered to the captivity, both of Israel and Judah: They were by apostasie rather of the *Amorite* and *Hebrite* then of *Abraham* and *Sarah*. They were in the blood of their false religion, being soullly corrupted with the idols of Egypt: and so they were dead till Christ by his own law said unto them live: So were we, being under the bondage of *Rome-Egypt*, until Christ, by his everlasting Gospel, made us to live, *Apoc.* 14. 6. & 20. 4, 5. And note as *Terah* his corrupt worship continued long in *Israel*: so did that of *Muzrajim* (i. e.) Egypt, *Ios.* 24. 14. *Ezek.* 23. 8.

Quest. 10. & Ans. God was not ashamed] But God will be ashamed of adulterers and adulteresses, that follow superstitions, lusts of the flesh, lusts of the eyes, and pride of life; for such do and will deny Christ, and be ashamed of him and his word, and such cannot be pilgrimes and strangers, and seek things celestial, *James* 4. 1 *1 Petr.* 3. *Mark* 8. Col. 3. 1.

Ibid. To be called their God] Christ saith, *I am the God of Abraham, and the God of Isaac, and the God of Jacob, this is my memorial to all generations,* that is, to all of their faith and heavenly conversation, where-
ther

ther Jew or Gentile, *Exodus* 3. 6, 15, 16. *Hebrews* 11.

Ibid. Heavenly City and Countrey] The faithful to the fulness of time were in heaven, and part of the blessed familie of the heavenly Father, *Ephe.* 1. 10. & 3. 15. All the faithful in Israel were the adopted sons of the Eternal, their God, (and it sons, then heirs, *Rom.* 8.) so they were, living, and so they were, dead. Therefore the living might not sorrow as the heathens that had not certain knowledge of the joyful and glorious state of the immortal souls of the faithful, nor any hope of the resurrection, *Luke* 13. 28, 29. They might not cut themselves for the dead, nor make any print or mark in the flesh, *Levit.* 19. 28. *Deut.* 14. 1, 2, 1 *Thess.* 4. The loving-kindness of *Iehovah*, is better than life, because though life departs, yet we be, and live for ever in him. Therefore it is said, God is the God, as of *Abraham*, *Isaac*, and *Jacob*, and so of every true believer, even when his body is dead and turned to dust, and therefore *Abraham* must be held in spirit to be and live with God, and shall have the resurrection of the body, *Luke* 20. 37. 38. *Mat.* 22. 24. *Mark* 12. The faithful enjoy the same inheritance and happiness with *Abraham*, and this is one part of the blessedness in Christ promised to *Abraham*. And Christ saith of *Moses* being dead, *Moses my servant is dead*: he was still the Servant of Christ though he went up to Mount *Nebo*, and dyed: and we know he doth live, for he appeared when Christ was transfigured, and death is one of the works of the devil which Christ was to dissolve. Christ was promised from the beginning to destroy the works of Satan now called the old Serpent, *Acts* 26. 6, *Josh.* 1. 2, 1 *John* 3. 8. *Heb.* 2. 14, 15. 2 *Tim.* 1. 10.

CHAP.

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CHAP. V.

With Questions, Answers, and Annotations
on them, How Redemption was taught
From the Law of the Passeeover to the
building of the Temple.

Quest. 1. *Proceed to declare what Noble Pillar did Wise-
dome hew out to which the holy and golden Chaine of times
is fastned, by which life and salvation was taught to the
Saints?*

Ans. This is the (a) Passeeover, *Exod. 12.*

a) Although
they apostated
to the idols of Egypt: yet by the bloud of the Passeeover God chose them again, but
again rejected them for their idols and vanity when Christ our Passeeover is sacrificed
for us.

Quest. 2. *How many years were from the Promise to Abra-
ham, to the Passeeover, or to the coming from Egypt,
or to the giving of the Law?*

Ans. Four hundred and thirty years.

Quest. 3. *How much of the Scripture is contained in those
430. years?*

Ans. From the beginning of the 12. of *Genesis* to the 12.
of *Exodus*, the book of *Job*, and also part of the 1. & 2. ch.
of 1 *Chron.*

Quest. ...

Quest. 4. How doth the Passeeover, &c. teach of Christ?

Ans^w. Christ is called the Lamb of God that taketh away the sins of the World: also our Passeeover. Mark what the Holy Ghost saith, Heb. 11. 28. (a) *Through faith he kept the Passeeover, and the sprinkling of blood, lest he that destroyed the first born should touch them.* The 12. of Exodus will afford many meditations. And although three moneths after the Passeeover they had the Law in two Tables given, full of terror to humble man, yet by a still and soft voice, a pattern of heavenly things were enjoined, as a Tabernacle made with hands, the Priesthood of Levi: the Breast-plate with *U R I M* and *T H U M M I M*. The Ark of the Covenant, the blood of peace offerings, sin-offerings, whole burnt-offerings, holy incense, washings, cleansings, redemptions, attonements, remissions, the Manna, the brazen Serpent, and holy garments of ministration, and other holy feasts beside the Passeeover, distinction of times, in new Moones, years of Rest, Jubilees, &c. enjoined. All which do teach of Christ, the truth, Who is Jehovah our righteousness: Christ is all, and in all.

a) The Levites in Hezekiahs dayes taught the good knowledge of Jehovah, that is Christ. The Levites taught the meaning of the Passeeover as Moses by faith instituted it. 2 Chr. 30 22. mark and consider the Psalm 22. & 40. and 110. what was taught in those three great holy beauty.

congregations, the assemblies of

Quest. 5. But were not the moral and ceremonial Laws given to disannul the promises, that we should seek righteousness or justification, by doing of outward works through our own will and power?

Ans^w. In no wise: For although the Law of the passeeover came 430. years after the promise, yet it cannot disannul the faith in Christ taught in the promises. The same must be said of all the Ceremonies.

Quest. 6. Wherefore then did God give the Law?

Ans^w. I. Because in those daies both among the apostate families, and in Israel when they lived in Egypt all

ungodlineſſe and unrighteouſneſſe did exceedingly abound. Therefore the Law was added becauſe of tranſgreſſions, that the offence of ſin might abound to our feeling, and that we might be loathſome to our ſelves. And it muſt be noted that the Law was not declared to Iſrael only, though chiefly to them, but to the mixt multitude that came with Iſrael from Egypt.

I I. That it might be a School-maſter to lead unto Chriſt, to ſeek the juſtification that is by the faith of Him. For Chriſt was the end, drift, and ſcope of the Law for juſtification to every one that beleeveth. *Moses* politie ever aimed at him, for *Moses* wrote of Chriſt. And the Prophets, and Hiſtory ſtill expound *Moses*, *Pſalm* 40. *Eſay* 53. *Daniel* 9. 24. And our Lord, and his Apoſtles, expound *Moses*, and the Prophets.

I I I. Although our Lord Jeſus Chriſt abrogated the Ceremonial Law, in reſpect of the actual performance, and took away the (a) curſe of the Law to all that believe: yet the moral Law was and is ſtill in force to be the rule of a ſober, righteous, and godly life, and ſo taught in all the New Teſtament. And with all we are to note that the Ceremonial is inſtructive and the moral is to humble, as well as to direct in the wayes of peace and holineſſe.

They were
curſed and
plagued if
they did not
obſerve the
ceremonial
as well as the
moral: for
both were contained in the book of the Law, Deut. 27. ult. Mal. 1. 14.

Queſt. 7. Produce one text more out of Moses which may further open the myſtery of Gods will in Chriſt.

Anſw. Dent. 30. 11, 12, 13, 14.

This commandment which I command thee this day, is not hidden from thee: neither is it far off.

It is not in heaven, that thou ſhouldeſt ſay, who ſhall go up for us to heaven, and bring it to us, that we may hear it, and do it.

Neither is it beyond the Sea, that thou ſhouldeſt ſay, who ſhall go over the Sea for us, and bring it to us, that we may hear it, and do it.

But

But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Quest. 8. *What hence, in brief, do you observe?*

Ans. 1. The holy Apostle called this text the word of faith, and doth expound it of Christ concerning his incarnation and resurrection, *Rom. 10. 6, 7, 8, 9, 10, 11.*

2. *Moses* bringeth his whole Law to this summe, and so the prophets, that Christ the son of God was to come down from heaven, and to be man, and to suffer many and great afflictions from the Serpent and his seed, and being the first from the dead, is to give life and light unto the world. The wicked ever despised this life and light in Christ, accounting this wisdom foolishness, *1 Cor. 1. 23. & 2. 8.*

3. This Scripture, with some verses preceding, and subsequent, sets forth to the spiritual man, the excellency, the glory, the brightness, the facility, the preciousness, the steadfastness, and the efficacy of the Law of God, being a revelation from heaven, and a most blessed instrument of God, to preserve his people if they cleave unto it, to live in his covenant, to comfort in affliction, to restore the Church decayed, cumbered, and overwhelmed with errors, and for conservation of outward and inward consolation, &c. But apostasie from it, brings all curses and utter ruine. And therefore it is a most rich favour to *Jesurun*; to all the Israel of God, that they are glorified with such an inheritance of lively oracles.

4. When *Moses* had wrote of the Creation, of the apostasie of our first parents, of the curse of all things visible, of the incarnation and redemption in the Promises, Tabernacles, and Sacrifices; Of *Melchizedek*, and *Levies* Priesthood, &c. Then saith he, this doctrine is not an hid doctrine. *Moses* face did not so shine with brightness, as the Law did shine in the hearts of the faithful, that looked to Christ, (the holy seed of the woman) the end and scope of the Law. It was hid to none, but the blinded by Satan. We should labour to reduce history and prophecy with the New Testament to *Moses*.

Quest.

a) the doctrine of the seal of circumcision was believed of the faithful 406. years, to Israels coming from Egypt.

Quest. 9. *Who were followers of the doctrine of Justification by faith, taught by tradition in (a) the Promises for two thousand five hundred and thirteen years, and now written by Moses.*

Ans. All the Patriarchs, as is said, the people of Israel that came out of Egypt, and that were in the wilderness, and the faithful, both Rulers and people, in the Books of *Job, Judger, Ruth, Samuel, &c.* and especially our Lords Fathers from *Abraham to David* (the first fourteen) are to be remembered, *Mat. i. 17.*

Quest. 10. *Who were the seed of the Serpent; hating, bruising, cursing, and persecuting the Religion and People of Christ, his Israel?*

Ans. The Egyptians, Amalek, Moab, Ammon, Midian and the Canaanites, &c.

Quest. 11. *Did the Church constantly reverence the religion of the Tabernacle?*

Ans. The eternal WORD came unto his own in providences and ordinances, but his own received him not: for six hundred thousand in the Wilderness at once, through an evil heart of unbelief, murmured, tempted, and denyed Christ, and despised the Land of Promise, and would have gone into Egypt again: and many followed the religion of Peor. And after in *Canaan*, many a time they revolted and rebelled against Him, called also the Angel of Gods presence, despising his statutes, abhorring his judgements, and so brake his covenant, and vexed his holy Spirit. *Iesurun* chose new gods, were defiled with their own works, following divers Religions, Idolatrous and foolish opinions, both of their forefathers, as of the *Canaanites*, and of the peoples about *Canaan*.

Quest. 12. How did Christ manifest his goodnesse while his people obeyed him according to his written word, as now and after, he ever called them to it?

Ans. Through the obedience of faith, they obtained good report with God: and God was not ashamed of them to be called their God and vouched them before all to be his peculiar people. This he shewed by his joyfull presence dwelling among them in his Tabernacle, whence joy, peace, victorie, plenty, and all outward comforts attended them in the promised earthly Rest, and to all that, by faith in the promises, saw the daies of Christ, joy and hope of entrance into the eternal Rest, Tabernacle, and inheritance.

Quest. 13. How did Christ, in this age, bruise the head, powder, and dominion, and enmity of the Seed of the Serpent?

Ans. I. He cast upon (a) *Mitzrajim*, that is the Egyptians the fierceness (b) of his anger. *Amalek* discomfited, and utter ruin denounced: *Midian* plagued, the *Canaanites* destroyed, and other enemies subdued.

Egypt, Esay 43. 3. (b) But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy to thine enemies, and an adversary to thine Adversaries, *Exodus 23.*

II. Now a (c) third time Christ shewed his anger and enmity against the families by a partition wall of ceremonies, and an hand-writing of ordinances that they were further separated, and made aliens from the Common-weale of Israel, and strangers from the covenants of promise, having no hope, and were without God in the world. Thus in every age observe how Christ called and kept his elect from the communion of Devils, and the wicked world: yet God shewed much mercy to the heathens through the limitation of Circumcision, *Exodus 12.*

Quest.

Quest. 14. *What severity was on the Church for their revoltings from the fiery Law, and lively oracles which Moses received from the Angel, Jehovah, the God of Abraham, the God of Isaac, and the God of Jacob?*

Ans. Him the Angel of Gods presence, who had the name of God in him, was turned to be their enemy, and would not pardon their transgressions, but sware they should not enter into his earthly Rest: so that heavy chastisements befell *Israel* in the wilderness, and in the Land of *Canaan*, plagued by enemies on every side, untill the *Transmigration* (a) of the Land, (that is, the removing of the Ark (b) from *Sylo*) yea untill the daies of *David*. Bear diligently still in minde, with all fear and trembling, how Christ afflicted the Church for their communion with divels, and idolators, *Psal.* 78. all of it.

Annotations upon the Questions and Answers of the fifth CHAPTER.

Quest. 2. *Forth of Egypt*] The deliverance of *Israel* from *Egypt* is much celebrated in the old Testament. And amongst other things of that bondage, this is twice noted, from a people of a strange Language, *Psalm* 81 & 114. *Israel* could not be ignorant of the language of *Egypt*, but I think their idolatrous Priests, had a mumming language in their devotions; like *Rome-Egypt* that taught our forefathers in their devotions in a language they understood not: for which we have as great cause to sing praise to God, as well as *Israel* of old, that we are saved from that cruel bondage.

Quest. A. and Ans. The breast-plate with *Urim* and *Thummim*] Consider from this time, that as the twelve Tribes followed the faith in the promises to their godly ancestors, so the *Urim* and *Thummim* that was placed among the twelve precious Jewels upon the Breast-plate of the High Sacrificer, never uttered any other faith. And the same Jewels are the foundation of the *Christians Jerusalem* from heaven. So our high Sacrificer

Sacrificer more excellent then *Aaron*, who is *Urias* and *Thummim*, light, life and all perfections, all in all: all fulness dwelt in him: and he came from the bosome of the Father, and walketh in the midst of the *V.I.L. Golden Candlesticks*, and never uttered any other faith but what he taught in *Moses*. The Apostle alludeth unto this when he exhorteth to put on the breast-plate of *Faith* and *Love*. Faith in Christ is our light and life, and love is the perfecting and fulfilling of the Law: and all our thoughts, speech and action should ever intend these two. In Christ we are made sacrifices, and therefore with a constant spirit carry this *Breast-plate* before God and man.

Ibid. The Ark of the covenant, the blood of peace-offerings, &c.] All these things were shadows of good things to come, and enjoined till the time of reformation, when the new and living way was manifested. The land of Canaan was also a shadow of the true rest in the Kingdome of heaven: so *David* taught carnal *Israel*, *Psalms* 95. which the Apostle handleth to the revolting *Hebrews*. And *Moses* verily was faithful in all his house as a servant, for a Testimony of those things which were to be done and spoken after, *Heb.* 3. God did draw them by these ordinances, to give them to understand who should be their justification, cleansing, sin-offering, &c. by many outward things and promise, to the spiritual: but when they made their belly their God, and minded earthly things, and thought to be justified by the outward action: Then God shewed them to be poor elements, as at *Sylob* and *Salomons Temple* burnt by *Babel* &c. yea, once more it is said, God would shake them, & *Dan.* 9. 24, 25, 26, 27. shewes by whom and how. *Salomon* told them of this also. The labour of the foolish doth weary him, for he knoweth not how to go into the City, *Ecclesi.* 10. 15. They knew not Christ the way, the truth, and the life for the heavenly City and Countrey: not like children of faith of their faithful father *Abraham*.

The holy Prophets and Priests taught the meaning of the sacrifices in the great congregation, *Psalms* 40. 6, 7. They preached Gods justification of a sinner, and kindeness in Christ that would come to do Gods will. They declared Gods faithfulness and truth that he would perform his promise concerning the sending of *Jesus Christ*, his death, resurrection, and ascension, *Psalms* 22. & 16. & 68. 18. conferred with *Eph.* 4. 8, 9, 10, 11. And the holy Tribes instantly serving God day and night in this hope went thrice a year to the Tabernacle and Temple (which were the great Congregations) to hear these things taught, and to profess the same in their holy convocations. Besides the Levites in their forty eight Towns every Sabbath, and all other Prophets and Teachers in all their Synagogues (which were very many) had Sabbatical convocations, and they preached upon *Moses*. And there were divers Universities, or Schooles of Prophets at *Kijab-jeharim*, at *Beit-el*, at *Jericho*, &c. to educate young men for knowledge to teach this most noble and glorious doctrine of faith in the Son of God that should come into the world to make our flesh his Tabernacle.

Ibid All which do teach of Christ The holy Prophets Psal. 50. Esay 53. & 54. 1, 2, &c. giving the people true Expositions of the Law, shew that Christ is the end of all: all priviledges of the Jewes, and Gods own ordinances they not discerning or seeking Christ by faith in them were nothing: nothing bread but Christ: and in outward performances, and bodily exercise to be most bountifull, most exact, accurate and unrebukable is a bestowing cost and pains, and not for bread, for all is but dung and doggs meat without Christ. See how the Apostle urged this to the Jewes from Esay 55. 1, 2, 3. Acts 17. 38, 39. read Mich. 6. 6. The Law of Moses politic was not given that we should be justified *ex opere operato*, by bodily exercise, it was given for signification, humiliation and direction, that Christ might be our life, without him it is a killing letter: for so it is weak, and we are weak. But carnall Israel mistook the Law, and so believed, John 6. Their bodily exercise in eating *Manna*, did not bring them into *Canaan*; for they dyed in the desert. And our Lord most heavenly draws all Moses to himself, that he was the true *Manna*, and was sent of the Father to be the true bread. And there opens all the sacrifices, that his flesh and blood was the true sacrifice of which (though now ascended) by faith we must feed or dy, and never come to the happy resurrection of the heavenly Rst. And this was, and is the heavenly Fathers will in the old and new Testament. The spirituality of ordinances was cumbersome to them as to *Kain*, Gen. 4. wherefore Christ in his wrath made them a snare to them, and a stumbling block: And this was the reason they hated Christ and his Apostles to the death, Because Christ, doctrine drove man out of himself, and so all their labour to be lost for salvation, seeking to enter in at the strait Gate, and yet were not able Eccles. 10. 15. yea it is natural (*alays*) to us all to rest in outward performances (as *Kain*) and not to care for Christ, the second *Adam*, and the justification, that is by the faith of Him. The Ceremonial Law was weak to justifie Rom. 8. 3. for it was impossible that the blood of Oxen, Goats, washings, &c. could cleanse the conscience from the guilt and filth. The moral could not justifie because we were weak, nothing in us was able to do any thing to satisfy the justice of God; and because the carnall heart of many, being covered with a veil could not discern Christ (the end and intent of the Law) yet they knew that they must labour one way or other to have peace with God, and their own conscience, they would thousands of *Rams*, and thousands of Rivers of oyl, and would be exact in outward doings for justification. And they durst not touch about the spiritualness of the Law, for it is the very pangs of death to understand the Law tightly, Rom. 7. Though sometime it could not be but the conscience was affrighted, then they did busie themselves in outward acts of fasting, praying, almsdeeds, washings, &c. to quiet their heart. And this was their Divinity, and they were cursed by their censors that taught the Law otherwise. The Pharisees are the true Fathers of this Popish company: and we may very well yield the

the Papist antiquity (because they talk much of antiquity) even *Ex. 17*. & *18*. yea higher *Ex. 17*. & *18*. yea *Gen. 4*. in *Kain*, who was the first that practised this doctrine.

The Pharisees thought *Christ* came to destroy the Law, when he taught his holy doctrine he answered he came not to destroy, but to fulfil it by orthodox explications. But they saw how it will go with them if *Christ's* doctrine were received, and they would rather kill him, so it is now: where the word of *Christ* is truly taught, it makes the carnal heart mad; and to perforce. I did desire to remember these things often, because of the cursed corruption of our nature, who are so ready (yea every mothers child of us) to contend our selves without *Christ*, and to rest in bodily exercise. The Churches were warned of this evil springing in the Apostles times, *1 Tim. 4. 8*. And we have cause to fear that not only Papists, but thousands of Protestants are leavened with this leaven of the Pharisees which is but hypocrisy.

Quest. 5. Do we use the Moral? I use the term Moral as godly Divines do because it is the holy Law of *Christ* that shall last for ever, when the ceremonial was abolished. And people must be taught, that it is that which is called the form of sound doctrine, of faith and love which is in *Christ Jesus*: and we are to understand, that the Son of God, the Angel of Gods presence, who hath the name of God in him, who is very often called *Ichovah*: he gave the Law as Mediator, between God and man to train up his people in faith and love. And all the Law, and the Prophets, are but explications of the ten words, therefore faith in *Christ* is taught in the Law: as *1 Joh. 3. 23*. This is his commandment, that we should believe in the name of his Son *Jesus Christ*, and love one another as he gave commandment: Again it is said, when we carry our selves proudly, and do not walk charitably one towards another we sin against *Christ*, *Rom. 14. 1 Cor. 8*. All relations in their obedience serve *Christ*, *Ephe. 5. 14, 15. & 6. 5, 6. Col. 3. 24. 1 Tim. 6. 3*. *Ibid. seek justification by doing* This was the false doctrine of the concision, and hath cast them off to this day: see how sweetly the Lord *Jesus* calls them from this error, *John 6. 27, 28. &c*. This is an idolatrous error of all our hearts: to be spiritual, to come to God by faith in *Christ*, and in our whole conversation so to be spiritual: to come to God by faith in *Christ*, and in our whole conversation so to walk as seeing him that is invisible, as *Hab. 2*, as *Moses* and all faithful: Oh how hard! how impossible! such a power of darkness and weakness is upon us. O Lord God, the way of man is not in himself, till thou turn us from darkness to light, from the power of Satan to thy self. The glorious wisdom of *Moses* Law, which standeth for the *Mary* still but not for the outward Sabbath, circumcision, Tabernacle, and other rites of *Levi*. That *Christ* from the Law plucked the concision, and made the Law held as their Table for their food to feed them, to be their snare unto death. They would obediently wait the rest of *Christ*; where Baptism and the Lords Supper are no burden, (*Mr. Bro. on Lam. 1. 14*.) where *Christ* is

84 *How Redemption was taught from the Law of the Passover,*

not sought and found in his own ordinances, all (not the moral, but also the ceremonial) savours death, *1 Cor. 3. 7. to 16.* what are we then to think of mens precepts, voluntary religion, and self-willed humbleness. Take notice what our Lord taught, *Mat. 15. 3. John 6. 27.* And his Apostle, *Rom. 10. 3. Phil. 3. 3. Gal. Colos. 2. 23.*

Quest. 6. Num. 11. Moses possit ever aimed at Him] The Law Morall and Ceremonial was given by *Moses*, but grace and truth came by *Jesus Christ*: grace is two fold, the one of Justification from the guilt and curse of the Law, the other of sanctification, the righteousness of the Law being fulfilled in them that are in *Christ Jesus*, who enables them by his spirit most willingly to walk therein: delighting in the Law of God concerning the inner man. And Christ was the truth and Substance of the Ceremonial Law, as all the Epistle to the Hebrews sheweth: all was sponserious of a better hope in him, *Heb. 7. 22. & 8. 6.* And this was that the saints so fervently prayed for teaching and understanding the wonderous things of the Law, how all was sponserious of comfort in Christ, *Psalm 119.* And so of this did *Ethan* sing, *Psalm 89. 1. 21.*

Ibid. Quest. 6. N. III. The Ceremonial Law] That is, Gods ceremonial Law: no man hath power to institute or sanctifie as of himself any teaching sign or ceremony of person or thing, time or place to worship God thereby, or to take away that which the Lord hath ordained. *Moses* durst not add or diminish any thing: no nor any other colour as green, which is as pleasant as blew, purple and scarlet, all colours of blood and suffering. The pattern was his Direction. And therefore was *Moses* called faithful in Gods house, the Church of God, the Pillar and ground of truth. Will worship is a corruption of all our hearts, it likes us better then Gods commandments, *Amos 4. Mat. 15. Luke 16. 15.* And we have great confidence in it that it pleaseth God. But it brings shame at last to any State: and all the Priests of *Babel* cannot quench the fire that it will kindle, *Amos 1. Hos. 10. 14, 15.* And let all will-worshippers minde that however they have a shew of wisdom in their will worship, yet it makes the people forget their Maker, *Hos. 8. 11, 12, 13, 14. 1 Kin. 12. 33. Amos 7. 21. & 8. 10.* And this too evident of later years in the ungodly dealing of the Prelates in their hinderance of sound teaching of the word in most paroches of England.

Ibid. N. III. and the moral is still to humble.] Doubtless the Moral Law must be taught; it is a part of Christs mediatorian kingdom; God the Father made Him Lord and Christ to all the Israel of God, and obedience is better than sacrifice; It is a point of faith to believe that Christ gave the Law, *Exod. 23. 20, 21, 22.* They of old were commanded to hear him, and so we under the New Testament, must hear the beloved Son, and reverence the Heir, *Mat. 17. 5. Mark. 9. 38.* He is said, *Felix called forth Paul to hear him of the faith in Christ;* and as he was teaching of righteousness, temperance, and of the judgement to come,

Felix

Felix trembled, *Acts* 24. 27. Therefore the Law ought to be taught; it belongs to the faith of Christ. And godly teachers are to lift up their voice like a *Trumpet* to make mens hearts shake and tremble for rebellion against the *Mediator*; and therefore the godly teachers 40, 50, and 60. years ago taught the way of the Lord more perfectly then many now do. *vid. infra* the note on *Levit.* 26. 17. chap. 8.

Quest. 7. & Ans. Upon the text of Deut. 30.] Moses speaks this of the Law, the Apostle of Christ taught in the Law, Rom. 10. So Esaias faith, In his Law shall the nations hope, Esay 42. 4. Matthew faith, In his Name, Mat. 17. 21. The Apostle calleth this text, the word of faith, and the just do live by faith: Moses sheweth the Law of Jehovah, that is Christ is a law of Love, and the Apostle calleth it; A law of Faith: So then it is a form of wholesome words of Faith and Love, which is in Christ Jesus. And how precious, sweet, dear, rich, pure, is the Law of Christ, being a Law of Life in him, Deut. 32. 47. Therefore Stephen faith, that Moses received from the Angel of the Covenant, lively Oracles, Acts 7. 38. And so the Apostles received from him words purer than snow, whiter than milk, sweeter than honey, or the honey comb; words of spirit and life to preach unto the dead apostate families, John 6. 63. So the Sacrifices, washings, tabernacle, the land of promise, &c. profited nothing, were a killing letter, having the veil on the heart. The words and doctrine that Christ spake to Moses, they were spirit, and they were life. And so David knew, (and all of faith) when he cryed to Christ to be his sprinkling, and his hyssop, Psalm 51. And so Esaias and Stephen taught them; and the Apostle, Rom. 10. 6. Exod. 20. 2. And all expositions of the ten words were a killing letter not looking to that which is within the Veile, even the grace and truth of our Lord Jesus Christ, Acts 15. 11. The Prophets and Apostles unveil Moses face most brightly, they have made it as open, even as Moses made it when he took off the veil when he went to speak with Christ, Read.

Quest. 8. & Ans. N. II. To be man and to suffer.] Mark the cause of the Apostle, I am accused for the hope of the promise made of God unto our Fathers, Psalm 16. 10. & 22. 29. & 40. 6, 7, 8. Acts 26: this was a constant doctrine from the beginning, and to be declared from age to age to the end of the world, that the Son of God should come down from heaven to be a second Adam, and to give himself a sin-offering to death and be raised from the dead, 1 Tim. 2. 8: and so in this doctrine Christ is our bread and drink, Job. 6. 27, 28, 29, &c. The pattern was not yet to come down from heaven to take our nature to be his Tabernacle, and his flesh and blood by sacrifice to be our bread and drink, John 1. 14. & 6. 54. And till the Son of God came to be and do thus; All that Christ revealed to Moses was sponsonius, and an introduction of a better hope, that is, Christ hoped for, by all faithful of the old Testament, by whom they and we come unto God, Hebr. 11. 1, 2, 3, 4. John 14. 6. Heb. 8. Ephes. 1. 10; 11. Esay 55. 1, 2, 3. Acts 13. *Ibid.* N. II. Accounting this wisdom foolishness.] And the light shineth

men in the darkness, and the darkness comprehended it not, *Joh. 1. 9.* It was ever a stumbling block and foolishness to the wise and prudent of this world; to the natural man: *John 6. 52. 60. 1. 1 Cor. 1. 23.* And so it was to many while *Moses* was yet alive; *Deut. 32. 21, 27, 28,* 29. such waited but for an opportunity of *Moses* death; and *Isaiah* 53, and the godly Elders, then they did shew themselves: so blessed *Paul* spake of *Wolves* and apostate, *Acts 20.* It is hard for us to deny all of the first *Adam*, and wholly submit to be taught and guided in the doctrine of the second *Adam*, the Lord from heaven.

Quest. 8. & Answer. N. IV. Of Melchisedecks and Levies sacrifice bond.] See the Apostles disputation concerning *Melchisedeck* (*Heb. 5. & 6. & 7.*) who was still alive, after a sort, in discription. As the holy Prophet *David* taught the people of his dayes, and what use they should make of the Land of Promise, *Psal. 95.* and of the use and end of the sacrifices and washings, &c. *Psal. 40. & 51.* So he taught them that *Levies* Priesthood should have an end; for that our glorious Lord *Jesus Christ* made a sacrifice for ever after the order of *Melchisedeck*, and not after *Any* order of the Levitical Priesthood; where neither the persons or things that *Levi* did, could justify the doers, or commens thereunto. Now the Lord *Jesus Christ* he was promised and prophesied of in all the old holy volume of the book of God, that he was made a Mediator, and a Surety (a *Sponsor*) of such an Administration that should perfectly save and justify them that came unto God by him. He was of God the Father (none else could) made a *Sponsor*, a surety. All the sacrifices that he commanded our Fathers they did them, till the fullness of times did come, and then he did send his beloved Son and Servant in whom his soule delights, he took unto him true humanity and was a *Sponsor*, a Surety of a better Testament, (i. e.) The Mediatour of the New Testament, for their full consolation: to comfort them concerning their works, and concerning the sorrows of their hands, and concerning the earth which God hath cursed. He shall do that which all *Levies* tribe could not *ex opere operato*. *Levies* Priesthood could not cleanse the conscience from the guilt of our sinful works, nor procure a blessing on our Labours, nor make a new world: his Priesthood could not cleanse the conscience from dead works, to serve the living God, &c. And for this cause *Christ* was a *Sponsor* of a better covenant. And *Christ* himself saith, he will become this *Sponsor* and Mediatour to answer the will of the Father. Lo, I come to do thy will; O God, thy Law and appointment (for the redemption of thy people that thou hast given me) is in my heart: to give my self a sacrifice of a sweet smelling savour of rest. God was in *Christ* reconciling the world unto himself, not counting their trespasses unto them. For he made him to be a Sin-offering for us who knew no sin; that we might be made the righteousness of God in him, *2 Cor. 5.* Much more might be said, but let the people of God study the Scriptures their inheritance. God hath a time and a day wherein he will burn up the hay, stubble, and rotten

rotten wood of impertinent applications and interpretations.

Ibid. N. IV. Is not an odd doctrine.] It is not an hidden thing nor a wonder for thee O Israel: for this doctrine that the Son of God should come down from heaven to be man hath been taught to thy Fathers from the beginning, and that he should be the great High Priest and Sacrifice, and that he should raise himself from death to give hope to all faithful of their resurrection. *Israel* should not make doubt of this doctrine. Yet it is a Wonder as *Ethan* sings of it, *Psalms* 89. great is the mystery of Godliness. But this hath been ever taught in the Church, this doctrine is the faith of Gods elect, and the Churches possession, *Ioh.*

1. *Levi* the Tribe appointed to reach divinity should never have been graven in the bright and pleasant *Smaragd*, if the stories of this Art had been dark. *Iet* had been a sifter stone for darkness. The minde of man may have abundant satisfaction, and strong confidence concerning the doctrine of the way of life, by holy and humble diligent study of the Scriptures: And they that will not believe *Moses* and the Prophets will not believe though one should rise from the dead.

Quest. 9. and Answer. Taught by tradition] Note, the doctrine of faith one, and the same whether by Tradition or Writing. For those 2513. years, the faith of the Gospel was propagated by tradition by great prophets of long life, and great authority and sacrifices as seals of the Covenant added for confirmation of doctrine.

Quest. 10. and Answer. Midian] Although *Abraham* taught his household the faith of Christ, as is seen in the book of *Ioh.* yet many of his posterity apostated to that idolatry, religion and opinion, with which he was corrupted, at *YR.* others fell to the false faith, religion and opinion of *Peor*, *Ios.* 23. & 24. and did seek to curse the true faith of Gods elect, and the holy people of that profession, *Num.* 23. & 24. *Midian* was of *Abraham* by *Keturah*. The world was then full of false opinions and heretical Doctrines as now they could plead for *Nachors* Teraphim, for *Peor*, for *Chemosh* and *Mileham*, &c. but *Israel* must hearken to the Law and Testimony that Christ gave them: so *Moses* and *Iosuah* most pathetically, a little before their deaths, exhorted them, to regard the holy Law. and not to follow the traditions of their fathers, or of the Nations, *Ios.* 24. *Deut.*

Quest. 11. and Answer. And would have gone in's Egypt again] Like them are our Popish fools, that would go into *Rome: Egypt* again, for their Fish, Flesh pots, Leeks, Garlick, Onions, Cucumbers, Melons, their doctrines of bodily exercise, of Images, Pilgrimages, the dorage of Purgatory &c. goodly Cates sure, to be compared to the heavenly *Manna* of Gods word, and Gods dwelling in his tabernacle among us. We do not consider the glorious presence in Christ in his Ordinances and protection, &c. since he brought us from among them. By the Gospel, the way of Christ, the face of God shineth upon us. The Gospel is the object of promise, joy and gladness to every honest hearted Christian. Let our apostate hearts remember *Lots* wife in looking back to *Rome-Sodom*. Christ complained *Israel* would none of me: Oh that we could think of these:

these things: What one nation on the earth hath been like us for mercies, and how ill have we requited the Lord? as *Israel* did so do we, *Psal.* 81. *Deut.* 32.

Ibid. Of their forefathers.] The idolatry of *Terah* and *Abram* continued above 500 years, to the death of *Ishmael*, yea long after, *Ishmael* 24. 2-14. Observe how fast idolatry and superstition, and will worship sticks in the heart of posterity. Although they had the fiery Law expounded by *Moses*, and miracles to confirm them of the truth of that Religion, that holy faith of the Son of God *Moses*, taught, and possessed *Canaan*, in the obedience of that holy faith, and many chastisements for Apostasie to *Baal Peor*, &c. yet many of their hearts were false. So it is with us at this day in our nation; although God hath spoken to us by his Son, & have the blessed Scriptures, which have in them a blessed comforting, flaming light, and brightness, and 70. years and more under Gods gracious husbandry, yet how rebellious! Oh mourn for the Corruption of our natures, and see how the tradition of a false religion from fore-fathers prevailed and prevailth with many afore the written word. Our Teachers must earnestly press the reading of all the holy Scriptures: but surely they do but coldly and seldome do it. The Serpent and his seed are great enemies to the holy Scriptures, and a surer note of a wicked man need not be sought after, then the slighting and the scorning of the Scriptures.

Ibid. As of the *Canaanites*] And an Angel of the Lord came up from *Gilgal* to *Bochim*, and said, *I have made you to go up out of Egypt, and have brought you unto the Land which I swore unto your fathers, and I said, I will never break my covenant with you: And you shall make no league with the inhabitants of the Land: you shall throw down their altars, but you have not obeyed my voice. Why have you done thus? Wherefore I also said, I will not drive them out from before you, but they shall be as thornes in your sides, and their Gods, (their religion) shall be a snare unto you. And it came to passe when the Angel of the Lord spake all these words unto the Children of Israel, that the people lift up their voice and wept. And they called the name of that place *Bochim*, and they sacrificed there unto *Jehovah*, *Judges* 2. observe all that chapter.*

Quest. 12. and *Ans.* Joyful presence dwelling among them] It is a joyful thing indeed, and a glorious privilege to have the Tabernacle reared, that Christ may dwell among us, and for us to tread in his Courts, Look what any Father, Husband, or King is to a Kingdome and familie, such is Christ to his. After Christ had promised many blessings *Levit.* 26. as the basis of all he saith, *And I will set my Tabernacle among you and my soul shall not abhorre you, and I will walk among you, and will be your God, and ye shall be my people.* And look these texts for meditation to see the glory of Christ in his Tabernacle as our Prophet, Priest, and King, *Exodus* 20. 24. & 25. 22. & 29. 42, 43. & 30. 6-36. *Psal.* 2. 1 *Sam.* 12. 12. *Psal.* 45. & 47. & 48. & 84. & 95. & 100. & 145. &

146, &c. So when they were to come from *Babel* this is mentioned as the foundation of all comfort, *Ezek. 37. 26, 27.* also we must mind what is to be done of us: ye shall reverence my sanctuary, and keep my fables, and never appear before Christ empty, *Exod. 23. 15. Levit. 26. 2.* Now observe the same glorious mercies are related and applied to us under the New Testament, *2 Cor. 6. 16. Apoc. 21. 3.* and their holy practise in their worships, *2 Cor. 7. 1. 1 Cor. 11. & 14.* And their Almshouses every Lords day in their holy meetings, *1 Cor. 16. 1, 2.* as *Deut. 16. 16, 17.* Now of the uses of application, how many? how great? how full of comfort and terrour?

First, to instruct, God would not have a Church or family in the world, but because he would have holy worship: Religion is the essence of a Church, family, or person. 2. The world is not continued but for this. 3. Great are the privileges of the Church that Christ is among us by his ministry and ordinances, for our Prophet, Priest, and King. 4. What an heinous wickedness it is to interrupt or pull down holy things. 5. They are cursed of God that do so.

Secondly to exhort, 1. to study, 2. to procure, 3. to maintain, 4. to be zealous for, 5. to esteem above all, and to be thankful for: 6. to take up with content, 7. to relish this glory, *Psalms 42. & 63. & 122. & 132. 8.* To lay to heart to mourn for the absence and desolation of holy things, *Dan. 9. & 10. 2, 3.* Lament 1. & 2. & 3.

Thirdly, To reprove the wretchedness and deadness concerning these things, *Acts 18. 17. &c.* Also we must ever observe, that *Moses* Tabernacle was according to the Pattern of that which was in heaven. They that enjoyed the peace of God in the earthy tabernacle, had the same still in the heavenly, as *Psalms 15. 1, 2.* And it is said our Lord, with his own blood went through the veil of his flesh, into the most holy place, the very heavens, as the high Sacrificer went with blood into the holy place made with hands. This touched often, and needful to be observed in all the Ceremonies of *Moses*, else we shall have a veil over our hearts, as *Jewes* and *Papists*, who see not Christ the end of all these things that were to be abolished.

Ibid. 12. Qu. 8. and Answ. -- Victories] By faith they waxed valiant in *Battel*, and turned to flight the Armies of the Aliens. Their faith saw the daies of Christ, that he would overcome him that had the power of death, the Devil, the Prince of darkness, the old Serpent. Therefore by faith they overcame the Serpents seed. All true souldiers should be doctors in divinity, such will conquer with small loss, as *Israel* under *Josuah*, and the Elders surviving *Josuah*, who delighted in the study of *Moses*, *Jos. 1. & 23. 6.* And *Dauids* Captains by knowledge of *Moses* were mighty in Battail, *Heb. 11. 34.*

Quest. 13. and Answ. N. 1. Amalek discomfited] *Amalek* of *Esaus* despised the faith as *Esaus* his Father, and became a fierce persecutor of the faith of Christ, and his people, which was the break-neck of that

State. Gods curse, and the Churches War were never reversed nor appeased to the daies of *Haman*. A warning to persecuting States, especially to mystical *Edom*. The form of the parent and promise that God gave to *Abraham*, is for comfort to all the Israel of God for ever; *I will bless them that bless thee, and curse them that curse thee*; as seen *Numb. 24.* and *Balaam* foretels the like destruction to *Kittim* as to *Amalek*: The same enmity, the same war, and the same curse shall follow the Serpents seed in perdition to the end.

N. II. *a partition wall*] This was the vail and covering on all nations which Christ would abolish, *Esa. 25. Dan. 9. 24. &c. Ephes. 2. 15.* God hated the apostate families like Devils, that he gave by *Moses* an hedge of Lawes to keep *Israel* from amity and communion with them. And this was one special Law, that certain Beasts, fowls and fish prohibited (to distinguish them in diet from heathen) are called unclean. So be all without the Gospel in their high learning, *Ro. 1. 21, 22.* as *Socrates, Plato, Tully, Varro, Plutarch*, and the civilest. These things were continuall occasions of enmity between an Israelite and an Heathen, *Ephes. 2. 15. Hebr. 3. 8.*

Ibid. N. II. *Separated and made Aliens*] But being blessed in Christ, (when the vessel was let down from heaven, *Acts 10.*) they and their children were equally stated in all those glorious privileges of *Israel*, *Eph. 2. 11, 12, 13, 14.* Let *Anti-predobaptists* consider it; and hence forward call not your children *common* or *unclean*: and do not reason against the comforts of your selves and children, where the merciful Lord God gives you no warrant so to do; nay, is it not a daring speech against God and his covenant, to say the infants of believing Gentiles are common and unclean, whereas Christ saith they are clean and holy, *1 Cor. 7.*

Ibid. N. II. *without God in the world*] Compare just divine severity. When the X. tribes had revolted from *Dauids* house, and the religion of the Temple. They were almost in as bad a case for salvation as the heathens. Observe *Ephes. 2. 12. &c.* It shall be further noted hereafter, that it may be diligently marked.

Quest. 14. and Answ. From the Angel Jehovah] Be carefull to observe how Christ is called *Angel*, and *Jehovah*, *Exod. 3.* and in many other places. Also in *Exod. 23.* mark this speech; *Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my Name is in him. He is the express Image of the fathers person*, *Hebrewes 1. 2, 3.* confer *Matthew 17. 5. Iohn 12. 47, 48, 49, 50.* All the Churches of the New Testament should hear him what he by his Spirit saith to the Churches. And the seven golden Candlesticks felt his hand as heavy, as the Golden Candlestick of *Israel*: both provoked him, and both felt: he was a consuming fire.

Ibid. *Plagued by enemies on every side*] Among many particular evils that

that Israel was plagued with, more this, that false religion brought penury, and was the decay of liberty of trades and commutation of civil commerce, &c. *Jud.* 5. 6, 7, 8. *1 Sam.* 13. 19. corruption in religion and trouble of State ever go together: *Then was War in the Gate, Jud.* 5. The State of the Common weal, commonly followeth the State of the Church. Princes in all their Governments should so manage their affairs in righteousness, temperance and godliness to be a Commentary on *Psalms* 2. 10, 11, 12, and let them remember *David's* last words, *2 Sam.* 23. 3, 4, 5, 6, 7. Mr. Fox in *Acts* and *Monuments* towards the later end of *Henry* the seventh hath a worthy speech concerning this.



CHAP.





CHAP. VI.

With Questions, Answers, and Annotations
on them, How Redemption was taught
unto *David*, and others.

Quest. 1. *Declare further how God opened the mystery of his Will for mans Redemption in after times.*

Ans. Christ was promised to *David* the sweet *Psalmist* of *Israel*, who in holy *Psalmes* taught his people the histories past, and the prophecies to come, which draw unto Christ and his Rest for mans Redemption, as if the matters were present. And in those dayes and after : the brightness of Christ in holy prophecies doth so plentifully shine, that they cannot here be conveniently abridged.

Quest. 2. and *Ans.* The *Psalms* and *Prophets* are indeed a most sure word of prophesie, and a glorious light enlightning the eyes to see the Person and Office of Christ the Morning Star, according to the promises to *Hevah* and *Abraham* : Therefore now onely express a few texts how the *Saints* of the old Testament, professed experimentally the doctrine of the apostasie of our first parents, and of the promises?

*Joh. 15. 14. &
25. 4, 5. 6.*

Ans. *Psalm* 51. ver. 5. Behold, I was born in iniquity, and in sin did my Mother conceive me.

Ver. 7. Purge me with *Hyssop*, and I shall be clean, wash me and I shall be whiter than snow.

Ver.

Ver. 10. Create in me a clean heart, O God, and renew a right spirit within me.

Ver. 11. (a) Cast me not away from thy presence, and take not thy holy Spirit from me.

Ver. 12. restore to me the joy of thy salvation, and uphold me with thy free Spirit, &c.

Psal. 130. 3. If thou, O Lord, shouldst mark iniquities, O Lord who shall stand,

Ver. 4. But forgiveness is with thee, that thou mayest be feared.

Psal. 143. 1. Hear my prayer, O Eternal, give ear to my supplication: in thy faithfulness answer me, and in thy righteousness.

V. 2. And enter not into judgement with thy servant for in thy sight shall no man living be justified.

Psal. 32. 1. Blessed is the man whose transgression is forgiven, whose sin is covered.

V. 2. Blessed is the man unto whom Jehovah counteth not iniquity, and in whose spirit there is no guile.

V. 3. When I kept silence my bones waxed old through my roaring all the day long.

V. 4. For day and night thy hand is heavy upon me, my moisture is turned into the drought of summer.

V. 5. I acknowledged my sin unto thee, and mine iniquities have I not hid. I said I will confess my transgression unto the Lord, and thou forgavest the punishment of my sin.

Gen. 15. 16. And he believed in Jehovah, and he counted it to him for righteousness.

Hab. 2. 4. Behold his soul which is lifted up, is not upright in him; But the just shall live by his faith.

Psal. 22. 4. Our fathers trusted in thee, they trusted, and thou didst deliver them.

V. 5. They cried unto thee, and were delivered, they trusted in thee, and were not confounded.

Isay 26. 3. Thou wilt keep him in continual peace, whose mind is stayed on thee: because he trusteth in thee.

(a) Confer this verse concerning David with Cains murder and excommunication from Gods presence and terror of conscience, Gen. 4.

How Redemption was taught

V. 4. Trust ye in Jehovah for ever; for in Iah Jehovah is the Rock of all ages.

Jerem. 17. 7. Blessed is the man that trusteth in Jehovah, and whose hope Jehovah is.

V. 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be carefull in the year of drought, neither shall cease from yielding fruit.

Hab. 3. 17. Although the fig tree shall not blossome neither fruit be in the vine, the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and no beards in the flocks.

V. 18. Yet will I rejoice in Jehovah, I will joy in the God of my salvation.

V. 19. The Lord Jehovah is my strength, and he will make my feet like bindes feet, and he will make me to walk upon mine high places.

Psalms 66. 18. If I regard wickedness in my heart, the Eternal will not hear my prayer.

Psalms 103. 1. Bless the Eternal O my soul, and all that is within me, bless his holy name,

V. 2. Bless the Eternal, O my soul, and forget not all his benefits.

V. 3. Who forgiveth all thine iniquities, who healeth all thy diseases.

V. 4. Who redeemeth thy life from destruction, who crowneth thee with loving kindness, and tender mercies, &c.

Quest. 3. *What do you, in general, observe out of these portions of Scripture?*

Ans. These Scriptures are a confession of faith, proceeding from the holy Spirits illumination, and experience in the inner man, agreeing with the doctrine of the promises, wherein the faithful soul applyeth the doctrine of the corruption of nature, and of justification, and the fruits thereof unto special

cial uses of information, confession, prayer, and praise, containing two parts what we are without Christ, and what we are by Christ, for he is the Mercy-seat.

Quest. 4. *What more specially may, and is to be minded?*

Ans. I. It is necessary that each one, though in a visible Church-estate, know and be perswaded of the truth of the doctrine of the uncleanness and filthiness of the corruption of nature, taken from parents derived from the first *Adam*, and that all actual sin proceedeth from this birth-sin as from a fountain.

2. That the Son of God became a Second *Adam* to be to all that receive him, and believe in him, a fountain for sin and for uncleanness, and to renew and create in us his glorious Image, and to repair the lapses and decayes of the same. The graces of which are from his fulness, as a well of water springing up unto eternal life.

3. The regenerate upon conscience of guiltiness can never be in quiet till with godly sorrow he do freely and ingenuously confess his sin, which being done by the convincing power of the Spirit of Christ, the soul which groans and sighs from the same Spirit earnestly longeth and prayeth for reconciliation, and restoring to former favour, peace, and joy with God, which is more sweet and satisfactory then all contentments in this World, and on the contrary the withdrawing or withholding from the conscience his gracious Divine aspect nothing more dejecteth.

4. No man can stand before God to be justified, if God should judge him according to the Law.

5. Here is shewed the blessedness of the saints touching justification, and how them of the old Testament understood the doctrine, that it consisted in transgression forgiven, in sin covered, iniquity not imputed (speeches importing one, and the same thing) which grace is only procured by Christs redemption and satisfaction figured in the Gospel-Law. And when

Job 11. 12, &
14. 4 & 15. 14.
16. Gen. 6. 5.
& 8. 21. Gen.
1. 27. compared with 5. 3.
Psal. 51. 5. &
58. 3. Esa. 48.
8. and circumcision enjoined in infancy sheweth the corruption of nature.

when the Lord God preaching his free promise of grace and peace in Christ Jesus by the words of reconciliation, doth by his spirit unite a man to Christ, then at that instant he receiveth and believeth in Christ as Mediator of his atonement, justification, and salvation, and by this faith in Christ the saints in all ages had good report, *Heb. 11.*

6. No man can fear God, that is to say, serve God as his Child, unlesse he be set free, that is, justified from sin by faith and forgiveness. Faith resting upon Christ, and apprehending (at least a possibility of) forgiveness, worketh love, obedience, reverence and godly fear, *Luke 7. 47.* (a) Also hope, joy, patience, perfect or continual peace, quiet waiting upon God, and stirreth up to prayer with boldness and confidence.

a) Ro. 5. 1. Efa.
26. 3, 4. Heb.
4. 5-56. & 10.
16. to 23. Psa.
130. & 62. 8.
Rom. 10. 14.

7. In coming unto God we must do it with an humble heart from an inner feeling of our sins and corruptions, and a true desire to be eased or justified from them; not only for remission of guilt and punishment, but mortification and sanctification. For no man that stands upon his own righteousness, or alloweth, or is indulgent to himself in any sin, secret or open, of omission or commission, can be an humble and upright supplicant, and petitioner to God, nor can look for audience.

8. The saints go only to Jehovah in prayer, and onely to him for forgiveness, and all kindes of mercies, who hath set up his throne of grace onely in Christ. Our Lord in his doctrine of prayer, teaching us to pray, confirmeth this, *Matthew chap. 6.*

9. Here is to be noted the glorious use of faith, not onely for justification, but how necessary it is for us in this our pilgrimage, in all estates, conditions, and varieties of life, that it settleth the heart, and banisheth from the inner man heart-rending thoughtfulness, that the minde, will, and affections, are conserved from heaven in a flourishing green temperature: the word of promise, and the blessed Spirit that sealeth the promises do so water, nourish and restore the soul, that it is carried above all wants and difficulties, &c.

10. Before we can have any comfort to be delivered from any danger by the seed of the Serpent, or from any other affliction, or for assistance, consolation, or direction in any thing for our selves or for the Church, we must go to God by faith in Christ for forgiveness of sin.

11. The inner feeling and apprehension of Justification, Mortification, and Sanctification, doth greatly affect an holy soul with thankfulness and prayse, and denial of self-sufficiency; &c. deeply admiring the blessed *Jehovah* in those, and in all other fruits, comforts, and effects of his favour, &c. &c.

Psal 103. 1, 2,
3. & Psal 32.
1, 2, 3, &c.

Quest. *Go on to shew to what other famous Pillar the Spirit of endless wisdom hath fastened the holy and pleasant Chain of times which direct and draw unto Christ?*

Ans. To the building of *Salomons Temple*, a figure of Christ the true Temple.

Quest. *How many years are from the Lamb of the Pas-sover, or since the coming from Egypt, to the Temples foundation?*

Ans. Four hundred and fourscore years.

Quest. *What Scriptures are contained in those four hundred and eighty years.*

Ans. *Exodus* 12. to the end of that book, *Leviticus*, *Numbers*, *Deuteronomy*, *Iosua*, *Judges*, *Ruth*, two Books of *Samuel*, the first of *Kings* to the 6. chap. and most of the first of *Chronicles*: and the two first chapters of the second of *Chronicles*, and very much of the book of *Psalmes*.

Annotations upon the Questions and Answers of the sixth CHAPTER.

Quest. & Answ. *David the sweet Psalmist*] *David* sung most sweetly of Christ, and his Kingdome : of his Person (both of his divine and humane nature) and offices, and the benefits thereby. He spake of Christs humiliation and exaltation. This Patriark and prophet in holy Psalmes speaking by the Spirit of God; *2 Sam. 23. Mat. 18.* calleth Christ his Lord, *Psalm 110.* the Son in whom they that trust are happy *Psalm 2.* Also after God had promised him Christ, he called him *David* beloved, *Psalm 132. 10. Mat. 3. 17. &c.*

Quest. 2. and Answ. Psalm 51 7. Purgeme with hyssop] The High Sacrificer purged the unclean with hyssop : he was to do the outward action, and could do no more : *David* did not believe the doctrine of bodily exercise. So *John Baptist* saith, *I baptize you with water, but the Messiah with the Holy Ghost.* So *Daniel* goeth to God in Christ, who is the true hyssop, and he that sprinkleth the conscience for justification and sanctification, as *St. Peter* taught the circumcision, *1 Pet. 1. 3.* and *St. Paul* in the Epistle to them, *Heb. 9. and 10.* So *David* confessed he was a Leper, and unclean spiritually, crying to God to be purged, and cleansed as Lepers, and other unclean were purified, *Levit. 14. 6. Num. 19. 18.* By this we see they had knowledge what the Ceremonies meant, and the Law was written in their hearts, and so their mindes, and on the Table of their heart, *Prov. 3. 1. & 7. 3.* and none but God could so write it, and this was from his covenant in Christ, he being their God ; also this shewes they had expounded of the Law.

The Modern Jews could say (and they had it from their ancient Elders) and an excellent saying it is, *what Aaron did on earth, Michael (that is Christ) did in heaven* : But yet they should go one point of faith further, *That every Sacrificer must be taken from among men*, to teach us to believe that the Son of God should take mans nature to end *Moses*, and to be a sacrificer for ever, *Heb. 5. 1. 2. &c.* But they doubted and said, *who can go up to heaven to bring Christ down to dwell in our Tabernacle, and who can go to the deep of the earth to bring Christ from the dead.* They believed not *JESUS* to be *Jehovah*, and by the Godhead to raise the manhood, and that God was in Christ reconciling the world unto Himself : not counting their trespasses to them, and that he made him to be a sin-offering for us, who knew no sin that we might be made
God

God the Fathers righteousness or justification, pardon, forgiveness, freedom, and atonement in Him.

Upon *Psalms* 143. 1. *Hear my prayer, O Eternal*] As it was observed at the beginning that each comfort comes to us by way of free promise and covenant, (unthought of, and undesired on our part) so it is in this duty of prayer, helped us in the duty, and promised in the Mediator to hear us, *Psalms* 50. 15, *Gen.* 46. 1. *Ephes.* 2. 18. we could neither know what to pray, nor had the face to look up to God. But this through the work of the Spirit makes the saints (them of the old Testament, as well as we of the New, as *Ephes.* 2. 18, 19. *Hebrews*) to utter their Groans, and sighes to the God of Covenant: Whatsoever ye shall ask the Father in my Name, he will give it you, *John* 16. In all thy waies acknowledge him, and he shall direct thy waies, *Prov.* 3. By faith in Christ *Habel* drew near, or came to God, in assurance of acceptance, *Heb.* 10. 22. & 11. 4. A promise believed most lively stirreth up to prayer, 2 *Sam.* 7. 27. *Dan.* 9. 1, 2, 3, &c. *Ezek.* 36. 37. *Gen.* 32. 9. The unchangeableness of Gods counsels, and the stability of the promises, yea, and the fruits of our Lord Christs death, do not dispense from the duty of prayer, yea they are wrought for our good by his ordinance, *Num.* 16. 46, 47.

Quest. 3. and Answer. The Spirits illumination] The Spirit enlighthneth the eyes of the understanding experimentally to know the mystery of God, who is the Father, and of Christ. It convinceth of sin and uncleanness, abaseth all our righteousness, sheweth the fountain for washing of guilt and filth: leadeth reconciliation in the assurance of justification and adoption: frameth the soul a new Creature, to humble filial and sincere obedience and invocation: it recovereth from falls, and comforts in affliction, and carrieth the heart aloft in praises and thanksgivings, &c.

Quest. 4. and Answer. N. 1. From the first Adam] By one man sin entered into the world in whom all men have sinned, *Rom.* 5. Mark there the sweet comparisons of the first and second *Adam*: Again, that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit, *John* 3. Every man is born an ignorant Afs-colt, born an Atheist and Idolatour: born of a false worship, an hypocrite, a blasphemer, and a profaner of Gods Name and Worship, forgetfull and unmindefull, and slighting Gods sanctified time of Worship: born with a stubborn spirit against the duties of all religions, born a murderer, an adulterer, a thief, a false accuser, and slanderer, a covetous discontented person. In all things the thoughts of mans heart is evil from his youth. Therefore the Spirit testifieth that wear all born dead in sin and children of Wrath by nature. But alas! How dully do we thinke of these things?

Ibid. N. 2. Became a second Adam] David looked to the Tabernacle God would rear, not such a one as was made with hands, but from the

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similitude of that which was on earth, he looked to the heavenly things themselves: Faith did evidence to him things not seen. *David* saith to God in Christ, reconciling the world to himself, *wash me*. So the Apostles shew this washing and cleansing, as from him, that is, from the beginning, but manifested to be a second *Adam* to be seen, felt, and handled, even for this great mercy, *1 John* 1. 7. *Apo.* 1. 5. *Ti.* 3. 5. *1 Pet.* 1. 2.

Ibid. N. 2. *repair the lapses and decays*] The just man falleth seven times a day, but he riseth again, God will uphold that he shall not fall finally: and *David* prayed for upholding, *Psal.* 37. 24. & *51.* 12. *Pro.* 24. 16. and God doth uphold us in all our temptations, that there will be an issue out of them, *Psal.* 73. 25. *1 Cor.* 10. 13.

N. 3. *withdrawing or with boldness*] How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God, *Heb.* 9. 14. & *10.* 22. *1 John* 2. 20, 21.

N. 4. *According to the Law*] We must hence learn to undervalue our best abilities, and to be humbled for our exactest performances. Therefore Christ ordained sacrifice for the sins of their holy offerings, *Deut.* 16. And that the High Priest should bear the iniquity of their holy things, which the children of Israel shall hallow in all their holy gifts, *Exod.* 28. 38. And the Saints were sensible of this; confessing we are all unclean, and that all our righteousness is as filthy rags, *Esa.* 64. 6. if the best man dare not justify his actions, his actions cannot justify him: the most regenerate doth not what he would and should, *Rom.* 7. a godly man sees cause to hate somewhat he doth in his best actions. The Law of Christ, *Exod.* 20 is more spiritual than the best man. If we condemn our selves, we justify the Law, that it is holy, just, and good.

N. 5. *That is consisted in transgression, forgiveness*] By the grace of forgiveness, we stand justified from sin, or we stand, being made free from sin: the Lawmaker may forgive sin, and so doth, but yet in the Mediator, and so we may stand. Then being justified by faith, we have peace toward God, through our Lord Jesus Christ, *Rom.* 5. 1. This verse, yea all the chapter is but an inference from the former doctrine in chap. 3. of justification, and from the Testimony that *Abraham* and *David* felt in themselves, *Rom.* 4. Again, Who shall lay any thing to the charge of Gods chosen, it is God that justifieth, that setteth free, that forgiveth *Romans* 8. 1. all our comfort dependeth on forgiveness of sin. When an *Israelite* offered sacrifice, it is said, his sin shall be forgiven him, so he stood just by the grace of forgiveness, by faith in Christs sacrifice. So the doctrine of justification by faith in Christ hath witness of the Law, and the Prophets. No new doctrine, *Levit.* 4. & 5. & 6. *Romans* 3. 21, 22, &c. *Nabal* offering in faith inherited the righteousness or justification, that is by faith, *Heb.* 11. so in the Seal of the Lords Supper, *Matth.* 26. 28. forgiveness of sins is only spoken of as the foundation of

all

all blessings, the most admired privilege of the Saints, drawing all other after it, as adoption, peace, joy, &c. as non-forgiveness draws wrath, and all other miseries after it. If sin be such an evil how unvaluable is the sacrifice of the body and blood of the Lord Jesus Christ.

N. 7. *From an inward feeling*] every one should be affected with grief and godly sorrow for his birth sin, as David Psalm 51. This saying should alwaies found in our ears, that the Eternal God said, *It repenteth me that I have made man*: also this, the frame of mans heart is only wicked all the day, Gen. 6. which is handled, Rom. 7. I do not that which I would, but that which I would not, that do I: O spoiled man that I am, who shall redeem me from this aye sinning body. The wicked heart selleth himself to do all iniquity as Achab, 1 King. 21. 30. But the godly heart is sold against his will, as holy Paul, Rom. 7. 14 we cry out and so we ought, upon particular sins, but are not humbled as we ought for the corruption of nature. The cause is greater than the effect, as in good, so in ill: The word of exhortation belongs onely to the weary and laden. Matth. 11. The whole will not seek the Physician. To this man will I look, to him that is poor, and of a contrite spirit, and trembleth at my words, Esay 66. He healeth the broken in heart and bindeth up their wounds, Psalm 147. 1 Chron. 34. 27. Esay 61. 1. Mat. 5. 3, 4, &c. From all that hath been written hitherto in this book, and shall be written, let men consider, whether the People of Israel of the old Testament were not under a covenant of Grace, and whether they had not the law of God written in their hearts, as well as the Israel of God under the new Testament.

Ibid N. 7. *Or alloweth, or is indulgenc]* A man whose sin is forgiven, covered, not imputed, his spirit will be without guile: so the 1 Pet. 2. 1. is urged upon the doctrine of the former chapter, Psalm 26. & 32. & 66. 18, & 51. Prov. 28. 13. 14. The holy soul prayeth as sincerely and affectionately for upholding, in the path that is called holy, as for pardon.

N. 10. *Afore we can have any comfort]* Observe the coherence of matter in these Psalms, so Jacob Gen. 46. 1, 2, &c. Esay 3. 3. & 8. 21, 22, 23, 31. Excellent in Samuel, who by faith and prayer in the blood of the Covenant put to flight the Armies of the aliens, 1 Sam. 7. 9, 10. Heb. 11. 32. There must be a daily use and improvement of faith and prayer, in all occasions and conditions, especially as touching sin, and dayly transgressions against holiness and righteousness in matter, manner, or end, in omission, or commission. We need to cry for cleansing of our secret faults to be pardoned and justified by him that justifieth the ungodly. As Abraham that was a believer, and a worshipper of God in Gen. 12. & 13. & 14. yet needed daily the use of his faith to be comforted in him that justifieth the ungodly, Gen. 15. Rom. 4. do shew, and therefore he builded Altars in every place he came unto.



CHAP. VII.

With Questions, Answers, and Annotations on them, How Redemption was taught from the foundation of the Temple, to the burning of it.

Quest. 1. *How doth the Temple teach concerning Christ?*

Ans. 1. That in due time the Son of God would make our flesh his Tabernacle or Temple, and dwell among us, Iohn 1. 1. 4. This was it that Salomon admired, saying, *Is it true indeed, that God will dwell with man on earth?* 2 Chr. 6. 18. So did Agur Ben Jakeh, Prov. 30. 19.

2. All that looked towards the Temple in faithful prayer should be heard. Christ is the true Temple in the heavenly Jerusalem, to whom they that look in prayer shall be heard.

Quest. 2. *Now after the Temple was built, Who were obedient to the faith looking after the portion and inheritance in Christ the off spring and son of David, and Root of Jesse?*

Ans. Salomon, Asa, Jehosaphat, all the godly Kings of the house of Judah, with many of the Sacrificers, Prophets and people, very many were of the faith of Abraham afore the Temple and after, as many as the stars of heaven in multitude, and as the sand of the sea-shore which is innumerable. All these through faith obtained good report, and all these

these dyed in the faith that was first taught in Paradise, &c. embraced by *Abel, Henoch, Noah*, and all the faithful to the end of *Daniels Seventy Sevens*, which faith we are exhorted to follow. Our Lords fathers from *David, Nathan, &c.* to *Zorobabel*, must here specially be remembred: this line from *Nathan* is in *Luke 3.*

Quest. 3. *Was there any apostasie from the faith of the kingdom of David in Christ, and the worship of Jehovah in his holy Footstool upon the then holy mountain?*

Ans. Yea, and that lamentable: after *Salomons* death *Ieroboam* the man of sin that made *Israel* to sin, of the Tribe of *Ephraim* drew away (as *Nimrod*) ten Tribes to rebellion, and to worship his Devils at *Dan* and *Bethel*. And besides the Worship of his Calves they were defiled with divers kinds of idolatry of the heathens: they filthily corrupted themselves, and dealt like a foolish people, and unwise, as a nation void of counsel, forsaking Christ, the God of their Fathers, and followed the blindness of the God of this world, *Iesurun* kicked with the heel, &c. *Deut. 32.*

Quest. 4. *Did all the Kings of Israel follow the Abomination of Ieroboams Calves?*

Ans. All but *Shallum*, and *Hosea*; *Ieroboams* house did, and so *Baasas*, and *Omries*, and *Iehues*, and the rest?

Quest. 5. *Did the house of Judah wholly cleave to God?*

Ans. No, they also moved him to jealousy with their vanities, and (a) detestable things: many of their Kings and (a) Stephen
chargeth them
with this, *Acts 7. 42, 43* They mocked the messengers of God and despised his words
and misused his Prophets, &c. *2 Chron. 36. Acts 7. 51.*

How Redemption was taught from the

Princes, the great high counsel, the Sacrificers, Prophets, and people, most grievously revolted, and followed the precepts of men, and the statutes, ordinances, (a) way and manners of *Abolab* apostate Israel, and the heathens their lovers: and even as Israel forsook Jehovah their Father, the God of their Fathers, and so became the Harlot *Abliobab*. And in their apostasie advanced the wicked and unworthy, but scorned and oppressed the Gospel, and the godly continually.

(a) Solomon foretold them of their evils. Eccles. 10. 15, 16, 17. Reboam that foolish child, that would not be admonished (Eccles. 2.) paid the price of that: so King Joram, and King Joash, &c. but look into David's court and Hezekiah's, Psalm 101. Pro. 25. 1.

Quest. 6. *Did not God send to his people Israel holy prophets to call them to repentance towards God, and faith in the Messiah?*

Ans. From the daies of *Moses*, the Eternal God being full of compassion still raised up holy Prophets, who testified to them by his good spirit, and called them from the backslidings of their forefathers to the faith of the Law and Testimony. And in all ages it is seen, that prophecy is the Chariots and Horsemen of Israel, (b) and a recreation of the World. *Samuels* and *Elias* times had proof hereof.

(b) So the Apostles by the word of Christ's mouth made a new heaven, and a new earth, Eysay 66. Apoc 21. & 22.

Quest. 7. *How was the goodness of God exercised toward Judah, keeping the truth of the Gospel?*

Ans. The gracious Lord God ever shewed his blessed protection over them, and alwaies things went well in that State. A most evident testimony, that the maintenance of the plainness and sincerity of the Gospel, according to the Written Word, is the most renowned, and perfect beauty, and greatest glory of a Kingdome, *Deut. 4. 8. Ezek. 20.* all of it, *Psalm 147. 19, 20.*

Quest.

Quest. 8. *How was Christs severitie exercised towards Israel, the ten Tribes, the Harlot Aholab for their apostasie?*

Ans. 1. They dis-esteeming the glorious Law of Iehovah their God; and despising the holy Prophets, God deprived them of true Prophets, and gave them over to the lying spirits of false Prophets, and foolish and idol-shepherds; by whom they were merchandized, blinded, deluded and seduced, to walk in their own counsels, in statutes that were not good, and in judgements by which they could not live, the life of a State or Church.

2. He did pour out his fury, and accomplish his anger, by bringing upon them famine, pestilence, and other heavy miseries, by intestine garboyls, and by secret corroding mischiefs within their State, and by forreign enemies, chiefly by the Kings of the house of Aram, and by the Kings of the house of *Assur*, who at last carried them away captive out of their own land, so that they became *Jezebel*, *Lo-rachamah*, and *Lo ammi* till our Lords dayes, then they were gathered, pittied, and made Gods people by the preaching of the Apostles of the circumcision, *Hosea* 1. & 2. 3. *1 Pet.* 2. 9, 10.

Quest. 9. *What came to Judah, the Harlot Aholiabab for her revoltings?*

Ans. The same spiritual plagues (*Esa.* 6. 9, 10. and 29. 9.) that came to her elder sister *Aholab*, and also open manifestation of anger and (a) furious jealousy, (b) that shame of State, (c) sickness of State (d) intanglements of State (e) and in-
(a) For jealousy he read *Deut.* 19. 20. *Ezek.* 16. 38. & 9. 5, 6. Salomon told them what would come to their whorish state, *Prov.* 6. 34. 35. jealousy is the rage of a man, he will not spare in the day of vengeance. (b) *Esa.* 30. 3. 5. *Jer.* 26. 27, 36. *Hosea* 10. 6. *2 Chron.* 14. 14. & 28. 19. (c) *Esey.* 1. 6. & 3. 1, 2, 3, 4. *Mic.* 6. 3. *2 Chron.* 28. The colloquing and complying with Israel, and the nations, never did them good, but hurt, as their Forefathers with the *Canaanites*, *Jud.* 2. & 3. (d) *2 Chron.* 28. 20. *1 King.* 22. *2 Chron.* 22. 3, 4, 5. *Mic.* 6. 16. (e) *Mic.* 1. 9. *Hos.* 5. 13. and the Earthquake in Judah had its events in their State, *Esay* 6. 4. *Zach.* 14. 5.

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curable wounds of State (through counsels, treaties, and affinity with the harlot *Abolah*, and the Nations) befell them: yea, astonishing sorrows by cruel enemies, and by being captivated to *Babel*, which tyrannized over them seventy years. Then *Solomons* race was ended, his Kingdome overthrown, the City and Temple burnt.

Quest. 10. *How many years had passed from the foundation of the Temple to the burning of it, and the third captivity upon that?*

Ans. Four hundred twenty seven years.

Quest. 11. *What Scriptures are contained in those four hundred twenty seven years?*

Ans. The first *Kings*, chap. 6. to the end of that Book, the second of *Kings*, the second of *Chronicles*, from the second chap. many of the *Psalms*, the *Proverbs*, *Ecclesiastes*, *Canticles*, *Esaias*, *Hosea*, *Joel*, *Amos*, *Jonah*, *Micah*, *Nahum*, *Habbakuk*, *Zephaniah*, the three former chapters of *Daniel*, much of *Jeremiah*, and much of *Ezekiel*, so much as toucheth the nineteenth of *Nebuchadnezzar*, or the eleventh of *Zedekiah*, or the third Captivity.

The Annotations upon the Questions, and answers of the seventh chapter.

THe first *Quest.* and *Ans.* *Is it true indeed?* so *Salomon* had also said of Christ, that his delight was to be with the sons of *Adam*, Pro. 8. Therefore by faith *Salomon* built the Temple looking to things not seen, 2 *Chron.* 6. 18. Great is the mystery of godliness, God manifested in the flesh, 1 *Tim.* 3. ult. Cant. 2. 9-17. Mark *Stephens* Oration, Acts 7. The lamb is in the Temple in the heavenly *Jerusalem*, *Apoc.* 21. He is the

foundation of the Temple, to the building of it.

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the *Holy of Holies*, *Dan. 9. 24.* And Christians are the Temple of God, *1 Cor. 3. 16, 1 Pet. 2. Apoc. 15.* God plagued old *Babylon* with horrible vengeance for the burning of the material Temple, *Jeremiab 51. 11.* So he hath and will destroy mystical *Babylon* for crucifying Christ and Christians.

Ibid. Agur Ben Jakeb] He beleev'd the greates mystery of Godlines, when he spake these words. There be three things which are too wonderfull for me, yea four which I know not. The way of an Eagle in the ayer, the way of a serpent up a rock: the way of a ship in the midst of the Sea, and the way of a *Manchilde in a virgin*, *Prov. 30. 18, 19. Esay 7. 14.* The same word for manchilde is in *Job 3. 3.*

2. *Quest. & Ans. And all these dyed in the faith*] All these with the faithfull for the times of the old Testament were reconciled by the blood of the Mediatour, and gathered into one head, even Christ the Head. And therefore when it is said they were gathered to their fathers or people, they departed from that part of Gods family on earth to the other part of the family that is in heaven. Note also these Scriptures. That in the dispensation of the fulness of the times (*Dan. 9. 24.*) he might bring to one Head, by Christ himself, all, both them which are in heaven, and them which are on the earth, *Ephes. 1. 10.* Of whom hath name the whole family in heaven, and in earth, *Ephes. 3. 15.* And by himself to reconcile all unto himself (making peace by the blood of his Cross) both them which are in the earth, and them which are in the heavens, *Col. 1. 20.* conser to this *1 Sam. 7. 9, 10. Hebr. 11. 32, 33, 34. Psalm 22. 4, 5. Psalm 49.* It is said the godly shall enter into peace, *Esay 57. 2.* Then none of Gods family were in any Popish purgatory, or in any popish Limbecks, the cursed heathenish dotages of *Virgil* and *Ovid*. The Pit-bread Locusts had Sun and aire much darkned, when they knew not whether mans soul ascended or descended, and whether the soul goeth to heaven, or *Gehenna*, to joy or torment, marke diligently, *Ephes. 1. 12, 13.* for these words, *that we -- in whom ye, &c.*

Quest. 3. and Ans. The Kingdome of David] The revolting from the house of *David*, and the Religion of the Temple: these two transgressions were the foundation of all other sins in the Church and State of the ten Tribes, *Hosea 10. 10.* They forsook the Tent, Tabernacle, or Temple of *Jehovah*, and went to their own Tents and Gods: and then followed murders, slaughters, oppressions, &c. &c.

Ibid. Jeroboam the man of sin] *Ephraim* broken in judgement willingly walked after the commandment of *Jeroboam*. Because *Ephraim* made and instituted many Altars to sin, Altars shall be to him sin, They had enough of their own counsells, *Psal 81. Ezek. 20. 25.* Christ will not be found, neither do spiritual blessings come to us, but in the spirits way, the conduits of Christs own Ordinances, they only work a transormation, *Rom. 12. 1, 2. Ephraim* provoked Christ to anger most bitterly, *1 Kings 12. 28.* and chap. 15. *Hosea 8. 11. 2 Cor. 3. 3. Gal. 3. 5. Hosea 12. Mich. 6. ult.*

How Redemption was taught from the

Israel, the harlot *Aholab* by breaking Wedlock, moved Christ to jealousy, and in time corrupted Judah by their counsels, and made her *Aholibab*. So *Rome* is called the great Harlot, and the mother of Harlots that corrupted, and seduced the Churches by her forceries, and made them harlots, *Ezek.* 16. 38. *Apo.* 17.

As *Jeroboam*, so the Pontificalitie is called the man of Sin, that made all the world to sin, 2 *Thess.* 2. *Apo.* 17.

Now the harlot and foolish woman, the ten Tribes, babbles loud, and disputes smoothly and subtilly against Judah, as if Wisdom and Truth were with them, *Prov.* 9. 13, 14, 15, 16, 17. so doth the woman-Whore of the seven Mountain City, plead and write against all reformed Churches that have come out of *Babel*; as the godly in the ten tribes forsook the Communion of the Calves of *Dan* and *Beisel*, 2 *Chron.* 11. 13, &c.

Ibid. and to worship his Devils.] They sacrificed to Devils, not to God, *Deut.* 32. 17. Christ by *Moses* prevented the pretended counsels of idolaters, *Jeroboam* he pleaded he had not forsaken God, but that he worshipped God that brought *Israel* from *Egypt*. But the same Spirit that spake by *Moses*, calls his Calves, Devils, 1 *Kings* 22. 28. 2 *Chron.* 11. 15.

Quest. 4. and *answ.* *Jeroboams house did*, and so *Baasae*] All that go to her return not again, neither take they hold of the waies of life, *Prov.* 2. 19. For great toyl they took, family after family, to maintain the faction of *Jeroboams* iniquity. But God swept them all away as dung, till all was gone, *Prov.* 5. 9, 10. 1 *Kings* 14. 10. They perished in their waies and courses, against the Kingdome of Christ, as *David* foretold, *Psalms* 2. 12.

Quest. 5. and *Ans.* Moved him to jealousy.] They fretted Christ their husband (*humanitus dictum*) and brake his heart with their worldly hearts and eyes, *Ezek.* 6. 9. and 16. all of it; and so the twentieth, and three and twentieth chapters. *Judah* the harlot *Aholibab*, she followed idols, horses, money, wealth, pride, and their lovers; she wearied her self with these lyes and vanities, *Ezek.* 23. & 24. *Jer.* 2. 18, 19, 20. false religion and earthly confidence must go together. But see, sincerity needs none of those poor refuges, *Psalms* 20. read *Esay* 21. 6, 7, 8, 9. & 29. 13. with chap. 30. 1, 2, 3. and good Kings must not greatly multiply horses, nor money; nor bring their people back into *Egypt*, *Deut.* 17. Princes are not wise, nor learned, that either lead nor their people out of *Rome-Egypt*, or that would reduce them thither, *Rome* is called *Sodom* and *Egypt*, for filthiness and cruelty, *Apo.* 11.

Ibid. with their vanities.] Dreams and Precepts of men, a policy of Satan, and the lying spirits his Angels, to makemen forget the Law of *Jehovah*, and his sincere worship: when the precepts of men were urged in, or, for Gods worship, the Parrons of these things caused the holy Teachersto be prisoned in secret corners, or they were forced to hide

hide themselves in secret corners from the tyranny of such wise, understanding prudent prophets, and Seers: such deep heads that were able to add to Gods word; yea, that would hide their counsels from *Iehovah*, their breath and being. They turned things up and down, if one project took not, they tried another, if not that, then a third. So *Haman* cast Pur, not considering *Iehovah* saw them, and that he would dash all in pieces like a potters vessel: see the other pranks of these sleepers, giddy, blinde, staggering, and wonderful ignorant in the things of Christs Kingdom: but expert in cogging and craft to polish and maintain mens precepts. These evils came from the apostasie of Israel, and from the plots and projects of *Omri*: (of him more anon) Who would think such men to have been in the State of Judah.

Ibid. 5. *Quest. and answe. The great High counsel, &c.*] *Esa.* 5. 19-23. & 8. 18. & 28. 14. & 29. 19, 20, 21, & 30. 8, 9, 10, 11. & 57. 3, 4. *Psal.* 82. *Amos* 2. 6, 12. & 5. 10, 11. *Mich.* 3. 1, 2. & 7, 5. *Ezek.* 8. 11. and 11. 2. Then said he unto me Son of man, these are the men that devise wicked Counsel in this Citie, &c. So Christ, and his Apostles, and disciples were signs and wonders to the State of Israel: so it was in after times, *Acts* 13. 40, 41. and to this day: The State of Judah shed much innocent blood in the daies of *Manasseh*, which Christ would not pardon.

Quest. 6. and Answe. Testified to them] They called for fruits from the husbandmen of the vineyard to the end of the Seaventy Seavens, but when they had killed the heir, the vineyard was let out to the Gentiles, *Esay* 5. *Neh.* 9. 26. *Jer.* 7. 25. *Mat.* 21. 33, 34, 35, &c.

Ibid. *Chariots and Horsemen of Israel*] The Ordinances of Christ are drawn along by holy prophets. He tideth on prosperously with truth, meekness, and righteousness; and terrour, *Psal.* 45 3, 4, 5. And Christs Chariots, and his horsemen, were the strength of their State, *Psal.* 20. yet David and the Godly Kings, neglected not outward means, 2 *Sam.* 8. 4. They that endeavor for to deprive our Land of Godly and able Teachers; are as treacherous to our Land, as they that would endeavour to set on fire the Navy Royal. They that would not have a godly able reaching Ministry would have our Land to be as the State of the ten tribes, 2 *Chron.* 15. 3.

Ibid. *Samuels and Elias.*] *Samuels* memory shall be blessed in the Church for ever for advancing holy learning by erecting schools of Prophets: a worthy president for all godly Commonwealths. They are possessed with satanical and *Julian* fancies that would not have Schools of Prophets: Christ will curse such, and their posterities.

Quest. 7. and Answe. blessed protection] Upon their glorious faith was a defence: and the last speech of *Moses* was made good through aH their State, while they hold their glory, *Deut.* 33, 26, &c. That Scripture is full of heavenly joy to all Christian States, that hold the faith of Christ sincere, *Esay* 4. Where this glory is leaved, there shall be a defence

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How Redemption was taught from the

Blessed hast thou been, O *England*, who is like unto thee? O people, saved by Jehovah from the seed of the Serpent sundry times, but especially in eighty eight, and in the Gun-powder plot, and in 1641, &c.

Ibid. written word.] The sweet blessed Scriptures are to make Kings and Common Weals wise and learned, that the wrath of Christ burn not up their States, and in special the books of Kings, and Chronicles with the prophets of their times, are for instruction to Christian Kings, and politics in many things of State, but chiefly to take heed how the true Church doth tamper with the false and apostate in treaties and affinity, Psalm 2. 2 King, 22. 2 *Chron.* 34. & 35. &c. The holy Scriptures will yield more fundamental conclusions, and sure rules for government, then all the Machiavels in the world.

Quest. 8. and Answer. Abolish for their apostasy] Our blessed, gracious and merciful Lord God doth never cast off his people till they have first cast off and contemned his word, for then idolatry will begin, and all ungodliness and unrighteousness like a torrent will follow. Then will God hiss for a flie, and a Bee. What Prince is able to keep a flie, or a Bee from coming near his Court, yea, or into his Chambers and Exchequers, God is as able to bring an enemy, even of their lovers to enjoy and possess them: See the stories of *Rehoboam*, *Ioram*, *Ioshab*, *A-maziah*, &c. 2 *Chr.* 12. & 21. and 24. & 25. And *Pharaoah* with all his wisdom, and multitude, *Ezek.* 29. and 30. and 31. & 32. could not prevent, *Nebuchadrezzar* from his spreading his royal Pavilion near his Court Gate, *Jer.* 43. 9, 10. and who caused that the Babylonian Princes sat in the Gate of *Jerusalem*, but the Lord *Jehovah* the God of recompenses, *Jer.* 39. *Esa.* 42. 24. *Esa.* 5. 26. & 7. 18. *Pro.* 13. 13. *Jer.* 6. & 7. 2 Kings 22. 13.

Ibid. N. 1. and gave them over to the lying Spirits] Wo to them saith God when I depart from them: then followed a secret dedication of them to devils, transferring his right of them to idols, Ephraim is joined to idols, Let him alone *Hos.* 4. 17 *Acts.* 7. 47. 1 King 22. 23. *Psal.* 81. *Ezek.* 14. 9. and so 2 *Thess.* 2. *Apoc.* 16. 13. 1 *Tim.* 4.

Ibid. N. 1. To walk in their own Counsels] *Ezek.* 20. 25. *Psal.* 81. 2 Kings 17. 8. *Hos.* 10. 6. & 13. 1. Observe *Mich.* 6. ult. *Salomon* fitted many Proverbs, and told them, the words of the wise, do bear grace, and that the words of the fools of the ten tribes, and of *Judah* also would be foolishness, and wicked madness to swallow them up, *Eccles.* 10. Behold still how Christ the Cornerstone was rejected, and became a stone of offence, to both the houses of *Israel*, as *Esa.* 8. and *David* had told them *Psal.* 69. 22 *Esa.* 8. 14. and 28. 16. and so is ever to all that will not receive him in the way of his own ordinances, and mark how these texts are pressed by our Lord and his Apostles in the *Acts*, Evangelists, and in the Epistle to *Rome*, and 1 *Pet.* 2. and this is written for us, *Rom.* 15. confer *Esa.* 6. 9, 10. with *John* 12. 40. & *Acts* 28. 26. 27. &c. &c.

Ibid. N. 1. Could not live the life of a State, &c.] Observe how the Holy

foundation of the Temple to the building of it.

III

Holy Spirit compares the dead State of the ten tribes being in Apostasie, with the apostasie of the families, 2 *Chron.* 15. 3. with *Ephes.* 2. 1. to 12. Dead from a Church life, *Hos.* 13. 1. false worship breeds atheism and corruption in manners: heresie frets like a gangrene, and such Authours and fautors wax worse and worse. The ten tribes were without the true God by their apostasie, and so the heathens were *atheoi*, atheists without God in the world, and note, that speech of *Asa*, King of Judah, was spoken of Israel, before the idol *Baal* was brought into Israel 2 *Chron.* 15. 3.

Ibid. 8. *Quest. and Answer.* N. 2. *He did pour out his fury*] God was angry for the provocation of his sons, and of his Daughters, *Deut.* 32. Gods four sore judgements followed *Abolab* and *Abolihab*, for their backslidings, *Ezek.* 14. and the Earthquake in *Amos* 1. had in Israel its events; *Jeroboam* the second, his son, was two and twenty years in getting his Fathers Throne: such trouble in State, all plagues, and curses; *Levit.* 26. *Deut.* 28. came on them not for breaking a Covenant of Works, but for accounting Christ and his Kingdom, *Anathema*. They did (as all apostates do) loath his word, they abhorred his Statutes, they obeyed not the Son of God, the Angel of Gods presence, as Mediatour, and so had not life, *John* 3. 35, 36. they served not God in their spirits, in the Gospel of his Son. He that hath not the Son of God, hath not the Father, 1 *John* 5. 12. 2 *John* 9. and so come all plagues and curses on men. Let the wilde Olive branches fear.

Ibid. Upon them famine, pestilence] Famine and Pestilence are chiefly the Plagues of the meaner sort, and the sword is the plague of the rich, *Ezek.* 21. 14. when the heavens dealt with the subjects, *Levit.* 26. the Governours telt the other. The spirit of Christ hath long and wonderful patience afore the sword cometh, *Lev.* 26. 23, 24, 25. & then the sword doth avenge the quarrel of Gods covenant (not a covenant of works but for desiring the covenant in his Son) against the godliness of high place, who were, and are the hinderers of all good, and the promoters of all evil, as it is said, A great man grieveth all, and he hireth the fool, he hireth also the transgressors, *Prov.* 26. 10.

Ibid. By secret corroding mischiefs] Christ was as a Lion to tear in pieces by their domestick dissensions, as in the overthrow of the houses of *Jeroboam*, *Baasa*, *Omri*, *Iehu*, &c. and by forrein enemies; and also he was as a Moth insensibly eating and consuming their riches, honour and people by one ill project or other. And for this read *Hosea* 5. 12.

Ibid. House of Assur] They made Israel, *Iezreel*, *Loruchama*, and *Lo-ammi*, till the latter daies, as *Hebr.* 1. 1. But then they were gathered in Christ, and pitied, and again made Gods people. The Apostles of the circumcision preached to them that were dispersed in *Asia*, *Galatia*, *Pontus*, *Bybinia*, *Cappadocia*, and *Chaldea*, &c. 1 *Pet.* 1. 1. and chap. 2. all tribes then are called Jews. *Ephraim* mixed himself with the heathens Religion, therefore God mixed them among the heathen.

Ibid.

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Ibid. Out of their own Land] There nettles and thornes grew in their pleasant palaces: then the thorne and thistle grew on their Altars (weeds of the curse, Gen. 3.) And then they cried to the mountains to fall on them, and to the hills to convert them. Let *England* look to their backsliding to Altars, *Hosea* 10. To thrust away the Gospel by mans inventions is to make our houses, as well as Gods house desolate, and so our Lord tells the Jewes, *Mat.* 23. 38. *Judah* and *Israel* dashed themselves against the Corner stone, and were broken.

9. *Quest. and Answ. For her revoltings*] Idolatry is a State-ruining sin, *Psalms* 106. 36. the prayers of the Saints could not prevail for their reigning idolatry, and false worship, *Jer.* 15. & 16, *Ezek.* 14. King *Moses* by his most fervent intercession, and abolishing idolatry procured pardon: but note in that false worship, there was no innocent bloodshed. Idolatry divides the heart from Christ, and subjects it willingly to follow the commandments of men, and of the man of sin: *Jeroboam* should see such events of apostasy that they should fret and curse their King, and their Gods, that is the false religion they so pressed, and see neither help from heaven, nor earth, but all full of anguish and darkness, *Esa.* 8. 21, 22. *Hos.* 9. 6. & 10. 8. *Deut.* 28. 34, 65, 66, 67. Their State-politicians could not prevent, nor their State Surgeons, heal the wounds that God made in their State. The wisdom and turning of devices of the wise, and prudent Counsellors of State was bootelss, all was but the weaving of the Spiders Webb. *Esay* 29. 15. & 59, 5. *Jer.* 30. 12. *Hosea* 5. all of it. They sinned against *Jehovah* the hope of their Fathers, *Ier.* 50. 7. *Iob* 12. 17, 18, 19, 20. To backsliding and adulterous *Israel*, Christ her Lord gave a Bill of divorce, and put her away; yet *Judah* her sister, being also treacherous, teared not, but went and plaid the harlot also, *Ier.* 3. 7, 8. The mindes of these two sisters were alienated from Christ, and so his minde at last was alienated from them, read *Ezek.* 23.

Ibid. And affinity with the Harlot Aholah] Mark State affairs in *Judah*. They saw *Omi* was a mighty Prince, overcoming *Zimri* and *Tibni* who stood in competition with him for the Kingdome of *Israel*, and that *Achab* possessed all in peace, that his Father *Omi* had settled. *Iehosaphat* thought it good state-politicie to make affinity with him, although he followed *Jeroboam*—man of sin his Religion, but it was the ruin and almost the rooting out of his house, &c. for mark, first *Iehosaphat*, being in his visits with *Achab* was solicited for association in a league for War, to which with reluctance he yielded. For he might not in Court courtesie shew himself so weak and discrepant to think that four hundred prophets were so to be slighted, as to follow the humour of one singular self-willed, refractory fellow, *Michaiab*. So he went with his Brother *Achab* to battel to *Ramoth Gilead*; but there he was in danger of his life. *Iehosaphat* although a goodman, yet in that no good Statesman to weaken *Judah* to help these with men, and all ammunition (although circum-

circumcised Israelites) that hated the Gospel: He was reproved, and wrath was upon him, *2 Chron. 19*

2. He joyned with *Achaziah* of *Achab* in a Navy to go to sea for gold, but Christ was displeased with it, and plagued *Jehoshaphat*, in that the ships were broken, so that project took not, *2 Chron. 20. Psal. 8. u. t.*

3. *Joram*, *Jehoshaphat* son, (who married *Achab* daughter) after his fathers death, forsook the Gospel, and followed *Jeroboams* Religion, the two Devils of *Dan* and *Bethel*, and caused *Jerusalem*, and compelled *Judah* to commit fornication, to worship Devils, *2 Chron. 21. 2 Kings 8. 18.* All worship what Christ hath not commanded is the worship of Devils *Levit. 10. and 17. 7. Psal. 106. 39. 1 Cor. 10.* All their projects of State must justifie that affinity, els all the provisions in Law against *Jeroboams* revolt, had been a reproof to *Achab* daughter, & so her faction prevailed for the corrupting the calling on the name of *Jehovah*, as, of old, Satans project was *Gen 4. 26.* conferred with chap. 6. and this seed of false worship sowed in *Judah* did grow to an evil harvest, *Hos. 6. 11.* And did stick so fast, that it could not be weeded out for 180 years, till the dayes of *Hezekiah* King of *Judah*; for the businesses of their State were agitated according to the modell and plots of *Omri*, that maintained the faction of *Jeroboam*, man of sin, his Religion: as *Micah* challenged the State in *Achaz* his dayes, that the Statutes of *Omri* were kept, and their way and their counsells. Behold the working of that affinity. But *Hezekiah* that good King made reformation according to the primitive institution, *2 Chron. 28. 2 2 Kin. 16. 3. and 17. 19.* yet *Manasse* fell again to *Achab* idolatry; so fast false worship cleaves to our nature.

4. This *Joram*, after his fathers death (as Turks now do) killed his six brethren, and many Princes: very like, his brethren and the Princes did dislike and protest against his courses, about idolatry and tyranny and had no heart to the faction of *Jeroboam*, man of sin, his Religion, therefore the Queen and her Counsellors might say to the King, An't like your Majesty you can never be in safety, and rule as King, while your brethren have fenced Cities, and while the Princes do not approve your proceedings: frame mischief by a Law, and off with their heads, *2 Chron. 21. Psal. 94. 20.* Now *David* house are Belial and thorns, *2 Sam. 23.* Mark, here false worship introduced, then the liberties and privileges of the subjects are invaded. That Subjects might not so much mind: Apostacy in their Princes, means were excogitated to busie them by rumours of this and that project, and also for their particular estates, till false Religion had gotten footing, this is the very heart and counsell of apostate and idolatrous Princes.

5. *Joram* lost the regency and principality of *Edom* *2 Chron. 21.*

6. *Libnah* one of the prime Cities of *Judah* rebelled, because he forsook the Religion of *Jehovah*, that is; in very deed, the Gospel of the Son of God, the God of his fathers, *2 Chron. 21.* when the Magistrate thrusts out the Gospel, then Christ divides the hearts of the people; Apostacie in the Prince, breeds Apostacie in the subjects. Christ pours contempt upon Princes, *Pf. 107. 40.*

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7. The Lord Jehovah stirred up the spirit of the Philistims, Arabians, and Cushim, who invaded *Judah*, and took much Spoil even out of the Kings house, and captived his wives, and all his sons, save one, 2 *Chr.* 21. *Dnt.* 2. 8. 30. 31. 41. oppressions filled their Exchequers, but the enemies emptied them, he poureth contempt upon Princes, *Job* 12. 21.

8. He died of a rotting disease in his bowels, that they fell out, because he slew his own bowels, worse befell not that persecutor *Antiochus*, 2 *Mt.* 9. Riches avail not in the day of wrath, but righteousness delivereth from death, the like plague came on that bloody tyrant *Herod*, *Als* 12. 23.

9. He was not esteemed worthy of honourable buriall, as his noble predecessors: the land being glad it was rid of such a Tyrant and Apostate; He poureth contempt upon Princes.

10. His son *Achaziah* knew all this, yet he feared not God, but walked in the way; that is, the Religion and manners of apostate Israel, 2 *Kin.* 8. 27.

11. His idolatrous mother was his Counsellour, and because there were not States-men wise enough in *Judah*, the counsellours of *Jerobam*, man of sin, his Religion must be sent for, and so the secrets and mysteries of State in *Judah*, must be discovered. Ah poore *Judah*, how sick and intangled was thy State? 2 *Chron* 22. 3. 4. can such with well to, and procure the weal of Mount Zion? *Psal* 122. *Apoc.* 14. 1.

12. As the two fathers, so the two brethren joyned in league; for *Achaziah* joined with *Iehoram* King of Israel in battel against *Hazael* of *Aram*, who held still *Ramoth-Gilead*: so *Achaziah* being not onely a very wicked man, but as bad a States-man, wasted also the strength of *Judah*.

13. *Achaziah* going to visit *Joram*, being sick, was slain by *Jehu*; as he was of the house of *Achab* by the mother, so he perished with it, 2 *Chr.* 22. 6. 7. Complices in tyranny and idolatry, complices in punishment, *Hosb.* 5. 5.

14. Many idolatrous Princes, and 40 young Gentlemen and Courtiers of the kindred of *Achaziah*, going down from *Judah* to complement it, with the children of the King and Queen of Israel, there *Iehu* found them and slew them. These apostate Princes of the faction of *Ierobam*, man of sin, his Religion, (and it may be pensioners too) that put their hands to kill the good Princes, God met with them by *Iehu*, 2 *Chron.* 22. Let this teach Courtiers, the eye of Christ is in Kings Courts.

15. *Ataliab* the wife of *Iehoram* (daughter of *Achab*, and it may be of *Iezabel*) being Queen Regent six years in *Judah*, seeing her son *Achaziah* was slain by *Iehu*, she seifeth like a cruell tyrant on the children of her son *Achaziah*, and slew all but a yong infant of a year old, O sick *Judah*, sick, sick, sick, 2 *Chron.* 22. *Isa.* 1. 5, 6, 7.

16. She being Regent, governed in an idolatrous and turbulent manner, to the hearts-grief of the honest Subjects: for, she being King cut off idolatry

idolatry was banished, the Gospel was restored, and the Land was quiet, 2 *Cb* 35.23.21. Christ poureth contempt upon Princes.

17. The sons of *Ataliab*, that wicked woman, for the time of those six years had broken up the house of the Lord, and had committed abominable and idolatrous sacrilege. It should seem she had sons whom she tendered by some other man, 2 *Chron*. 24.7. These evils and others, yea and others which are not written (*Deut*. 18. 61) followed good *Jehosaphats* bad affinity, with *Achabs* wicked house.

18. Mark through all the holy story, what pollution of blood from that Ammonitean, and Achabean breed, ran in all the Royall descents to the Captivity.

That you be not mistaken, you must observe, that there were two Kings of *Judah*, and *Israel*, reigning at one time, of the same name, *Iehoram*. Allo two Kings, both called *Achaziah*, and near of the same time, *Ioram*, and *Iehoram* are all one name: and so in King *Iehoshaphat* of *Judah*, and King *Iehoshaphat* of *Israel*. The Table of genealogie prefixed will help your observation.

Other State-affairs in the stories of other Kings reigns, beginning with King *Azeriah* (alias *Uzziah*) and so forwards, compared with the prophets, will afford many meditations.

I think it not amisse to touch a little from the story of *Salomon* for this matter of affinity. In policy he might make affinity with *Pharaoh*, a great Potentate, to strengthen himself being a King of peace, by this course he thought to maintain it for him and his successours, but it proved otherwise. Although *Pharaohs* daughter might prove a proselite, and forget the Religion of her own people, and her fathers house, and cleave to the truth of Christ, as it is thought she did, to be a figure of the Gentiles calling to the true *Salomon*. It might be a great mency to her to be of the true Church, and of the household of God. But very like it it was done of *Pharaoh*, but as a snare to work their own interests against *Israel*. No trust to be had in idolatrous people, for so of this affinity came no good to the Church of God. 1. There was no succession of this proselyte-daughter. 2. The State of *Egypt* maintained a Faction, and fostered Traytors, and enemies to *Salomon*, and the State of all *Israel*, as *Iehoram* that lifted up his hand against the King, and *Hadad* the Edomite, 1 *Kin*. 11. So *Egypt* nourished two factions in *Salomons* life-time against him. 3. And *Shishak* King of *Egypt* (might well be the brother of that daughter) who five years after *Salomons* death invaded *Judah*, and warred against *Rehoboam*, that apostate fool, *Ecc*. 2. 19. 2. *Cb*. 11. 13. and 13. 17. Marriages do not alwayes unite houses and kingdoms, as in the *Seleuco-Pagide*, *Dan*. 2. 43. and 11. So *France* and *Spain* knock one against the other: (16. 36) *Rome* is called *Egypt*, and it hath nourished traditours and proditions against Christian Princes of the Reformation. This should make all Christian Reformed States to be very watchfull and diligent concerning any treaty with A-

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baddons Kingdome, for he in allusion is compared with *Ieroboam*, called the *Man of Sane*, 2 Thef. 2. and *Romes* polity, is called *Egypt* in a myfterie.

Queſt. 9. and Anf. and the nations] Sometimes they gadded, and treated with *Aſſur*, but that framed not; ſometime with *Egypt*, that alſo failed, *Ier. 2. 16, 17, 18.* False worſhip taketh heart from a State. This folly, madneſſe, and ſillineſſe, other Prophets reprove in *Ephraim*, *Eſay 29. Hoſ. 5. and 7.* The whoriſh State, her feet cannot abide in her houſe, therefore ſhe did wander, *Pſal. 7. 11, 12. Hoſ. 9 2 Ezek. 16. 33. &c.* and chap. 23. 14. 15 &c. God plagued them by their lovers. They pleaſed themſelves in the children, and manners of ſtrangers, *Iſa. 2. 6.* wiſe States-men of old were carefull of this, *Iob 15 19.* and the godly returned from *Babel*, *Ezra 4.* *Hezekiah* was to blame, *Iſa. 39.* Our nation changed their glory, and loved *Kittims* Religion, therefore God plagued and did trouble them with Italian Monſters, *Ier. 2. 25. Deut. 28. 43. 44. Hoſ. 7. 9.* It is to admoniſh, 1 *Cor. 10. 11.* and to make States wiſe, and learned, *Pſal. 2.* read *Ezek. 16. and 23.* for their *Babylonian* lovers, and compare things: for *Rome* is called *Egypt* and *Babylon* in a myſteric. *Vide Mr. Cade Inſtit. Lib. 1 pag. 128.* and the Appendix. Alſo inſinuations for corruption of manners will make the ſweet yoke of Chriſt burdensome, and will work further change of our way, as things go on uncomfortably at this time, anno 1636.

Ibid. ---Yes, aſtoniſhing ſorrows.] The Lamentations of *Ieremiah*, and *Pſa. 80. and 89. &c. &c.* compared with the hiſtory, ſhew aſtoniſhing ſorrows with the cauſes, and this was one chief cauſe: for the ſins of her Prophets, and the iniquity of her Priests, that ſhed the blood of the juſt, They, they the chief cauſe of all evil, and *Jerusalem* admoniſheth all States to be warned by her example, *Lam. chap. 1. and 2. 14. and chap. 4.*

Ibid. Then Solomons houſe ended.] *David* ſhewed, his houſe would not be upright with God, but would be *Belial* and thorns, and ſhould be burnt; A terrour to Princes that will not rule juſtly, and in the fear of God, 2 *Sam. 23.* Obſerve, *Law. 2. 5. 6.* The Lord is become a very enemy, he hath ſwallowed up *Iſrael*, he hath ſwallowed up her palaces, he hath deſtroyed his ſtrong holds, and he hath increaſed in the daughter of *Judah* mourning, and lamentation. And he hath violently taken away his *Tabernacle*, as it were of a garden, he hath deſtroyed the places of the *Assembly*. *Jehovah* hath cauſed the ſolemn Feaſts and *Sabbaths* to be forgotten in *Sion*, and he hath deſiſed in the indignation of his anger, King and Sacrificer. Let not the wild olive branches be high-minded, *Rom. 11.*



CHAP. VII.

With Questions, Answers, and Annotations; Shewing how the Covenant of grace was taught and opposed in this space of time; from the burning of the Temple, to the end of the Captivity of Babel.

Quest. 1. *Shew some Scriptures concerning the Captivity of Judah under the Babylonian Kingdom, with other things thereupon depending.*

Ans. Levit. 26. 14. (a) to the end of the chapter.

14. *But if ye will not hearken to me, and will not do all these commandments.*

15. *And if ye shall (b) despise my Statutes, or if your soul abhor (c) my judgements, so that ye will not do all my commandments, but that ye break my covenant.*

16. *I also will do this unto you, I will appoint even over you terror, consumption, and the burning ague, and that shall consume the eyes, and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it.*

(a) observe how the holy history, and the prophets comment upon this Scripture of Moses: very useful to confer history to prophecy. (b) consider here how the holy Gospel

Law of Christ delivered to Moses, was unsavory to the outward Israelite: it was a savour of life to some and to others a savour of death, so it ever was, and ever shall be: as it was to *Kain* and *Habel*, and *Esay* 6. 9, 10. & 11. chapters, 2 *Chron.* 2. 16.

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17. *And I will set my face against you, and ye shall be slain before your enemies : they that hate you shall reigne over you, and ye shall flee when none pursueth you :*

18. *And if ye will not for all this hearken unto me, then I will punish you seaven times more for your sins.*

19. *And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass ;*

20. *And your strength shall be spent in vain : for your Land shall not yield her increase, neither shall the trees of the land yield their fruits.*

21. *And if ye walk contrary unto me, and will not hearken unto me, I will bring seaven times more plagues upon you, according to your sins.*

22. *I will also send wild beasts which shall rob you of your children, and destroy your cattel, and make you few in number, and your high waies shall be desolate.*

23. *And if ye will not be reformed by these things, but will walk contrary unto me :*

24. *Then will I also walk contrary unto you, and will punish you yet seven times for your sins.*

25. *And I will bring a sword upon you that shall avenge the quarrel of my covenant: and when ye are gathered together within your Cities, I will send the Pestilence among you, and ye shall be delivered into the hands of the enemy.*

26. *And when I have broken the staff of your bread, Ten Women shall bake your bread in one Oven, and they shall deliver you your bread again by weight, and ye shall eat and not be satisfied.*

27. *And if for all this, ye will not hearken unto me, but walk contrary unto me;*

28. *Then I will walk contrary unto you, also in fury, and I, even I will chastise you seaven times for your sins :*

29. *And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.*

30. *And I will destroy your high places, and cut down your Sun-Images, and cast your carcases upon the carcases of your filthy idols, and my soul shall abhor you.*

31. *And*

*Moses foresaw
captivity* and
Dan 9. doth
comment on all
this chapter.*

31. And I wil make your Cities wast, and bring your sanctuaries unto desolation, and I will not smell the savor of your seed odours.

32. And I will bring the Land unto desolation, and your enemies which shall dwell therein, shall be astonished at it:

33. And I will scatter you among the heathen, and I will draw out a sword after you: and your land shall be desolate, and your Cities wast.

34. Then shall your land enjoy her (a) Sabbaths, as long as it lieth desolate, and ye be in your enemies land, even then shall the Land rest, and enjoy her Sabbaths.

35. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it. (a) Mark how the holy Story commenteth on all Moses.

36. And upon them that are left of you I will send a faintness into their hearts, in the Land of their enemies, and the sound of a lease driven shall chase them, and they shall flee as fleeing from a sword, and they shall fall when none pursueth.

37. And they shall fall one upon another, as it were before a sword, when none pursueth, and ye shall have no power to stand before your enemies.

38. And ye shall perish among the heathens, and the land of your enemies shall eat you up.

39. And they that are left of you shall pine away in their iniquity in your enemies lands, and also in the iniquities of their fathers shall they pine away.

40. If they shall (b) confess their iniquity, and the iniquity of their fathers, with their trespasss which they have trespassed against me, and that also they have walked contrary unto me; (b) So Daniel did, and God remembered his Covenant in Christ, Dan. 9. 24, 25. 26, 27.

41. And that I also have walked contrary unto them, and have brought them into their enemies lands, if then their uncircumcised hearts be humbled, and they then (c) accept of the punishment of their iniquity. (c) A justified person will justify God in all his providences, so Neh. 9. all of

42. Then Will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, (c) A justified person will justify God in all his providences, so Neh. 9. all of
it: Dan. 9. 9. If we judge ourselves, God will not judge us, but remember his covenant
1 Cor. 11. 1 Job. 1. The better a man is, the more unworthy he thinks himself to be, Job 41. 6.

will

(d) Observe 2 Will I remember, and I will remember the Land.

Ch. on. 36. 21.

43. The land also shall be left of them, and shall enjoy her Sabbaths, while she lyeth desolate without them, and they though this prosper depared (d) shall accept of the punishment of their iniquitie, because, even this life, yet the word of Christ for because they despised my judgements, and because their soul dyed not, Zech. abhorred my statutes.

1. 5. 6.

(e) Though we be unfaithful I will not cast them away, neither will I abhor them to destroy in many acts of them utterly, and to break my Covenant with them, for I am faithful, and Jehovah their God.

45. But I will for their sakes remember the Covenant (f) of their Ancestours whom I brought forth out of the Land of Egypt in the sight of the Heathen, that I might be their God, I am Je-
hovah.

Tim. 2. 13.

though he cause grief yet will he have compassion according to the multitude of his mercies.

(f) This covenant as the same with Isaac, and Abraham, ver. 42.

Jer. 27. I. In the beginning of the reign of Jehojakim the son of Josiah King of Judah, came the word unto Jeremiah from Jehovah, saying,

2. Thus saith Jehovah to me, make the bonds and yokes, and put them upon thy neck.

3. And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the Messengers, that come to Jerusalem unto Zedekiah, King of Judah.

4. And command them to say unto their Masters, thus saith Jehovah of hosts, the God of Israel: thus shall you say unto your Masters.

5. I have made the earth, the man and the beast, that are upon the ground, by my great power, and by my stretcht out arme, and have given it unto whom it seemed good unto me.

6. And now have given all these lands into the hand of Nebuchadnezzar the K. of Babylon, my servant, and the beasts of the fields, have I given him also to serve him.

7. And all Nations shall serve him, and his son, and his sons son, until the time of his land come, and then many Nations, and great

great Kings shall serve themselves of him.

8. *And it shall come to pass that the nation or Kingdome which will not serve the same Nebuchadnezzar the King of Babylon: and that will not put their neck under the yoke of the King of Babylon, that nation will I punish, saith the Lord, with the sword and with the famine, and with the pestilence until I have consumed them by his hand.*

9. *Therefore bearken not to your Prophets, nor to your Diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, ye shall not serve the King of Babel.*

10. *For they prophesie a ly unto you, to remove you far from your land: and that I should drive you out, and ye should perish.*

11. *But the nations that bring their necks under the yoke of the King of Babylon, and serve him, those will I let remain still in their own land, saith Jehovah, and they shall till it, and dwell therein.*

Jer. 25. 9. Behold I will send and take all the families of the North, saith Jehovah. and Nebuchadnezzar the King of Babel my servant, and will bring them against this land, and the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and a perpetual desolation.

10. *Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.*

11. *And this whole land shall be a desolation, and an astonishment, and these nations shall serve the King of Babylon, seaventy years.*

12. *And it shall come to pass when Seaventy years are accomplished that I will punish the King of Babel, and that nation saith Jehovah for their iniquitie, and the land of the Chaldeans and I will make it a perpetual desolation.*

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13. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all nations.

14. For many nations and great Kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the work of their hands.

2 Chron. 36. 14. Moreover all the chief of the Priests, and the People transgressed very much after all the abominations of the heathens, and polluted the house of Jehovah, which he had hallowed in Jerusalem.

15. And Jehovah the God of their Fathers sent to them by his Messengers, rising up betimes, and sending them, because he had compassion on his people, and on his dwelling place.

16. But they mocked the Messengers of God and despised his Word, and misused his Prophets until the Wrath of Jehovah arose against his people, till there was no remedie.

17. Therefore he brought upon them the King of the Chaldees, who slew their young men (a) with the sword, in the house of their sanctuary, and had no compassion upon young men, or maiden, old men, or him that stooped for age, he gave them all into his hand.

18. And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the King, and of his Princes, all these he brought to Babylon.

19. And they burnt the house of God, and brake down the wall of Jerusalem and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20. And them that had escaped from the sword carried he away to Babel, where they were servants to him and his Sons, until the reign of the King dome of Persia.

(a) Now the sword doth avenge the quarrel of the Covenant Levit. 26. What covenant of works? no such matter, but the Covenant of grace in Christ. They would not have Christ, the Heir as King to reign over them by his word, and holy ordinances: therefore they were slain before his face, by the Chaldean, Luc. 19. 13. to 27. Grace despised; brings the heaviest Plagues, yea all plagues here and hereafter.

burning of the Temple, to the end of the captivity of Babel. 123

21. To fulfil the word of *Jehovah* by the mouth of *Jeremiah* until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfil Seventy years.

Jer. 29. 10. Thus saith *Jehovah* that after the seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

11. For I know the thoughts that I think towards you, saith *Jehovah*, thoughts of peace, and not of evil, to give you an expected end.

12. (a) Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13. And ye shall seek me, and finde me, when ye shall search for me with all your heart.

14. And I will be found of you, saith *Jehovah*, and I will turn away your captivity, I will gather you from all Nations, and from all places whither I have driven you, saith *Jehovah*, and I will bring you again unto the place whence I caused you to be carried away captive.

(a) See, how this is a commentary on Levit. 26. 40, 41, 42. Also how Daniels prayer looks to Moses and Jeremiah: and that God remembers his

Covenant as is seen, Dan. 9. 24, &c. Observe how promises quicken to prayer. We should be more studious and conversant in them than we are. Our slowness will hinder much our consolation in sad hours, read Ezek. 36. 31, &c. They must pray and did pray: but the blood of the covenant brought them from Babel, Zach. 9. 11.

Pertinently it may be here remembered, that the Son of God by his Spirit in the Prophet *Esaias*, foretold above two hundred years, how *Cyrus* King of *Persia* should conquer *Babel*, send *Judah* home from captivity, and give letters patents for re-edifying *Jerusalem*, and the Temple.

Isay 44. 24. Thus saith *Jehovah* thy Redeemer, and he that formed thee from the womb, I am *Jehovah* that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.

25. That frustrated the tokens of the Iyars and maketh diviners madd: that turneth wisemen backward, and maketh their knowledge foolish.

26. That confirmeth the word of his servant and performeth the counsel of his Messengers, that saith to Jerusalem, Thou shalt be inhabited, and to the Cities of Judah, ye shall be built, and I will raise up the decayed places thereof.

27. That saith to the deep be dry, and I will dry up thy Rivers.

(b) Read more of Cyrus perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shall be laid.

2, 3, 4 13.

whom God raised up by a strong hand to conquer Babel, to return Israel home, and to build the City Jerusalem.

This is the prophecy, now follows the History.

2 Chron 36. 22. Now in the year of Cyrus (c) King of Persia, that the word of Jehovah, spoken by the mouth of Jeremiah might be accomplished, Jehovah stirred up the Spirit of Cyrus King of Persia, that he made a proclamation throughout all his Kingdom, and put it also in writing, saying.

23. Thus saith Cyrus King of Persia, all the kingdoms of the earth, hath Jehovah the God of Heaven given me, and he hath charged me to build him an house in Jerusalem, which is in Judah, Who is there among you of all his people? Jehovah his God be with him and let him go up.

Esay 21. Go

up against Babel, O Elam, besiege Babel O Media. And marke here by conferring; Dan. 9. 25. Cyrus his proclamation, is that going forth of the word of commandment of returning the people, of building the Temple, and city: as when Daniel was in humble prayer, then Cyrus was drawing his Letters Patents, even at the same instant of time: and the Angel Gabriel is dispatched from heaven with a joyful message to tell Daniel so. Let us think of it, upon humbling our selves surely some message is coming from heaven.

Quest. 2. *What Collections do you take notice of in these Scriptures of Moses, and the Prophets?*

Ans^r. For brevities sake, I will name but few, and those main principles out of the doctrine of Christ that Moses spake in *Leviticus*.

1. Let this be observed of all that have their senses exercised in the word of righteousness, to confer History with prophecy, whether in promises and threatnings: We shall see God to be *Jehovah* in all: to be Being, and to give being, as to all his works, so to his words, whether they concern persons, families, Cities, Churches or Kingdomes.

2. VWhereas it is said, that *Jehovah* spake to the Patriarks, and to *Moses* (in all his five Books) in most places we must conceive it spoken of the second person, of the holy Trinity the Redeemer, the Angel of the covenant, to whom the heavenly Father hath committed all authority and power as Mediatour: yea also this attribute of *Jehovah* throughout all the old Testament, must be so understood, some few places excepted, wherein the first person, or the third, is also to be considered. Examine this by *Psalms* 18. 49. & 117. with *Romans* 15. 9, 10, 11, *Psalms* 68. 18. with *Ephes.* 4. 8. *Psalms* 97. 7. with *Heb.* 1. 6. *1 Cor.* 10. 4-9. with *Num.* 21. 6. *Esa.* 6. 9, 10. with *Iohn* 12. 41. Our Lords most heavenly speeches in the Apostle *Johns* Gospel will shew us the reason of all, *chap.* 5. 17. and so forwards.

3. Among all the corruptions (from the first *Adam*) that is in us, note this, that we hold Christ his Kingdom and Ordinances *anathema*: this is expressed by Moses, there is in us a contrarieness to God, (a) a despising his judgements, abhorring, loathing and hating him, his word, statutes and com-

Lev. 26. 15. with Zac. 11.

8. These terms, abhorring, loathing, &c. of the old Testament is in effect the same of the new: the preaching of the Gospel to them favoured death, unto death, and so it doth in the daies of the New Testament, Gods people must be diligent to mark phrases, though different in words, yet the same in force and value.

mandments

mandements. The New Testament speaks the same as the old, when it saith, the wisdom of the flesh causeth enmity against the Law of God, by nature enemies in our minde by evil workers, also haters of God, fighters against God, and such a stubbornness is annexed, that we are unreconcilable. Much may be said of this in the sad effects thereof, that men meeting with crosse providences, when his folly perverts his way, his heart frets against *Jehovah*, that is, his breath and being, and saying he is a hard master, and that his waies are not equal: yea alas, what do the regenerate finde in themselves of murmuring, fretting, impatience, distrust, &c. But the second *Adam* dissolves the works of the devil, by his spirit in the administration of the Gospel of his Kingdom, heals all in the elect, *Ezek.* 36. 25, 26, 27-37. *Mich.* 7. 19. 2 *Cor.* 5. 11-15. & chap. 10. 4, 5, 6 &c. &c.

4. Whereas in *Levit.* 26. *Moses* saith from Christ, sicknesses, diseases, sorrowes on the labours of our hands, the teeth of wilde beasts, pestilence, famine, sword, captivity, &c. avenge the quarrel of his Covenant: we must advisedly understand, This is not meant of a covenant of works, but the covenant of his Grace, the lawes of which they have despised and abhorred: and so in *Deut.* 5. & 29 *Jer.* 34. all of it, and many other places there is mention made of the covenant, and it is but the renewing or dilating on that, as is noted *Exod.* 24. which they violated. For the whole covenant is, *Jehovah* is our God in Christ, and that we vouch him so to be in love unto him, and in love to our neighbour, as it is said, to love the Lord our God with all our heart, minde, soul and strength &c. and our neighbour as our self: and this is ratified by the blood of the covenant, *Exod.* 24. And they not obeying his Gospel-Law, is as much as to say, we will not have this man to reign over us; therefore it is said, those mine enemies (and Israel were Christs own citizens, *Luke* 19. 27.) that would not have me the Heir to reign over them, bring them hither and slay them before me, *Luke* 19. 27. 1 *Thess.* 2. 16. & 4. 5, 6, 7, 8. Christ Jesus our Lord as eternal God to *Moses*, and the

the Prophets, and Christ Iesus our Lord as God-man in his New Testament in his own speeches, and in his Apostles doctrine doth not differ: and when our great *Rabboni* had reduced the ten commandments into two, then he saith on these two commandments hang all the Law and the Prophets, and so where it is often said, *Obey my voice*, *Ier.* 7. 23. it must be understood of the obedience of faith, (receiving Christ, and believing in him, and obeying him, *Iohn* 3. 36.) which despised, brings the heaviest plagues, as those eight and twentieth fold punishments, *Lev.* 26. and those curses, *Deut.* 28. *Luke* 23. 28, 29, 30. and so *Exod.* 23. 20, 21. and *Matth.* 17. 5. do explicate on the other in sense and meaning: and *Iohn* 6. 27. must be brought to this understanding.

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great wrath,
Apo. 1. 16.

5. The Law of the Lord is a converting Law, it restores the soul, that is, it is the word of Christ, by which, and by which onely he doth by his Spirit work in the hearts of men to turn them from darkness to light from the power of Satan to God, for it is the power of God to salvation, restoring, converting, regenerating the soul to know, believe, fear, and love *Iehovah* their God, and to love their neighbour. And the New Testaments doctrine and commandment is the same, *I John* 3. 24. & 4. 21. Faith and Love is the Pattern of wholesome words, (or healing doctrine) ever taught from the beginning. This is the *Urim* and *Thummim* which Christ puts in the heart of all them that the Father drawes unto him: the Apostle (alluding to the High Priests Garments) phraseth the Brest-plate of Faith and Love. They that despise Christs Gospel, that is, his Law, *Esay* 2. 3. & 11. 9. & 42. 4. despise the doctrine of regeneration, and such cannot mortifie their passions, but will bite and devour one another (*Esay* 11. much of it, *Gal.* 5. 15.) as *Cain* did *Abel*. See how and why their Story is cited, *I John* 3. And by that we may see, how easily reducible all that Epistle is to Genesis, yea to all *Moses*, and if this Epistle, then all the New Testament.

Quest. 3. *What other Collections?*

Ans. The Scriptures of the Prophets shew.

1. That *Iehovah* of hosts, the God of Israel had made *Nebucharezzar* Monarch of all nations, and that the Kingdom of *Babel* should keep, them the State of *Iudah* in subjection, Seventy years. And that *Nebuchadnezzar* was great by conquest and not by inheritance.

2. That the Kings of the Kingdom of *Babel* for those seventy years should be in number three, which are these, the first is said to be *Nebuchadnezzar*, the second is his son, the third is his sons son. Other Scriptures shew their names, that *Evil-Merodach* was the Son, and his Sons son was *Bel-shazzar*.

3. We are to note, that part of the third year of *Jebojakim* King of *Iudah*, and more of the fourth is the first year of *Nebuchadnezzar*, as *Dan. 1.1.* and *Jer. 25.* compared do shew And in this first year of *Nebuchadnezzar*, King *Jebojakim*, *Daniel*, *Hanariah*, *Azariah*, *Misbael* and other Nobles were captived. This is the first captivity. But the King was sent home again.

4. Here it may be convenient to remember that the heathen annalls and chronicles in many things are no true relations, because they confound the Stories of *Elams*, *Arams*, *Assurs*, and *Babels* Monarchies: For now *Assur* was no Monarch, but was under *Babel*. *Assur* had been a great Tree, *Ezekiah 31.* But now *Babel* was the Tree, *Daniel 4.* And *Aram* had been a Monarchy afore *Assur*, and *Elam* had been a Monarchy afore them all, *Gen. 10.* But it may be *Nimrod* or *Belus* was the first hunter after tyrannical Monarchy.

Quest. 4. *Did all submit themselves to this Conqueror, Nebuchadnezzar, that God had established and advanced over them?*

Ans.

Ans^r. Jechonias King of *Judah*, by the advice and counsel of *Jeremiah*, submitted; who though captived, and many of the people, yet they had many comforts following them to *Babel*.

1. They were the basket of good figs, whom God would greatly respect: *Ezekiel*, *Mordecai*, and many godly went in this captivity.

2. Although they were captived, and wanted the glorious sanctuary, and its publique ordinances, yet (a) *Christ* who is the truth of all the shadowes was to them a Sanctuary, whom in spirit they worshipped, (b) Many precious promises are to this company, both of protection, and return from captivity.

(a) The blessed glory of *Jehovah* from his place in divers removing came to them. Read *Ezek.* 9 & 10. & 11. This

3. They and their children should be chief in restoring religion at the return from captivity. This company are the second captivity.

might put them in minde of the utter removing of his vineyard from them to the Gentiles, as the Lord told them near the ending of the seventy seavens. (b) In the captivity *Christ* recompensed the loss of publique ordinances with most gracious providences, *Ezek.* 11, 16, and much of *Daniel*, who was then a great favourite: and would be as *Ioseph*, and to his three cousins *Dan*, & *Hananiah*, *Misael*, and *Azarias*, they would be great comforts to the brethren captived.

Quest 6. *Who resisted?*

Ans^r. The Kings of *Egypt*, *Tyrus* and others, which brought upon them ruin and desolation. *Jehojakim* returning home, purposed rebellion, which was to his destruction, *Zedekiah* and his people would not hearken to the word of the Lord, and to the perswasions of *Jeremiah*, but believed false prophets, and *Zedekiah* brake his Oath of subjection to the King of *Babel*, and rebelled, whom with his subjects God severely plagued, by famine, pestilence, sword, and captivity. This company are the basket of vile and bad figs, and the third captivity.

Quest. 7. *What more may be observed?*

Ans^r. Here we are diligently to minde, What God did
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(c) Mark also with those staves (c) rods, axes, sawes with which he did beat, the metaphor saw, and hew his Church withal. Each enemy did rage and of cruel plough finite a little while, till God who is wondrous in counsel and men Psal. 119. excellent in working (d) performed his (not their) intent, (d) Esay 10. 7. work and purpose. Then upon the (e) humiliation of his people he alway heard their cry, (f) and remembered his covenant in *Christ*, breaking the head and head-plot of the seed of the Serpent, in his unsearchable judgements (g) putting away all the wicked of the earth like dross treading and trampling them in the (h) Wine-press of his anger and fury, and (e) This duty in sincerity performed ever sped well, God speaking
 2, 3, 4. &c.
 Levit. 26. 41.
 Mic 7. 9. Psal.
 119. 67. 71.
 Esay 27. 9.
 Hebr. 12. 10
 2^d Chr. 20.
 Dan 7. 1
 Sam. 7. Psal.
 84. Hebr. 4.
 16.
 (t) He had ever respect to his glorious and great Name, Exod. 34. Num. 14. Deur. 32. Ezek. 20. and this the Saints perpetually remember to God, Psalm 74. & 79 149. his promise and covenant is ever working. (g) Consider Psalm 2. & 110. through all stories at the word, from *Kain* to all that follow his waies. (h) Let this text of Esay 63. be cited no more impertinently, nor erroneously, Apoc. 19. teacheth to expound it.

Very many more are the observations which these Scriptures of *Moses* and the Prophets will afford to the wild Olive branches: but to the godly and diligent student they will be familiar.

(t) He had ever respect to his glorious and great Name, Exod. 34. Num. 14. Deur. 32. Ezek. 20. and this the Saints perpetually remember to God, Psalm 74. & 79 149. his promise and covenant is ever working. (g) Consider Psalm 2. & 110. through all stories at the word, from *Kain* to all that follow his waies. (h) Let this text of Esay 63. be cited no more impertinently, nor erroneously, Apoc. 19. teacheth to expound it.

Quest. 8. Was not the Kingdome of Salomon restored after the captivity?

Ans. 1. No, They were told that they should never have an earthly Kingdome any more, for God had sworn that *Jechonias* of *Salomons* posterity (and of the direct line of the Royal descent) should dy childless, and that none of his seed nor of *Jehojakim* his father should bear rule any more in *Judah*, Jer. 22. & 36. 30.

2. Also God had told them in *Babel*, that the 4 Kingdoms signified by the four mettals of the Image, & by the four beasts Dan. 2. & 7. should over-rule their outward estate, and that the Crown and Kingdom should be overturned, overturned, overturned, and cast to the ground, till he came to whom it belonged; that is *Christ* the King.

Quest.

Quest. 9. If Salomons race was ended in Jechonias, how was Gods promise fulfilled that Christ should come of David, according to the flesh?

Ans. David (besides Salomon) had a son of Bathsheba called Nathan, and of him our Lord Jesus Christ lineally descended.

Quest. 10. If Jechonias dyed childeless, how is it said that he begate Salathiel, 1 Chron. 3. 17. and Mat. 1. 12.

Ans. Salathiel was the Son of Jechonias by legal right of succession to the kingdom, not son by nature: and so Ezra teacheth 1 Chron. 3. That Jechonias being in (a) strait prison adopted Salathiel his heir. And in the same manner the Evangelist Matthew handles our Lords case, declaring that he was right heir to the kingdome of Israel.

(a) See how Tremelius translates 1 Chron 3. 17. the term *Assis* is not a proper name.

Quest. 11. Which are the Kingdoms signified by the four metals, and by the four Beasts, Dan. 2. & 7.

Ans. By the Head of Gold, and the Lion is signified Babel, the Brest and armes of silver, and the Bear, signifie the Medes and Persians: the Belly and sides of Brass, and the spotted Leopard, the kingdom of Grecia: the thighs and legs of iron and feet of iron and clay, and the Beast with ten horns the kings of Gog in the north, and the kings of the South.

Quest. 12. What was the end of those wicked kingdoms that oppressed the Saints the holy Hebrews?

Ans. The whole Image was beaten to dust and made as chaff before the winde: the four Beasts were cast into the fire unquenchable before the Son of man came in the clouds.

Quest. 13. What reasons may be rendred, why God did abolish some of Moses Ceremonies, and Salomons race, and overthrow Temple, City, and kingdom?

Ans. Israel which is after the flesh looked not to the sure mercies of David in the eternal throne and kingdome promi-

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ted to them in *Christ*. But that which was for their welfare became to them, through misbelief, an occasion of falling: they stumbled at the Stumbling Stone, and seeking by the outward work to be justified (as *Esay* 1. & 58. 59. & *Psa.* 50. complains) and made their Belly their God, and minded outward and earthly things: therefore God did shake all those poor rudiments by *Babel*, (read *Jer.* 3. 16. & 52. 13. 17. &c.) and once more finally said he would, that they might be better perswaded to embrace the New Covenant, that God had promised to make with them: to look to *Christ* the end of the Law, and to entertain his easie yoke, and to enter into his rest, to be more spiritually minded, to look to him the true *Salomon*, and to his Priesthood and kingdom.

Quest. 14. *How many years was it since the 19. of Nebuchadnezzar, or the third captivity, to the end of the Captivity.*

Ans. Full 50 years: then the golden head was made dust, the Lion thrown in the fire. Then *Cyrus* K. of *Persia* overthrew *Babel*, and made a decree for the return of the people, and building of the Citie and Temple in the first year of his Reign.

* The eighth Chapter of *Dan.* for the fulfilling of it belongs to the time of the Seventy Sevens, and likewise much of chap 2. and 7.

Quest. 15. *What Scriptures are contained in those 50. years.*

Ans. Part of the last chap of 2 *Kings*, and part of the last chap. of 2 *Chr.* much of *Jeremiah*, and much of *Ezekiel*, so much as is noted to be after the 11. of *Zedekiah*, or the burning of the Temple: the 4, 5, 7, & 8. (a) chapters of *Daniel*, the prophesie of *Obadiah*.

The Annotations upon the Questions and Answers of the eighth CHAPTER.

Quest. N. 4. *Moses saith from Christ*] People should be taught this constantly that the Son of God, to whom the Father hath committed all authority and power, so as Mediatour, he gave the Law. And when we are careless or wilful and break the law, and

and do not obey it, then we dishonour the Son: for this is the holy revealed will of the Lord that all men should honour the Son; as they honour the father, *Exod. 23. Mat. 17. 5.* So it is said of Servants, they serve and obey Christ when they perform their duties in conscience to their masters: the same is said of wives and children. And so we must say of all relations divine and humane in all the Ten Words, Mark *Jeremy chap. 34.* all of it. That is a great Word which is spoken, Obedience is better than Sacrifice. This well understood will make to vanish the term Legalists, and the vain doctrines, that have been about keeping and walking in the Law of the Lord: as though it were not made for the righteous to be a rule of life; but we may not once to think to be justified by the doing of it, for the Law is more spiritual, then the best Christian in the world. But we ought to be very careful that we walk in his holy covenant that our hearts by his Spirit may comfort us, that we are honest subjects of the Kingdome of so good and gracious a King: And let such take heed that will not thus be Legalists that the Lord Jesus Christ the King, do not send forth writs against them as out-laws, that will not obey his commandements, but be as untamed Heifers: for he hath (as we see) many Marshalls (such as is sicknesses, diseases, &c.) to attend him to serve his processes, from which there can be no escaping, if once the decree come forth. But do I say, no escaping? yea it may be upon godly humiliation not only escaping; if not that, yet abatement of the chastisement, or else all will be sanctified to us, that all shall be for our good: for he that is our King and Law giver, is also our sacrifice of propitiation and reconciliation to all that judge themselves, and confess their sins, and forsake their iniquities, for he is merciful and just in his promises to pardon them that by the assistance of his Spirit walk in his righteous Law. All his providences are to humble, and to bring us to the obedience of faith in him our holy Mediator, and blessed are they that do his commandments, *Apoc. 22. 14.*

Ibid. N. 5. The Law of the Lord is a converting Law] The Law Ceremonial and Moral was a regenerating and converting Law by the spirit of Christ to them of the old Testament. Although the Lord Jesus ending all the Ceremonial Law in his offering up of himself as a most perfect sin-offering, and his blood a perfect sprinkling, is our compleat cleansing and justification, yet still teacheth us the Moral Law, as his New Testament sheweth to obey God in him, whom all the Israel of God must know, that God the Father hath made him Lord and Christ; as to be our Priest and Teacher, so to be our King and Commander: yea as to be any one of them, so to be all of them to us. And all this is to present us to God an holy people, *1 Corinth. 15. ult. Colloss. 1. 28. John 17.*

The Law was not given by Christ with that terror to be to us, only
a Law

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a Law of works (as many understand works) but it was a Gospel Law, teaching of Faith and Love which is in Christ Jesus: and it was given in terrour to make men fear to despise the Son of God as Mediatour. All the preaching of God to the Patriarks, and by Moses, and the Prophets, was to bring man back again to God by preaching Jesus Christ the Mediatour from God, and his mediation was ever manifested since the fall of our first parents. And our Lords Apostles taught the same holy doctrine among all nations for the obedience of faith, read *Rom. 1. 5.* and *16. 25. 26.* *Nicodemus* a Teacher in *Israel* should have known all these things, *Iohn 3.*

Quest. 7. and Answ. And should ye be utterly unpunished] When the Church is afflicted then let the world look for a scourge: for in the prosperity of the Church the world fares the better: let the world blesse the Church, it shall then have many outward comforts. The world should now be wise to consider, that to vex the Church of God, to curse *Abraham* is the ready way to bring plagues on it self. But it is said the whole world lies in wickednesse, and so it will still be, and we must expect it.

Quest. 8. and Answ. N. 11. Overturned, &c.] That speech of *Ier. 22. 29. O earib, earib, earib, write Iechonias childeless:* and that speech of *Ezek. 21. 27. Overturned, overturned, overturned,* must be diligently observed together, the one for the ending of *Salomons* house, the other for the Kingdom. Although God overturned *Salomons* Kingdom, and ended his progenie, yet he failed not *David* of his truth, and mercy promised, but he raised up One, even Christ, out of his loines, after he was dead, and set him upon his throne, and his throne shall stand for ever, *Luke 1. 32. 33.* which opens *Psalme 89.* And Gods promise to *David*, *2 Sam. 7.* And concerning the refusal of *Salomons* house in *Iechonias*, and the choosing of the house of *Nathan*, mark the words of the blessed and beloved virgin, *Luke 1. 51. He hath shewed strength with his arm, and he hath scattered the proud in the imaginations of their heart; he hath put down the mighty from their seats and exalted them of low degree.*

Quest. 10. and answ. in a threefold Charge] The mighty and great God saith *Ier. 22.* Words by his servant the prophet ending the succession of *Salomon* with greater proclamation to all the world than *Dauids* oath at the first had brought it into honour. The ending of *Salomons* house was one of the weightiest matters in all the government of the world, to shew that Christ his Kingdom is not of this world, *Mr. Bro.* in *Manus.*

Quest. 11. and answ. and the Lion] When the State of *Judah*, by being conversant with Lions, became a *Lioness*, and brought forth *Lions* that roared on the subjects, then God brought upon them the *Lion-Babel*, and other hunters who spread their nets from them, *Ezekiel 19.*

Idia Kings of Gog in the North] By *Gog* and *Magog* is meant the kings of

Burning of the Temple, to the end of the captivity of Babel.

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of the North the fourth Beast, or the iron leg, *Ezek.* 38. & 39. *Dan.* 2. and 7. skillful ought we to be to discern the proper *Gog* and *Magog* from that spoken mystically, *Apoc.* 20.

Quest. 12. and *answ.* *The four Beasts*] To the carnal and worldly minded the wicked Kingdomes of this world seem glorious powers, as in the image to *Nebuchadnezzar*: but to the spiritual minded they are as *salvage Beasts* that go to a fire unquenchable. So the state of mystical *Babylon* is glorious in the world. *Apoc.* 17. 4. but their end shall be as *Sodom*s, *Apoc.* 14. 10. & 19. 20.

Quest. 31. and *answ.* *The sure mercies of David*] That glorious Temple of Stone, and all *Moses* Ceremonies, and that golden Throne of *Salomon*, and that store of gold, and plenty of silver as stones, strong Cities, and Chariot Cities, stately buildings, fourty thousand stalls for Horses, plenty of all provision, royal furniture, and all princely accommodations, curious delights of eyes and ears, &c. were not the *sure mercies*, and *holy things of David*, For all was vanishing into vanity, when *Reboabam* shewed himself a fool, both in matter of State and corrupting the Gospel, *1 Kings* 10. *Eccles.* 2. 19. The sure mercies are shewed to the circumcision, and to the uncircumcision, *Esay* 55. 1, 2, &c. *1 Pet.* 1. 3, 4, 5. *2 Cor.* 4. 18. *Acts* 13. 34, 35. &c. And all the Epistle to the Hebrews, *Esay* 57. 15. & 66. 1, 2. *Mat.* 5. & 6. & 7. *Hosea* 1. 7. *Zech.* 4. 6. And the true gold and clothing is from the true *Salomon*, and the firm building is on Christ the Rock, *Apoc.* 3. 18. *Mat.* 7. That these things might be grafted, and as nailes fastened in our hearts, look further within the veile of these matters. *Salomons* wives over-wrought him to suffer, and by his charges to build idol places, whereupon he saw he had occasioned Gods threatening for the renting and overthrow of his Kingdome, and foreseeing the destruction of the Temple, Citie, and Kingdom, he writeth his Gospel, That all under the Sun is vain, and the Kingdome of Christ is not of this world, but the promise of the eternal Throne to *David* was spiritually to be taken, and to his Scepter all must yield subjection, that hope to stand in judgement, when he calleth all to accompt for their works, with every secret thing, whether it be good or evil. And *Salomons* case alone, (noble 'in the vanity of this world, and the first, and the last that had all this world at will) might have taught *Herod*, *Pilate*, *Casars* and *Concission*, that the pomp of this world is not fit to breed poverty of spirit, to breed mourning, to breed meeknesse, to breed hunger and thirst after righteousness, to haue the Kingdom of heaven. And that the King eternal, invisible, blesteth men only to his invisible Kingdome.

Ibid. Seeking by the outward work to be justified.] *Opus operatum*, bodily exercise, even this, now at this day is the foolish conceit and practise of all the carnal Christians in the world, *Eccles.* 5. 1. The coming unto God by faith in Christ, as *Habel*, they care not for, as *Kain*. In the story of *Kain* and *Abel*, the carriage of all deceitfull hypocrites, and true

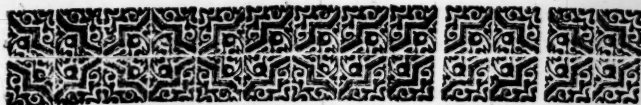
true Worshippers is contained. Outward religion may be the vessel of an incarnate Devil, as well as of a sanctified soul: it is as capable of hypocrisie, of murder and uncleanness, and all iniquitie, as of sincerity &c. as in *Kain*, *Iscaiot*, and the Whore in the proverbs (*Prov. 7. 14.*) whom the ten Tribes followed as an Ox to the slaughter, and the whore (in *Apoc. 17.*) whom ten Kingdomes followed drunken with the wine of her Fornication. The opinion of self-sufficiency, and resting in outward performances brought many plagues to the whole house of *Israel*, and to captivity, as *Psal. 50* &c. &c. And at last scattered them (as *Kain*) into the four windes of the heaven, and made their habitation desolate to this day. And this doctrine of bodily exercise, and mens traditions brought apostasie as a plague, to the Christian Churches, *1 Tim. 4. 1. to 8.* The warming our hearts with such sparks will make us ly down with cold comfort in darkness and sorrow: For it is a forgetting of God, and they have bafe, barren, and unworthy conceits of the *Holy One of Israel*, that think he will comply with such idolatrous, and easly devotions, for they could not do lesse to an idol. *Pelagian* heresies, and bodily exercise will care out all power of godlinesse: the one is the doctrine of popery, and the other is the religion of popery: compare *Col. 2. 23.* with *c. ap. 3. 1, 2, 3.* and minde *Esay 1. Psalm 50. Jer. 7.*

Ibid. and once more finally Dan. 9. 27. shews by whom. And this speech yet oncemore, signifieth the removing of things shaking as made with hands, that the things which shake not way remain. Wherefore seeing we receive a Kingdome which cannot be shaken, let us hold Grace by which we may serve God aright with reverence and godly fear, for our God is as consuming fire, *Heb. 12. Hag. 2.* Mark how this speech opens, *Dan 2. 44* and chap. 7. Therefore *Abaddons* Kingdome is to be held *anathema*, of all true Christians, for building of that which Christ hath shaken, and adnulled. But what care Princes for these things, they will rather embrace the enchanting whore, *Apoc 17.* than make the word of God their delight, but Christ hath and will burn and shake their Kingdomes and Common Weals.

Ibid. David foretold them this. David shewed his house could not be upright with God, but would be thornes, and must be burnt: and that therefore they should expect a better King and Kingdome. So the revolting and wavering *Hebrews* through misbelief concerning Christs Kingdome and Priesthood would prove to be but thornes and briars whose end was burning, *Psal. 22 & 40. & 95. 2 Sam. 23.* Observe *Ethan*, all *Psal. 89. Heb. 6. 8. & 10 29, 30, 31.*

Quest. 14. and answ. and made a decree for return] as *Jehovah* promised that a remnant should return, so he performed. For *Israel* hath not been forsaken, nor *Judah* of his God, of *Jehovah* of hosts, though their land was filled with sin against the Holy One of *Israel*, *Ier. 51. 5.*

Chap.



CHAP. IX.

With Questions, Answers, and Annotations,
for the time of the seventy Sevens, in
Dan. 9. Shewing how Redemption
and the Covenant of grace was
taught and opposed in this
Space of time.

Quest. *What remaining Text doth yet continue the golden chain of times, With which Gods eternall Counsel, and riches of his glorious mystery in Christ, was further revealed to the Elect?*

Answer. *Dan. 9. 24, 25, 26, 27.* This Scripture is a Text full of shining glory, overshadowing all the Doctrine of the old Testament, and an Abridgement of the new.

Quest. 2. *Repeat the Scripture, with some more of that Chapter, as a preparation to observe the Angels heavenly message the better?*

Answer, verse 1. *In the first year of Darius, the son of Acha-sueroth, of the seed of Madai, in which he was made King over the Realm of the Chaldeans.*

2. *In the first year of his Reign, I Daniel marked by books the number of the years, whereof the word of Jehovah, had been unto Jeremiah the Prophet, for the accomplishing in the ruines of Jerusalem seventy years.*

I

3. And

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3. And I turned my face to the Lord God, and sought by Prayer and Supplication, with Fasting, with sackcloth and ashes.

3. And I prayed unto the eternall my God, and made my confession and said, O Lord, the great and dreadfull God keeping the Covenant and mercy to them that love him, and to them that keep his commandments.

5. We have sinned, and we have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts, and from thy judgements.

6. Neither have we hearkened unto thy Servants the Prophets, which spake in thy name to our Kings, to our Princes, and to our fathers, and to all the people of the Land, &c. &c.

10. And as I was yet speaking, and confessing my sin, and the sin of my people Israel, and presenting my supplications before the eternall my God, for the holy Mountain of my God.

21. Even as I was yet speaking in prayer, the man Gabriel, whom I had seen afore in a vision came unto me, flying with vehemency untill he touched me at the time of the Evening oblation.

22. And he gave understanding, and talked with me, and said, Daniel, I am now come forth to give thee skill of understanding.

23. At the beginning of thy prayers came forth the word which I am come to tell thee, because thou art greatly beloved; Therefore conceive the word, and perceive the clear vision.

(a) Vi. M. Br.
translation
of Daniel in
English, printed at Hamaw.
Ebr. Messiah.

24. Seventy sevens of years are exactly accounted for thy people, and for thy holy City, to finish Trespasse-offerings, and to end sin-offerings, and to make reconciliation for iniquity, and to bring righteousness everlasting, and to seal vision and Prophet, and to shew (a) CHRIST, the Holy of Holiest.

(b) Ebr. Messiah,
so v. 26.

25. Know then, and understand from the outgoing of the word to restore and build Jerusalem unto (b) CHRIST the King, shall be seven sevens, and sixty and two sevens. In the other it shall be restored and builded, Street and wall, and troublous shall these times be.

26. In that after the Sixty and two Sevens CHRIST shall † suffer, but not for himself. Thereupon the City, and Holy Place shall be destroy, and the Kings own people in the next generation, and their end shall be with a Flood, and at the end of the war shall be a finall judgement of utter desolations.

27. But he shall confirm the covenant for the * many, the last Seven and half that seven shall bring to an end Sacrifice & Offering. Afterward by an Army of unclean, lothsome infidels he shall make a desolation, even untill utter destruction, and finall judgement come flowing on the desolate.

† The sufferings of the Messiah, allusion often touched in the new Testament,

Acts 26. 23. The angel scaleth Balaams Prophecie concerning Kittim, Italy, to be the crucifier of Christ Num. 24. 24. bereby.

* Not for the Jews onely, as Luc. 22. 20. but for the many, as Mat. 26. 28. Rom. 5. 15. 1 Iohn 2. 2.

Quest. 3. What speciall Observations are in this Scripture ?

Ans. As the motions of the heavens declare the glory of God: so the army like ordered times in Gods word, is worthy of all admiration, all serving Christ. This Scripture doth shew the finishing of the golden chain of times, of the old Testament, in a pleasant Sabbaticall account, The Seventy Sevens are from Daniels prayer for freedome from Babel, untill the Son eternall, the King of glory doth purchase an eternall freedome for all that believe the glorious Gospel.

2. This Prophecie was given in the first year of Cyrus and Darius, who overthrew Babels Kingdome, and sent the Jews home that year with a most comfortable Proclamation of Subsidy over CXX. Provinces, and with commandement c building Jerusalem and the Temple, which with the wall, and the Streets of the City, were reedified within the Seven Sevens.

3. This Scripture is a glorious revelation from heaven, concerning Christ the King, the Holy of Holy: who by his just, peaceable, and spirituall government, uncontrollable teaching, and never-ending Priesthood, should finish trespassse offering, and end sin offering, and make reconciliation for iniquity, and bring righteousnesse everlasting: and seal, that is, confirm all the visions and Prophecies, that he was the

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end that all aimed at : himself being the true Prophet, Sacrificer and King, altar and Sacrifice, so in himself ending all *Abrahams, Moses,* and the Temples Ceremonies, both persons and things.

4. Here is declared whither the benefit of all Christs sufferings tend, that he suffered *not for himself*, but for us, the just for the unjust, he was wounded for our transgressions, and broken for our iniquities, he gave himself for us, an offering, and a Sacrifice of a sweet smelling savour to God.

5. Gods people for endeavouring to perform any worthy work for the advancement of the Gospel, and the common weal, must expect troubles and all opposition of slanders, reproaches, false accusations, and whatsoever els, *the seed of the Serpent* can possibly do, the books of *Ezra* and *Nehemiah*, shew this in re-edifying *Jerusalem*, the wall and the Temple.

6. Whereas the Angel told *Daniel*, that he was sent to make him skilfull of understanding, we must know, that *Daniel* knew all but the time which bringeth a greater clearnesse to all : therefore the appointed time, the very year, day and hour of fulfilling this prophesie is not a triviall, or an uncertain thing, but is that which the Angel calleth *skill of understanding* : and therefore he doubleth a charge to the Prophet to understand and consider.

7. This is remarkable as by the coming from *Egypt*, recorded for the very day, the day of the promise to *Abraham* may be certainly known which was the self same day, 430 afore. so the day of our Lords death being known, which was answerable to the promise and Paschever, this Prophesie also of the *Seventy Sevens*, being exactly 490 years afore it, may be known to agree in time with it. Glorious is the wisdom of God, herein to honour his feasts with most heavenly stories, that promise and seal, truth and figure might meet together.

8. This Oration of the Angel sheweth how long *Sems Tents* should hold their glory, and be accounted holy, and that at
the

the end of the *Seventy Sevens*, or 490 years, the heathen should have the *Partition wall* of ceremonies broken down, and the hand writing of Ordinances * blotted out, and the old enmity between Jew and Gentile † abolished, and be brought into equall covenant, and that Christ the King would destroy his own Nation, and demolish City and Temple with perpetuall devastations as with the Flood of Noah, and make a new Jerusalem from heaven, because all Nations could not depend on the City in Canaan, read *Isa. 63. 23.*

The ending of the Seventy Sevens, the time of reformation.
* *Ephes. 2. 14, 15. 16. Col. 2. 14*
† *Isa. 11. and 60. 17, 18.*
Ep. 1. 2. 15.

9. Observe that the Romanes for killing of Christ, are called like the unclean beasts in *Leviticus*, *unclean*, *loathsome Infidels*, and Rome it self, of all Cities in the world, for that, is specially cursed, the *Apocalips* is a full declaration of this.

10. Whereas the Angel saith, Christ shall confirm the Covenant, for the many, and shall end Moses ceremonies; and by his onely Sacrifice once offered bring in everlasting justification or freedom from sins, guiltinesse, and desert, Popery is to be abhorred and accursed, that doth revive Moses ceremonies, the hand writing of Ordinances, with repetition of Priest, Altar and Sacrifice propitiatory. And we in the Lords Supper do protest against Jews and Popery, that CHRIST ended all by his death once performed, through which he is to all the faithfull a most complete and perfect reconciliation for all iniquity.

Quest. 4. *Who gave heed to this word of Prophecie spoken By the holy Angel from heaven?*

Ans. The Forty nine thousand, *Ezra 2.* that left Babel for Jerusalem, with the holy Prophets and Governours, Zorobabel, Nehemiah, Haggai, Zachariah, Malachi, and our Lords, fathers and kindred from Zorobabel, *Mat. 1. Luke 3.* and the Macchabean martyrs, and so many of Israel, as had hope of salvation thought of Jerusalem in all places where they were scattered, read *Jeremiah Chap. 51. 50.*

Quest.

Quest. 5. *Who also in the new Testament?*

Ans. *Zacharias*, and his wife *Elizabeth*, *John the Baptist*, old *Simon*, and *Anna* the daughter of *Phannuel*, and many in *Israel* and *Jerusalem*, that waited for *Christ*, the hope and consolation of *Israel*, and Jews before the full ending of the *Seventy Sevens* came from all countries to *Jerusalem*, looking for the Kingdom of heaven, then to appear, as *Daniel* foretold, chap 2. and 7. and 9. And *John Elias* cried, and our Lord, and his disciples preached, that, *The Kingdom of heaven was come*, Mat. 3. 2. and 10. 7. Luke 19. 11.

Quest. 6. *Who were enemies that did hate and cruelly mock and persecute the doctrine of God and his people?*

Ans. The wicked Kingdom signified by the Bear, Leopard and beast with ten horns, *Hamans* wickedness, and *Sanballats* and others under the Government of the Breast and Arms of silver must be remembered.

Quest. 7. *Who did neglect and apostate from this prophesie of so great salvation?*

* *Antiochus* caused stars to fall.

Den. 8. & 11. so did the tail of the Dragon, the new *Antiochus*, *Apos. 12.* 2. *Thes 2.* The fourth beast cast down truth to the ground, *Dan 8.*

Ans. Many in *Israel* that associated with *Sanballat*, and *Malachi* sheweth that some began to be *Atheists*, and to speak stout and wearisome words against God and his doctrine. The Angel foretold of * forsakers, and wicked dealers against the holy Covenant (of *Daniels* own people) under the iron legs and fourth Beast. Also *Zacharias* spake of wicked Shepherds that loathed *Christ* and his Kingdom. And that came to passe in those Hereticks and false Teachers, the Sadduces, Scribes and Pharisees. They were great opposers of all *Gabriels* heavenly message, as in all the Evangelists, the Acts, and in the Epistles to *Rome*, and to *Galatia*, to the *Hebrews* is seen.

Quest.

Quest. 8. *How did Daniels holy people find Gods goodnesse in cleaving to this Doctrine?*

Answer. By faith they obtained good report with God: and God was not ashamed of them to be called their God. By faith the Jews in *Esther* escaped the edge of the sword. Also we are to consider, that *Zachariah*, *Haggai*, and *Malachi* enlarge *Gabriels* Oration for many things, that a fountain for sin and for uncleannesse should be opened by the King and Sacrificer, even *Iehovah* of hosts, that should glorifie the second Temple with his presence. And that although the low *Jerusalem* and Temple should be destroyed, a larger should be builded, and a better raised up, And the Covenant shall be confirmed, with the many Gentiles from East to West, among whom in every place, incense of prayer, and pure offering of lips, praising of God shall be offered unto his holy name; That *Him*, the Angel of the Covenant, the *Sun* of righteousness shall arise with healing in his beams, and that God enrolls in the book of life all that fear him, and thought upon his name, to glorifie them in that day of the better resurrection, to shine as the brightnesse of the firmament, and as the stars for ever and ever.

Quest. 9. *How was Gods service executed on the Seed of the Serpent, the open enemies of his name and people?*

Answer. Streams of fire came from the fierie Throne, through the Mediation of the high Sacrificer in the heavens, which overthrew the thrones of Kingdomes, and destroyed the strength of the Kingdomes of the heathens, contained in the image and Beasts, *Dan. 2.* and *7.* That same vengeance hanged that Courtier and favourite *Haman*, and his sons, and brought to confusion their assassines, and others were told that they had

*Dan. 7. 9, 10.
Zac. 1. 3, 13.*

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had no right, nor portion, nor memorial in *Jerusalem*,
Nehem. 2. 10.

Q. 10. *With what reward did Christ recompense the disobedience of scandalized revoltors from the Doctrine of salvation?*
Heb. 2. 1.

Ans. 1. Malachi denounced, that Gods wrath should burn them up as an oven: and tormenting sorrows befell them afore and after the bright morning Star of *Jacob* appeared, as *Zachariah* also had foretold them; for as they abhorred and loathed Christ and his Doctrine, so Christ abhorred and loathed them, leaving the lost sheep to perish, that would needs be perishing, whom yet he pitied before that wrath came on them to the utmost.

2. And Christ the Rock of Israel, having confirmed the covenant for the Jews, and the many of all Nations, the last year of the last *Seven*, did forty years after grind to powder the Jews his own people, by the *Romane* infidels, and destroyed City and holy Place with utter and finall (a) desolations, and such miseries and sorrows (b) befell the Nation, that they could rather have wished the mountains to fall upon them, and the hills to cover them, read *Luke 23, 39, 30.*

(a) Then the corner stone fell on the Jews, and the vineyard was let out to other husbandmen.

Mat. 21. 41.
&c.

(b) Read *Heb. 25. 31.* and *Iosephus* on the wars of the Jews.

(c) Then they shall see the 12 Tribes over our gates, and the apostles doctrine to be fastened in *Abarons* jewels, *Apo. 21.*

Quest. 11. *But shall not the Land of Canaan, City, and Temple, and Kingdome be restored to the Jews?*

Answer. They shall never be restored, yet the Jews shall have a generall glorious calling in all places where they are scattered, when the fullnesse of the Gentiles is come in, and when they are called, and the veil (c) taken off their heart, and know Christ and his spirituall government, they will esteem *Canaan* and *Ierusalem*, no more than any City or country in the world; they will then look to the heavenly Rest, (yet here begun) and to the holy City from heaven, in which the Lord God of hosts, even the Lamb is the Temple, *Apocal.*

21. 22.

Quest.

Quest. 12. *What Scriptures are contained in those Seventy Sevens?*

Ans. The two last verses of the last of *Chronicles*, *Daniel* the 6, 7, 8, 9, 10, 11, 12. chapters, *Ezra*, *Nehemiah*, *Hester*, *Haggai*, *Zachariah*, *Malachy*, and the 4 *Evangelists*, which finish their storie with the death, resurrection and ascension of Iesus Christ our Lord, whose death was the very last day of the *Seventy Sevens*, or 490 years, at the time of the Evening Sacrifice.

Note all the rest of this New Testament was written within 70 years after our blessed Saviours ascension.

Quest. 13. *What do you observe in the Scriptures of the old Testament, as speciall occasions of the Churches apostacies and revellings?*

Ans. 1. Wicked marriages, as is manifest from the times of the old world to *Malachies* dayes.

2. The open or visible Church never careth for, nor cleaveth to the *written word*, unlesse there be faithfull Governors, but ever men are declining to their own vain inventions.

3. Wicked sacrificers, and false Prophets, who came without Gods sending, both came with outward shews of truth, but were base sycophants and parasites, alwaies falsely accusing and persecuting the godly, and flattering Princes and people in their exorbitant courses.

4. The abuse of sweet peace, health, and plenty, turning these blessings of the Gospel, to pride, wantonnesse, idleness, gluttony, drunkennesse, oppression, worldly confidence, and carnal, and carelesse security, for Church and Common-weal,

&c. &c.

Quest. 14. *How many years bath Palmoni the wonderfull Numberer, numbred from the Creation to the Redemption?*

Answer. The Sun in his Tabernacle of the heavens had joyfully run his race, as a servant to the SON of righteousness, *Three thousand nine hundred and sixty years*, from the first promise of *Christ* to *Evah*, till the SUN lost his light, the SON brake the Serpents head, dying, rising, and ascending.

Quest. 15. *How many Jubilees were there?*

Answer. From the Conquest and partition of the Land of *Canaan*, by *Iesuw* the son of *Nun*, unto the conquest of *JESVS*, the son of God over Sin, death, and Satan, and all our enemies, are *twenty eight Jubilees*: our Lord and Saviour the Lord *Iesus Christ*, who is the second Adam, and *Sem* the Great and Reverend, died in a * Jubilee year. The ancient, holy *Hebrews* had an excellent and wonderfull saying among them, that, *The Divine Majesty, dwelling in our Tabernacle, will be to Israel in a Jubilee, remission, redemption, and finisher of Sabbaths.*

The Jubilee year a wonderfull year, the joyfull sound of the Trumpet, in the acceptable

year of the Lord founded all these things. The victorious combate, with the Serpent and his seed, and his triumph over them, the fullness of times, the Sacrifice of eternal Redemption, the just for the unjust, the open recovery of Paradise, the resurrection of the most holy, the true Temple destroyed and raised, the day of salvation, the Jews Prerogative ended, the Gentiles called, the enmity of Jew and Gentile abolished, the shadows flee away. Christ shook and ended the things made with hands, the Sun is darkened, the Vail of the Temple rent, because the way into the holy heavens was opened by a better Priest and Sacrifice, &c. &c. &c.

Annotations upon the Questions and Answers of the ninth Chapter.

Quest. 1. and Ans. upon the 2. verse of Dan. 9.] The reading, study, and meditation of the holy Scriptures, a great furtherance to prayer. A man cannot pray with sound spirituall comfort, that is ignorant in them, as is manifest in this verse and the rest of the Chapter. *Blessed is the man that delighteth in them, and in them doth meditate day and night, Psa. 1.* And *anathema maramatha* be that man of sin, and his locusts and Kingdome, that with-holdeth and forbiddeth the reading and study of the holy Scriptures to the people. Observe well, 2 Sam 7. 27. Gods revelation, the ground of prayer: yea boldnesse in it.

Upon Daniel 9 23. *Conceive the word and perceive it, &c.*] By this commandement doubled for vehementer charge he condemneth the world that regardeth not to be instructed in this doctrine, sent from heaven by an Angel unto *Daniel*, and penned for all Nations use. Wherefore we must give better heed unto the speech, lest we perversly swarve: for if the word spoken by angels fall out sure, and every trespasser received just recompence of reward, how shall we ever escape neglecting so great a charge of our King, to our own salvation, where the vision is so clear, that no doubt can be moved by any plain heart, that will rest in the clearnesse of the most bright message by an angel of glory, who coming to teach all the world, was to shine in words, as *Stephen* by him did in the face, *Act. 6* when he spake the angel *Gabriels* words, that *Jesus of Nazareth* would destroy the place, City, and Temple, and change the Laws which *Moses* gave. To this day the blind Jews stand in this, that the Laws of *Moses* shall stand for ever, *Maymon Tom. 1. de lege perek 9.* Therefore God fore-seeing their dullnesse of hearing, would have an angel of light to teach them by this Prophetic 490 years, when from the year of that message unto *Daniel*, the Laws of *Moses* should have their end, and none of the Scribes when *Herod* was affrighted, nor any of the Jews, as is seen by their answers in all the Gospel, objected disagreement for the time, which thing had been done, if there had been any colour of disagreement in time, but they could not conceive of Christs person and office, how that he should be the most holy, and King, and yet dy for our redemption: how he should be *Dauids* Lord, and yet his son; of these things the main objections arose. Now let us look unto the Text, *scil.* Mr. Bro. on the text on both his english Daniels.

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Upon *Dan. 9. 24. &c.*] In this Scripture we come to behold in its flaming brightnesse of the King that is Sacrificer also, by whom and for whom death is vanquished, sin is cleansed, lustice is brought, redemption is wrought, a vision is sealed, our soul is healed, sacrifice abolished, and the Temple destroyed for defacing of this doctrine, the Jews be reiectd for embracing this doctrine, the Gentiles be elected to open calling. Mr. *Byo.* in sight, surely the angel his message concerneth, the sum of all the Bible. The Jews went weeping to *Babel*, seeing *Sabotons* house and Kingdome ended, and the Temple burnt, and all *Moses* ceremonies shaken, but they returned rejoycing, bringing sheaves of all comfort, by *Gabriels* heavenly message of the *seventy sevens* concerning *MESSIAH* the King, the Holy of Holy.

Upon *Dan. 9. 25. Out going of the word to restore &c.*] mark the word of Proclamation of *Cyrus*, *Ezra* 1. how it answereth this Prophecie. Meditate also how pleasing it is to our God to have a tender affection to his cause. *Daniel* mourned and prayed for the holy City, and the holy Mountain, and had a gracious answer by the holy angel, compare *Dan. 9. 21. 22.* Also observe a speech in *Zephaniah*, *I will gather them, that are sorrowfull for the Ierusalem Assembly, who are of thee*, (such are the children of *Sion*, the genuine members of Christs mysticall body) *to whom the reproach of it was a burden*, *Zeph. 3. 18* *Psal. 137. 5, 6.* So *Daniel* again was affected when he mourned so bitterly when the building of the temple was hindered by *Cambyzes*, in *Cyrus* his absence, *Ezra* 4. *Dan. 10. 2, 3, 4.* No losse to the losse of holy things, when they are gone God is gone, and the enjoying of them, no gain so great, and no time so acceptable, *Lam. 2. 6, 7. H. 9. 12. Ezek. 9, 3. & 10. 4. 18, 19. and 11. 21, 23.* *Micahs* idolatrous contestation in a contrary must be the thought of every Holy soul, for the esteeming, procuring, and upholding of Holy Assemblies, *Jud. 18. 24.*

Upon *Dan. 9. 26. The City and holy place shall be destroy*] The holy Martyr *Stephen* was called into question, and lost his life for this glorious Doctrine of the holy Angell, and yer his countenance before the Councill was like the Angell; that brought the message, *Act. 6. 13, 14, 15.* and all Chap. 7. How did Despisers wonder and perish, when *Stephen* and *Paul* taught this, *Act. 6 & 7. Act. 13. 41, 45. & 21. 28.* they wondered, and in the end perished: As of old they wondered at the Prophets, *Ezai. 8. 18. Jer. 26. 6, 7, 8. Hab. 1. 5.* so they did at our Lord and his Apostles Doctrine. And verily so it is at this day where ever the Commandements of God, and the faith of Jesus is truly and zealously taught.

Upon the same verse, & verse twenty five, about the attribute *Messiah*, which in this message of the Angell is twice expressed as a proper name of the Son of God, who became a Son of man (the Son of *Adam*) *Dan. 7. 13.* to fulfill all the Angels message. And from this time of *Dan. 9.* this attribute *Messiah* was very usuall among the faithfull and profane, *Job. 1. 41. & 4. 23.* And the Jewes at that time commonly speaking

Syriack,

Syriack, spake the terme *Messias*, and speaking Greek, they uttered the Greek terme, *Christ*: so that as oft as we read the Greek terme, we must remember the other Terme of the *Hebrew* or *Syriack*: And all the Orthodox Churches in Christendome hold *Messias* here to be the Son of God, our Redeemer, *vi.* Mr. Bro. on *Daniell*, and in Advertisement, pag. 33.

Upon the verse 27. and halfe that seaven] of this last seaven, the first part is passed over in silence, for a preparation, the latter halfe doth Christ bestow in confirming the covenant for the *Many*, beginning at his Baptisme, ending at his death.

3. *Quest.* and *Ans.* N. 1. *As the motions of the Heavens*] The creation was made to serve the Son of *Enosh*, *Psal.* 8. so the revolution of the year, all are his Servants, *Psal.* 119. (lamed-part) No Army is ordered more comely then the times in Gods word, *Dan.* 10. 1. And Gods people must learne to know that the times as well as the ceremonies and rites teach of, so they lead unto Christ, for the Golden Chaine of times are fastned to famous *Pillars*, as is prefixed to this Book.

N. 11. *This prophetic was given*] Read *Esa.* 44. & 45. with *Ezr.* 1. 1. 2. concerning *Cyrus*, his Letters Patents of building the Temple and City, and returning the people. But *Cyrus* (going to war in *Scythia*) was plagued for not leaving better order at home, that his Letters Patents were not thoroughly executed, for the good of Gods people, and *Cambyses*, *Darius*, *Hystaspis* and *Xerxes*, for questioning and damning the Patent, felt Gods wrath and their Kingdomes, *Ezr.* 4. 4. and 6. 11, 12 *Est* 1. trouble in *Dan.* *Hyst court*.

Ibid. Sent the *Jews* home] The blood of Gods Covenant in Christ sent them home, as from *Egypt*, so from *Babel*, *Zach.* 9. 11. *Col.* 1. 20. the blood of the Covenant is our comfort in any disconsolate condition.

Ibid. That year with a most remarkable Proclamation over an hundred and twenty Provinces] Then the Nations did hear of their demanding and enquiring of the way to *Sion*, upon the hope of the Son of man, his coming to shew the Kingdome of heaven to all Nations, and to shake even the heaven of *Moses* polity, *Jer.* 10. 4, 5. they presented *Sion* in the dust before glorious *Babel*, (and they then ought so to do, but not now) *Psal.* 102. 13, 14. So *Moses*, and all the Nobles of all ages, *Heb.* 11. 24, 25, 26 ye that have escaped the sword, go away stand not still, remember *Jehovah* a far off, and let *Jerusalem* come into your mind, *Jer.* 51. 50, *Psl.* 137. 5, 6. So all ye that have escaped mysticall *Babylon*, go away stand not still, remember *Jehovah*, and let the glory of the heavenly *Jerusalem*, come into your mind, be ye separate be at a distance in all holy zeal, still come out from among them, touch nothing of theirs, neither Laws: nor their phrase, nor apparrell, make a covenant, as *Neb.* 10. 2 *Cor.* 6. 18. what if your name be put out as evil, remember *Isa.* 66. 1. *John* 9. 34. and 16. 2. 2 *Cor.* 6. 17.

No. 3. And seal, that is, confirm all the visions and Prophecies that be was

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was the end all aimed at] Among many Prophecies that might be related, I will name now that of *Jer. 31.22.* The Lord hath created a new thing in the earth, *A woman shall compass a man*; that is, a woman Virgin. The holy Spirit of Christ prosecute the foundation of Doctrine, which he laid down in *Moses*, of the blessed seed of the woman, *Gen. 3.15.* and of *Shiloh Gen. 49.* that a tribe should not fail to *Judah* till *Shiloh* came. Now *Judah* being in *Babel*, and held captive, the Prophet doth from the Lord comfort them, that although they were in heavy calamities, and much disconsolate, *Jer. 30/31.32,33.* chapters) yet *Judah* should return, and have a policy to buy and sell, and that *Jerusalem* and Temple should be built, and the Cities of *Judah* inhabited, and that that New thing should be accomplished, *a woman Virgin shall compass a man.* All promises were made in Christ, and should be yea and amen in him to the glory of God. And this is promised to be as sure as the heavens order, that God would not fail of his promise he made to *David* and *Israel* (although *Salomons* house and Kingdome were ended) yea to all the elect from the beginning, in sending Christ Iesus to be born of a Virgin, and that in him the Church should have unspeakable consolation. This made the people of God to be so refreshed, as a man is by sweet sleep, *Jer. 31.26*

But *Ieremish* told them not, nor any Prophet as yet, *How long*, (*Psal. 64.9.*) that should be for the performance, that was reserved for a more fit season, when they were to come from *Babel*, then they had the time told them by an angel from heaven, which did much heighten their consolation, wherein all comfort was promised by that glorious message of the angel concerning the Messias (compassed by the woman-Virgin) to perform all the promises, visions, and Prophecies, by finishing and ending all sin-offerings, and trespass offerings, and make by himself a reconciliation for iniquity, and bring in everlasting righteousness by his perfect sacrifice once performed: so by this Doctrine the godly were preserved and strengthened greatly in their faith and hope of Christs coming in this determined time.

And seeing it is said, Christ shall seal Vision and Prophet, is taught that he shall restrain apostasie through preaching his glorious Gospel, that they fall not away as the Jews did, in that most grievous and almost universall revolt, in and from the dayes of *Antiochus Epiphanes*, *Dan 8.13.* and *11.30,31,32.* Our Lord Iesus Christ in his coming was the morning star, and the SUN of Righteousnesse, and his brightnesse did visit us as holy *Zachariah* saith, *Luc. 1.7.8.* For those times were most deplorable in corrupting all holy Doctrine, as it was greatly darkened by these three Shepherds, *Zac. 11.* concerning the holy Trinity, the sons incarnation, his death and resurrection, and concerning justification, and all *Moses* policy, as all the Epistle to the *Hebrews* sheweth. But the Lord Iesus, and his Apostles from him, made all clear again.

Also this Prophecie of the angel from heaven, was wonderfull to the comfort

comfort of the people of God under their pressures by *Persia*, *Javan* whole, and *Javan* parted. This Prophecie is marvellous, if we consider the times. Oh who is sufficient to expresse the things of Gods blessed word.

Ibid. N. 3. *Everlasting righteousness.*] The mentioning of everlasting righteousness, justification, redemption doth shew the Law made nothing perfect, but was sponserious, and an introduction to a better hope in Christ, for Christ by his own blood entered once through the vail, that is, his flesh, into the holy place, into the very heavens, to appear now in the sight of God for us, and obtained eternall Redemption, *Heb.* 9. For it is not possible that the blood of Bulls or Goats should take away sinne (*Heb.* 9. and 10) or give entrance into the heavens, but the blood of Christ did *Col.* 1. 20. and in this faith all the faithfull from the beginning of the world died, and went to the heavenly City, and countrey and inheritance, *Heb.* 11. and *Col.* 11. 12. And all the faithfull evermore knew this our blessed Mediatour, to be Jehovah our justification, *Jer.* 23. 6.

N. 4. *Suffered not for himself, but for us.*] *Zachariab* saith, they shall mourn, and be in bitternesse when they consider this, as they did in *Mark* 16. 10. *Acts* 1. 4. and 2. 37. which is an history to the Prophecie of *Zac.* 12. And so should we consider and do. This Text of *Daniel* is a fit Meditation for preparation when we come to the Supper of the Lord.

N. 6. *Therefore the appointed time*] As in *Moses*, the Law had an expresse day and hour for their sacrifices, even from the beginning: so it was no lesse needfull to have from God an expresse warrant, when sacrifice should be ended: specially seeing all the world was bound to regard sacrificing at *Jerusalem*, so long as it was to continue if they hoped for Gods favour. And also to know most exactly when the Jews Prerogative did end, and the partition-wall should be broken down.

Ibid. Is not a triviall, or an uncertain thing] Talk no more so exceedingly proudly, let not arrogancy come out of your mouth, for *Jehovah* is a God of knowledge, and by him actions are weighed, and times preordained and determined, *1 Sam.* 2. 3. *Acts* 17. 26.

N. 8. *Ceremonies broken down*] Christ shook the things made with hands, and settled the policy of his Kingdome in the heavenly *Jerusalem*, *Dan.* 2. & 7. *Hag.* 2. *Apoc.* 21. *Heb.* 12. 27. There is the Throne of the Son of David, *Apoc.* 4. & 5. & 22. *1. Luke* 1. 31. 32. 33.

Ibid. *Perpetuall devastations*] In the Vision of *Ezek.* 1. although terror of fierce desolations, and captivity for seventy years, yet there was a Rainbow in the vision, to shew that God in wrath remembreth mercy; for there was a return, but for the desolations by the Romane Infidels in *Daniels* and *Zachariabs* Prophecies, and our Lords. *Speake*th, *Mat.* 24. no Rainbow mentioned; and consider the phrase of spuing out *Levit.* 18. 28. *Num.* 3. 1. ult. after the chanaanites were spued out, they never returned: so it hath the Jews who shall never return and to be in such a condition,

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as we are taught now adayes. Heare *O ye people, O all ye.*

Ibid. As with the Flood of Noah] The men of the old world, resisted the holy Ghost, the Flood destroyed them, and so the Jews resisted, and a flood of miseries hath ever followed upon them to this day. *Acts 7. 51.* The Apostle remembreth *Noahs* and *Sodoms* story to the Circumcision, and so doth *Judas Thaddæus*, v. 14, 15. of the judgement of the old world, when the Lord came with thousands of his holy ones to plague the old world, faith was scant found on the earth; so in the overturning of the Kingdome of *Iudah*: and so at our Lords first coming, the Church was in a sad condition of ignorance and heresies, by the means of the wicked Shepherds, *Zec. 11.* And before our Lords second coming, there will be another apostasy after a Reformation, when faith will be scant found on the earth, *Luke 18.* for it is said, the ending of the world shall be like the ending of the old world *Mat. 24.* The times shall exceedingly degenerate into outward shews of bodily exercise, and into arheistieall costling and security, *Mat. 23. 3. 1 Thes. 5. 1, 2, 3. 2 Pet. 3.* and so it was afore the desolation of *Jerusalem*, by *Nebuchadnezzar*, 2 *Chr. 36.* And upon that generall defection the Lord Iesus will appear in the clouds with his mighty angels. Christ will not come in a glorious time of Reformation, but in a time of generall defection.

No. 10 And we in the Lords Supper do protest, &c.] The Bread and Wine in the Lords Supper, is a Seal of ending *Moses* polity, given by the *Creators* wisdom and authority. The end of *Moses* Ceremonies could hardly be taught the Jews. So God by an angel of light and glory gave them words for that to reckon ever since they came from *Babel*, how far they were year by year to the Redemption by our Lord, and to the end of the shadows, that must flee away, and be cancelled, *1 Cor. 13. 14.* And therefore let all Gods people mark diligently, that the ending of *Moses* Ceremonies required as certain a warrant, as their beginning had, even for the very last day. And so stand the angels words clear in their own simplicity for ending of them. And the Authority of the Lords Supper standeth upon that, when Bread is given for the bodies of Sacrifices, and Wine for their blood. All soundly learned, and of stayed judgement, will refuse all colour of learning that contradicteth. In the words of an honest man spoken in like sort, (as the angel spake to *Daniel*) none would doubt what should be the true meaning. The more to blame are we, who pervert the words of the living God, to make Questions thereupon, to set light by the Rock of our salvation, as though one thing might be spoken, and another thing meant. *Mr. Broughton, Seder Olam. 18. after v. 1. upon Dan. 9.*

Ibid. *No. 10. Death once performed*] the Epistle to the *Hebrews* by Christs fore-sight, was written of purpose, to teach this, and convince the contrary. As Popery is full of Paganisme, So it is of Judaisme.

Quest. 4. and Answer. The forty nine Thousand.] Who are thus described in Daniel.

Michaels people.	}	}	Their Religion, the
The Saints of them,			truth and the holy
The high Trinity.			Covenant.
The stars of heaven,			The Temple called
<i>Dan. 8.</i>	}	}	the Sanctuary and
The holy people.			the holy.
<i>Daniels</i> holy people.			And chap. 7. 25. make
The Army of heaven.			that verse.
			Glorious holy moun-
			tain.

These terms cannot belong to the State of the Jews of these last dayes, *Heb. 1. 1.* for these 1580 years, for these are proper and peculiar phrases to them of the old Testament, when as yet the partition Wall was not broken down, and the Gentiles were not as yet brought within the Covenant, when not as yet the vessel was let down from heaven, *Acts 10.* therefore onely the Jews State for the time of the *Seventy Sevens* is the afflicted in *Daniel*, chap. 2 and 7. 8. & 10, and 11. & 12. by the image and four beasts. All these terms are in the Prophesie of *Daniel*.

Ibid. Left Babel for Jerusalem] the hope of the SON OF MAN, who should come with the clouds of heaven, and have Kingdome, power and glory over all Nations, and for ever perlwaded them to leave *Babel*, *Dan. 7. Ezra 1. Jeusalem* the beauty of holinelle ever loved and longed for, and laboured for by the Saints.

Quest. 5. and Answer. And Jews before the ending of the Seventy Sevens] the glorious Prophesies of *Isaiah*, of *Amos*, of *Dan. 2* & 7, and 9. & c. of the Kingdome of] Christ made all the Nation of the Jews to expect it, as *Luke 17. 20.* and 19. 11. and 23. 51. *Acts 2. John 1.* they by *Daniel* looked the Kingdome of heaven should appear, though most of them knew not in what manner, through misunderstanding of the Scriptures, *Acts 13. 27. Luke 24. 21.* Their false Teachers had greatly clouded all holy Doctrine.

Quest. 6. and Answer. That did hate and cruelly mock.] Many a time have they afflicted me from my youth, (since their peregrination in *Egypt*, *Ier. 2. 13. Ezek. 23. 3.*) may Israel now say, *Pf. 129* yea the Church may say this from the first to the last. It began in blood, and hath grown up by blood, and shall end in blood, as it was redeemed by blood. Let the godly when they come to the Lords Supper think on this, and ever prepare for trialls, and take up the crosse.

Qu. 7. and Ans. And to speak stout and wearisome words.] Apostasie from *Gabriels* holy Doctrine, *Dan. 8.* and 9, and 11. 12 chapters, consider. *Judabs* manners, in profaness, adultery, perjury, violence, &c. In brief for not remembering the Gospel-Law, that Christ gave in *Horeb* for all Israel,

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Mal. 4. These things shew, that they shall cease to be of the holy City for this, diligently read *Haggai*, *Zachariah* and *Malachi*.

Ibid. Great opposers of all Gabriels heavenly Message.] They were zealous Ministers of traditions, mens precepts and bodily exercise: they were serious in trifles, and trifled in serious things. (The frame of spirit of all superstitious hypocrites, *Col. 2.*) They made false glosses on the holy Text, and great enemies to the Gospel, &c. They are followed step by step of the Popish faction and their friends. But those that love the shining glorious appearing of our great God and Saviour Jesus Christ will abhor to be like such hypocrites, that do all to be seen of men, that care for nothing but pompous out-sides, and bodily exercise, (*opus ex erum operatum*) yet managed with great shews of humility, with great shew of wisdom, and great shews of zeal, and neglecting the body, and defended by Pharisaicall, and Locust-Scorpion cruelty, and by cogging, and dice-play Doctrine in all craftinesse, *Eph. 4.* Such did, and do hold Christ and his Doctrine *Anathema*: It was ever so with the seed of the serpent, ever since God spake, *Gen. 3.15.* and so it will be to the end. Mark what the Christ the angel of Gods presence said of old, *And if ye shall despise my statutes, or if your soul abhor my judgements, so that ye will not do all my commandments, but that ye break my covenant, Levit. 26.15. Deut. 7.10. ---and repayeth them that hate him.* Observe what *Malachi* saith, that Christ will be refiners fire, and Fullers sope, to the three Shepherds, (whose soul abhorred Christ) and their Doctrine, which he was in *Mat 5.6,* and *7.* chapters, and chap. 23. and so he was to the Churches of *Asia*, *Apoc. 2.* and *3.* and in all other, by his apostles, and so to this day he is to all traditionists, &c.

Quest. 8. and Answer. And thought upon his name to glorifie them.] The four beasts successively afflicted the people of God; yet observe what is said for their consolation, *Dan 7.18.* That although the beasts shall rake away the earthly Kingdome of the Saints, of the most high Ones, (the holy Trinity) yet they shall possess the Kingdome for ever, yea for ever and ever: The losse of the one is the enjoyment of the other. So all that follow their faith are said to be partakers of their inheritance in light, *Col 1.12. Psal. 36.5.* with this note, consider the former notes of the immortall State of the faithfull, them in heaven, and the family of heaven, *Ephes. 1.10.* and *3.15.*

Quest. 9. and Answer. ---hanged that Courtier and Favourite Haman.] Let sawning and flattering Courtiers, that have a secret sting against the godly, and wayes of holinesse, remember this man their predecessour, and likewise *Dag*, that mischievous and deceitfull tongue. *Achitophel*, that acute oracle of counsell, *Shebus* the Treasurer, a favor of atheisme, and all debauched courtes, *Isa. 22.* and those Princes and Presidents that could find no quarrell against gracious *Daniel*, but for the Law of his God. And those Deputies, that by plausible pretences, lies and flanders, did insinuate into the hearts of the Kings of *Persia*, to damn the

the glorious Letters Patents of *Cyrus King of Persia*, and those counsellours, that were pensioners to hinder the Gospel, *Ezra 4*. And those Courtiers, that would have the King to put *Jeremiah* to death for preaching the word truly, and at last put him into a miry dungeon, &c. Now that you may see Christ rules in Princes Courts, in the midst of his enemies: he rooted out *Daeg*, *Psal. 52*. *Achitophel*, seeing his projects took not, hanged himself. *Sabna* was banished, and a godly officer substituted in his place. And for those Princes and Presidents, we see their sudden destruction, *Dan. 6*. consider *Pf. 9, 10*. The sword, famine, and pestilence met with *Jeremiahs* accusers. And as wrath came from the fierce Throne upon the Kings of *Persia*; so it fell, we may be sure, on their creatures, *Dan. 7*.

Ibid. Had no right nor portion, &c.] That speech of the truly Noble *Nehemiah*, that famous, godly, and honourable Courtier, is full of piercing terrour, and a brave contestation to affront the stoutest stomachs, that hinder the welfare of *Sion*. And these Texts will further explain it, *Phil. 2. 2, 3, 4* *Eph. 2. 10, 11, 12*. *Jer. 10. 16*. *1po. 22. 14, 15, 19*. if no portion among that part of Gods family on earth, then no portion with the other part of the family in the heavens.

Ibid. Ierusalems polity.] *Nehemiah* genealogized the people, that none, but of the true faith, and posterity of *Abraham* might dwell in the holy City, or have communion with them in holy things, *Neh. 9. 2*. so they were genealogized in the Lambs book of Life, that are Citizens with the Saints in the *Ierusalem*, that is above, *Apoc. 3. 12*. and chap. 7. and 21. *Heb. 12. 23*. *Psal. 87*. But the unclean in faith or life, are shut out, *Neh. 6. 6, 13, 64, 65*. *Ezek. 13. 9*. *Apoc. 20*. and 22. 1/4. 3. Let every man know if he will enter into life, he must shew his genealogie, *1ohn 3. 1, &c.* 1 *1ohn 3. 11. 3*. Many Gentlemen glory much if they can derive their genealogie from Ancestors, from or beyond the conquest of *England*, by King *William*; which it may be they and their Ancestours had little in them worthy of commendation. But never think of any of these things in Gods Book, especially of the Genealogie of our Lord Iesus Christ, who became man to adopt us the sons of God. If Nobility and Gentry could shew that they follow in regeneration the steps of faith and holiness of the ancient Patriarks, Prophets and Apostles, then it were glorious, whereas all their lineall succession is but vanity, being inflamed with idolatrous, and superstitious lasciviousnesse and following *Cains* ways. What cared *Isaiah*, *Ezekiel*, *1ohn Baptist*? Our Lord when the Jews boasted of *Abraham*, that they came of him, *Isa. 57. 3*. *Ezek. 16. 3*. *1ohn 8. 44*. *Mat. 3*. Christ saith to the unbelievers and hypocrites, *Ye are of your father the devil*. Men that hate Christ, and his word, and his servants, their genealogie is from *Satan* and *Cain*, 1 *1ohn 3. 12*. and the faithfull, theirs is from *Abraham*, yea from God and Christ, *Gal. 3. 7. 9* and chapter 3. 31. *1ohn 1. 13*. Let all *Phil. 3*. be considered with this note.

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Quest. 10. and Answer. N. 1. And tormenting sorrows. [.] Note some special God gave over into the hands of one another, and into the hands of: their Kings, the *Herods*, and the *Cesars*, *Ioseph Liber 13. chap. 19. &c.* Then Christ brake both his staves, by which they were strengthened, he brake the staffe of beauty, bereaving them of the duty of his Ordinances, and brake also the brother-hood of *Judah* and *Ephraim*. And much of this came to passe when the tribe of *Levi* cared not for the sacrifice-hood, and would be Kings contrary to *Jacobs*, and *Moses* will, *Gen. 49. Deut. 33.* Then they and others became Sadduces, and killed 50000 Pharisees. This is the fruit of hereticall Doctrine and mens Traditions. The poore of the flock that waited on Christ, and valued him above all, observed these things, *Zac. 11.*

Ibid. For as they abhorred Christ. [.] As their fore-fathers moved Christ to jealousy by revolting to idols, so they did by mens traditions, and false Doctrine, which is as bad as idolatry: yea it is idolatry and vanity. *Deut. 32. 21.* compare with *Rom. 10. 19. 1 John 5. 21.* Observe how the Apostle Paul citeth that Text of *Moses*. They despised the eternall Son, and his righteousness, the new and living way: Bodily exercise was not the living way, and so they despised God the Father, *1 John 9.* but that brought upon them the day of violent fire and wrath to the utmost, as it is said, despisers wonder and perish, *Acts 31. 41, Heb. 10. 27. 1 Thes. 2. 19.* False Teachers, and their deceived never prized nor admired Christ and his word, read *Phil. 3.*

Quest. ibid. N. 2. With water and small desolations [.] Your house, that is, the Temple shall be desolate while the world standeth, *Mat. 23. Luc 13.* And this came to passe about 40 years after our Lords ascension. Not such a desolation and transmigration, as was at *Shiloh*, or at *Jerusalem* by *Babel*, or as that three years & half by *Antiochus* with restoration, but utter desolations: as experience for 1500 years. The affliction from *Egypt* had a fore-told limitation, so had *Babels*, so that of *Antiochus*, and Israels proper glory was limited, *Dan. 9. 24.* But how carnal Israels affliction is not limited, and earthly *Canaan*, and *Jerusalem*, shall never have proper and peculiar glory.

Quest. 11. and Answer. They shall never be restored. [.] Let *Ex. 4. 16. 43.* to the end of the chapter, be well considered, both for the captivity to *Babel*, and the utter desolations by *Rome*, as *Ezekiel* compares *Judahs* state with *Sodom* unrecoverable, so our Lord, both to *Sodom*, and to *Noahs* flood, *Mat. 24.* mark well, *Num. 33. ult.* Again note, where the Apostle saith, *Sacrifice and offering thou wouldest not have*, &c. by a colloquent he meant, Neither would he Temple, City, and Kingdome, which were all figures till the time of setting. Christ should be and was the building in which God would delight, and therefore these shadows shall never be restored, unlesse we say *Sacrifice and offering shall*. Why, do we not, as Mr. *Finch* and Mr. *Brightman*, &c. make the Jews expect things seen and temporall? No no, they will rejoice to be of the

the holy City from heaven, and will never care to make a corporation, in the Low-Jerusalem.

Ibid. Then any Countrey or Citie in the world] Then they will believe the doctrine of their apostle Peter (the Apostle of the circumcision) as their Godly forefathers dispersed in Pontus, Galatia, Cappadocia, Asia, Bythinia, and Chaldeaz; and mind the heavenly inheritance, that is uncorruptible, and undefiled, and that fadeth not, and the spiritual Temple, 1 Peter 1. & 2. and 2 Pet. 1. 19, 20, 21. How sweetly doth the Apostle draw them from their carnal sense of Ezekeiels prophesie, under the terms of Canaan, Citie and Temple. So the apostle to the Hebrews draws them to the heavenly Government of Christ in the Jerusalem Celestial. And that the Low-Jerusalem, & all that hold of the policy of it, now ended by the Son eternal, were briars and thornes, and near refection, cursing, and the destruction of violent fire, and wrath to the utmost; compare 2 Sam 13. 1. to 7. with Hebrews ch. 6. & 10. As their fore-fathers did, so the children: as Stephen laies that heavy crimination on them.

Ibid. The Lamb is the Temple] Seeing the Lamb is the Temple, and that he destroyed the material Temple, and all the pollicie of it: for if the Priest-hood be changed there must be of necessity a change of the Law: old things are all passed, Then surely it is abominable to have Priests, Altars, Sacrifices, Candles, Incense, Copes, Linnen Ephods, Musick, Distinction as of Mosaiical daies and times; as Rests, Jubilees, new Moones, distinction of meats, annointings, &c. in our Ecclesiasticall administrations: yea, or an Ecclesiasticall pollicie answerable to Levi of a subservient Clergy, under one universal high Priest on earth. Christ our Statute-Maker hath forbidden all Levitical ceremonial worship, Iohn 4. There is no Typical ceremonie left unto us in his New Testament but the two Seals of the covenant of the New Testament, and Gods Worthipes must worship him in Spirit and truth; Spirit is opposed to bodily exercise of our carnal hearts; Truth, is opposed to the shadows, rites, types and ceremonies by which Christ saith, *The hour was coming that the Father would refuse to be worshipped.* And the Son, by whom the Father spake taught none such to be repeated; much less others by man to be invented They are tyrannical ecclesiasticks that force ceremonies Col. 2

Before Christs coming, the Wisdom of God; as the old covenant needed, instituted many types and ceremonies, but the fulness of time being come, two signs, seals and memorials, Baptism and the Lords Supper were ordained. Seeing the Lord God of hosts even the Lamb is the Temple, and we all with open face, see the shining of the Sun of righteousness; all Moses Ceremonies, and others of mans invention should be left: It is else as if we were still under pupillage, and now it is bondage from which Christ hath justified us, that is, made us free. The servants of Christ in these things must not be the servants of men, but still contend and fight the good fight, for the utter abolishing what he hath abolished, and what in his last Will and Testament he never be-

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bequeathed nor commanded, *Gal. 4.* Greek Fathers began the Name Priest and high Priest, to be fitted to their doctors. But in the end the gangrene crept to ha'm unspeakable, that Satan by *Turk* and *Pope* ruled the world. For the god-Pope, the high Priest of the Papacy he made a Mosaical subservient Clergy, He made another peculiar holy Citie: He made Priests and annointed them, and Priests must serve at an altar, and an altar must have a sacrifice, then his Priests must have holy garments of ministration, and so copes came in, and holy Temples, &c. many as well as Papists ignorant of the Scriptures think it not amiss to retain many ceremonies of *Moses*, (which the Son of God commanded for a time) not knowing he came in the flesh to do Gods will and to abolish those his own ordinances: *Innocent* the third maintained that the Ceremonies of the Law were not abolished. And all popery is exceedingly leavened with this heretic. *Due Plessis* in his Treatise of four Books of institution, pa. 41. *Lib. 1. chap. 7.* It is a denying of Christ in part to use any of *Moses* ceremonies: must it then be religion to use any humane significant ceremonies in Gods worship?

Quest 13. and Answer. N. 1. wicked marriages.] *Judah* hath dealt treacherously and an abomination is committed in *Israel* and *Jerusalem*: For *Judah* hath profaned the Holiness of *Jehovah*, which he loved, and hath married the daughter of a strange God: *Jehovah* will cut off the the Master, and the Scholar out of the Tabernacle of *Jacob*, although he offereth an offering to *Jehovah* of Hosts. Treachery, abomination, and profaneness, *Mal. 2. 11, 12. Ezra 9. & 10. Neh. 13.* consider *Isaiah* chap. 23. 6, 7, to 12. For the word of God and Marriages: wicked women of high place; and wealthy, a grievous evil to the Church of God.

N. 2. The open or visible Church.] Most men care not for Gods holy and plain religion, *2 Kings 17. Ezek. 10.* The greater part in open policy careth but for his life. As in *Salomons* time, all were of great shew, but soon after his death *Ephraim* turned all, but *Judah*, to worship calves, not God: So great *Constantine* helped the Christians, but few of his men cared for God. Our own age and Countrey shewes the same. All our nation generally had a liking of the Gospel both the Magistrates, and the Ministry, all the daies of *Queen Elizabeth*, and the beginning of *King James* his Reign, *England* remembered the flames in *Smithfield*, &c and 88. and 1605. But towards the later end of *K. James*, and in *K. Charles* his reign how degenerate?

N. 3. Wicked sacrifices and false Prophets] All apostate commonly began at the Sanctuary: the greater part of the Prophets and Priests did most wickedly, and were become hypocrites. From them wickedness went into all the land. They were blinde Leaders, sleeping Dogs, dumb dogs, pressing their own dreams. The preaching of the true Prophets was in horrible contempt, with them: Such were *Hananiah*, that taught revolt, and *Shemajah* the *Neckemise*, the Dreamer, that reputed *Iere-*
miah

mlah for a mad man, and would have had him tortured. *Achab* and *Zedekiah*, those two lecherous villains that prophesied lies: that man-pleaser *Drijah*, 2 Kings 16. *Amaziah* that would not have the tell-troths, the true Prophets, to come to the Kings Court, nor to preach in the Kings Chappel, *Amos* 7. *Pahsour*, that put *Jeremiah* in the Gate house, and in the Rocks. *Elishah* that profane and treacherous Prelate, *Neh.* 13. compared with *Mal.* 1. 11, 12. and those Priests that nothing but the blood of the Prophets would quench their thirst. And those Prelates that convented the Son of God, and his Apostles before them, imprisoning, whipping and murdering them; &c. &c. But as the eye of Christ is in Princes Courts; so it is, be they assured, in the Courts of his Sanctuary; although such think Christ hath forsaken the earth. And when his jealousy began to be poured out, it began at the Sanctuary, *Exek.* 9. 6. Read *Ier.* 28. 29. what came to *Shemajah*, *Hananiah*; *Achab* and *Zedekiah* were roasted in the fire, fellows full of burning Lusts, burning was their end, as *Sodomites*. *Amaziah*s wife plained the whore (and in Gods holy severity of judgement given over to filthiness) which made him to have many an heavy sigh, when he went up to his Altar at *Bethel*, to officiate, a plague of all terrour when God punisheth sin with sin: as *Hosea* 4. 14. *Amaziah* his sons, and his daughters should be slain, and himself must go into captivity. *Pahsour* was made *Magormisabib*, and the blood of Christ, and his Servants was heavy upon those *Kains*, &c.

Ibid. N. 3. *Alwaies falsely accusing and persecuting the Godly*] *Elias*, *Jeremiah*, and *Amos* were accused as troublers of the Church and enemies of the State: and the cause of famine, &c. whereas those, and such were the props of the State, and mourned and prayed for the people, *Jeremy* 7. & 18. And note it again, who did accuse but the R R F F and the apostate Nobility of their times, *Jeremy* 26. & 38. 1 Kin. 17. 1. & 18. 17, 18. *Amos* 7. 10. *Ier.* 29. 26. and so it was in our Lord and his Apostles, and so it was and hath been in our times. The wicked Priests and Prophets were ever the cruellest enemies of the Saints: they made many Widows, imprisoning and killing their godly husbands for not hearkning to their dreams, and lies, and mens precepts, and for not putting into their mouths, *Exek.* 21. *Mich.* 5. *Hosea* 9. *Lament.* 4. 13.

Ibid. N. 3. *flattering Princes and People.*] They made their Kings glad with their wickednesse, and Princes with their lies: for they were so deluded, that although the Prophets and Priests made merchandize against the Land, they would never acknowledge nor mark it, *Jeremy* 14. 18. *Hosea* 7. *Jeremy* 6. 14. *Lament.* 2. 14. They healed the hurt of the daughter of my people, saith Christ, sleighly, saying, peace, peace, when there was no peace. They walked in lies, and strengthened also the hands of the wicked, that none returned from his wickedness. They smoooth their tongues, and cause my people to erre by their lies and lightness

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ness. They were the occasion of all profaneness, cruelty, and hypocrisy in Princes and People. And at last all might see, that those dirt-daubers of their untempered mortar, they were they, that brought misery and shame to the State, Ezek. 22.

N. 4. *The abuse of sweet peace, and health, &c.*] These are promised as blessings of Obedience to the faith of the Son of God: blessings of the covenant of grace in him; as godliness hath the promise of the things of this life, and of that which is to come, *Levit. 26 Deut. 28. Psalm 81. Esay 1.* Those were not blessings and curses, to the Church, for doing, or not doing a covenant of works, but for believing, or despising the Son of God, as *Mediator*, *Exod. 23.* and would not have him to reign over them.

N. 4. *Pride, idleness, wantonness, &c.*] *Esay 2. & 3. & 5. & 28. Eccles. 10. 16, 17, 18, 19. Amos 6. 1.* men in times of peace and plenty quickly fall away. Think of *Salomons* and *Constantines* times, so it is said, *Jesus waxed fat and kicked; Thou art waxed fat, thou art grown thick, thou art covered with fatness, then he forsook God that made him, and lightly esteemed the Rock of his salvation*, *Deut. 32.* Ease slacks the foolish, and the prosperity of fools destroyeth them, *Prov. 1.*

Quest. 14. and answ. How many years hath Palmoni] *Palmoni* an attribute of Christ, *Dan. 8. 31.* much to be meditated. He numbred the years, and wanderings: He numbred the hairs of our head: He numbred the Stars: He numbred the times in the holy Scriptures in a most pleasant frame, by the ages of holy Fathers, by promises and types, by Sabbaths and Scavens: and he will teach us so to number our daies that we may apply our hearts to wisdom.

Ibid. The Sun in his Tabernacle] The Suns chronicle draweth all along to the Sons righteousness. It is not a small matter in consideration, that the whole frame of the Celestial Orbs should be so wheeled by him that made day and night, Summer and Winter that the Suns journeys should be so guided that all *Israels* stories do fall out in time according to their ceremonies, to be the harmony of all the Bible, and the joy of Christianity; of this very thing *David* the sweet singer of *Israel*, and the other Prophets did joyfully sing and speak, and made many heavenly ditties and comparisons, *Psalm 8. & 19. & 103 21, 22. & 119 89, 90. Psalm 136. 7, 8, 9. & 148. 3. Jeremy 31. 35. 36. & 33. 20. &c.* A godly Mathematician should consider this. Profane, abominable hath been, and is the endeavour of some men to teach us of Christs coming, by the building of *Rome*, by the *Archontes* or Mayors of *Athens*, by the foot-races, and horse-races, &c. of the Satanical games of the *Olympiads* of the Heathens: as gamestry is much prejudicial to godliness, so this heathenish gamestry-doctrine to the holy Chronologie of the blessed book of God.

Ibid. Quest. and answ. 14. Run his race as a servant] The Suns name in *Hebrew* is *Shemesh*, a servant, to perform service. 1. Especially to the

the second Adam, as all are his Servants, Psalm 8. & 119. 91. And 2. in him to the Church holding sincerity, Jos. 10. And it shall not smite thee by day, nor the Moon by night, Psalm 121 And 3. to all the world through his general good providence, Deut. 4 Mat. 5. And 4. that mankind should not worship that which the creator hath made their daily servant.

Quest. 15. and ansr. Dyed in a Jubilee year] The Jews never kept in their own land any more a Jubilee, for 40 years after our Lords death, Titus Vespasian raced to the ground, Citie and Temple, and sold the Jewes as slaves. This came to pass as our Lord foretold, Deut. 28. 68. Zac. 14. 1, 2, 3. Matth. 24. Luke 21. & 23. 28, 29, 30. Read Iosephus on the wars of the Jewes.

Ibid. will be to Israel in a jubilee] They might well cast this to be so: by the Seaventy Seavens, which did 490. years foretel the death of the Lord of Glory.

Ibid. Remission.] Or freedome, or Justification: our holy Apostle (seeing the fulness of time) more fully and gloriously, addeth, *wisdome and Sanctification*, 1 Cor. 1. 30. if the Son shall make you free, then are ye free indeed, John 8. He that was before the beginning, and promised from the beginning did appear to destroy, unloose, dissolve the works of the Devil, 1 John 1. & 3. This expounds Genesis 3. 15. He gives liberty to the Captives, Esay 61. Rom. 7. then was the just captivity delivered to go to his heavenly possession, and to the heavenly familie of our Father which is in heaven, Lev. 25. 23.

Remember ye the Law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgements, Mal. 4.

Observe well this conclusion of the old Testament: the Written Word, the glory and inheritance of the Saints, and let them most highly account thereof: The Spirit of Christ foreseeing the false doctrine of those three Shepherds, Zachary 11. and the afflictions of the Army of heaven in the daies of the fourth Beast, and the iron Legs thus forewarned the Elect Daniel 7. & 8. & 11. 28. to 33 & 12. 3, 4 10. This text of Malachi well minded, would stop the prattle now a daies, that Moses Politie was a covenant of works, and not a covenant of Grace in Christ.



CHAP. X.

Shewing how God ordered the Several Captivities of his people for the planting of Religion among the Heathens as a preparation to the Covenant of Grace under the Gospel.

Quest. 1. *How was Gods providence seen (in bringing about famous matters) concerning the People of Israel, and that the Heathens of Noes families might have a general preparation for the daies of Christ?*

Ans. 1. The Jewes being carried to *Babel*, the Land of *Nimrod*, of the house of *Cham*, were a great means of good to those heathens, for the knowledge of the true God, and of the faith of the *Messias*; for they were bidden to say when they came to *Babel*.

Thus shall you say unto them, the Gods that have not made the heavens and the earth; they shall perish from the earth, and from under these heavens, Jer. 10.

We are also to consider that many Jewes believing the prophets, that their countrey should become under *Babel*, fled into other Countreys, where they would have Synagogues.

2. *Daniel* being advanced and famous in *Nebuchadnezzars* Court, did inform the King very much of the true God, in his opening of the dream of the image of four mettals, upon which the King acknowledged the God of *Israel*, and preferred

The learned say this verse of Jer. 10. is in the Chaldean Language,

ferred *Daniel* over the province of *Babel*, and above the wise-men of *Babel*, Dan. 2.

3. *Daniel's* three noble cousins, *Hananiah*, *Azariah*, and *Misbael*, denying worship of *Babel's* gods in the presence of King *Nebuchadrezar*, that mighty Monarch, and at the Assembly of such an huge concourse of peoples, nations and languages, at the dedication of the golden Image, and upon their denial to be cast into the burning furnace, *Who by faith escaped the violence of fire*, Heb. 11. 34. And the Kings proclamation, over every nation and language, setting forth the praise of the God of *Israel*: and that none should speak amiss of the God of *Shadrach*, *Meshae*, and *Abednego*. These things must of necessity cause great consideration among the heathens, seeing also the King made their cause more famous by their advancement.

4. *Daniel's* opening the dream of the Tree: The Kings proclamation over the world, unto all Nations, Peoples, and Languages, that dwell in all the earth, in which telling of his own abasement for seven years, and of *Daniel's* opening of the dream, would cause the nations to think better of the Jews although captives. And *Daniel* being at the opening of the dream, a famous Courtier of thirty five or thirty six years standing, and a great favourite, had and would still tender the cause of his own nation.

5. Another proclamation concerning *Daniel* chap. 5. (being now an old Courtier, and an attendant on three Kings) upon the reading and expounding the hand-writing on the Wall, and upon that, investing him again with great authority.

6. The glorious prophecy of the *Seaventy Seavens* of the precise year and day, and hour of the death of *Messias* to end all *Mosch's* politic, was a light to all the East, as those Noble Sages who came from *Persia*, as we may guesse, knew by the prophecy of *Daniel* that the Son of man, the king of the Jews should come in the clouds, and in humiliation for our Redemption: the image of four mettals, and the four beasts

Matth. 2.

Luk. 19. 11.

being beaten to dust, and cast into the fire, *Dan. 2. & 7.* That then a glorious heavenly kingdome should be erected over the world. And we must advert the confluence of the Jews from every nation under heaven to *Jerusalem*, upon the ending of the Seaventy Seavens looking for the kingdom of heaven then to appear. *Daniels* prophecies of the Seventy Sevens and the utter abolishing of those four kingdomes by the birth of our Lord, gave them that knowledge.

7. The prophecies of *Cyrus* to be a Conquerour of *Babel*, and a restorer of the Church, *Esay 44. & 45. & 46. 11. & 48. 15.* naming him long before he was born for the convincing, instruction, and comfort of *Cyrus* himself, of *Israel*, and of the Nations, *Noes* families, that *Jehovah* the God of *Israel*, was the true God. The *Jewes* having Synagogues among the heathens, could tell of these things of *Cyrus* to them, and by this means, many might be won to the faith, as it is said *Esay 45. 6-14.* They should come to the East and Vvest to the Politie of *Israel*, and leave their idols. The godly *Jewes* reading and believing their own Prophets, might be as Prophets to the heathens: and histories do shew that the *Jewes* were skilful in prophecy.

8. The overthrow of *Babel* by *Cyrus* and *Darius*, and upon that, the first year of *Cyrus* a Proclamation over one hundred and twenty Provinces, where *Jewes* were scattered, of a general subsidie to send them home with Riches and Honour, *Ezra 1.* The godly *Jewes* being among the heathen, by these matters, and others, could and might well speak of comfort to many of them for salvation, that they might still listen for the ending of the Seaventy Seavens, when God would pitie them in *Christ*, for that liberality towards his people for their Brasse, God gave them Gold: for Iron, Silver: for Wood, Brasse: for Stones, Iron: and made their Officers, *Shalom*, Peace: and their Exactors, *Tzedek*, Righteousnesse, *Esay 60.* For their carnal, *Christ* gave them spiritual things. Observe whence is the Gold: and best clothing, *Apocal. 3. 18.* one hundred and twenty Provinces paid a Subsidie for the relief.

lief of the people of God, one hundred and twenty *Jewes* converted them to the faith, *Acts* chap. 1. 8-15. and 2. 1, 2, &c.

9. *Daniels* continued advancement under *Cyrus* and *Darius*, and by faith stopping the mouths of Lions, *Hebrews* chap. 11. 33. And *Darius*, his proclamation unto all people, Nations, and Languages of the true God, and of his everlasting Kingdom, and gracious administration, which proclamation was occasioned by Gods miraculous saving his servant from the Lions: this would give them to consider of such a glorious martyrdom.

10. The conspiracy of *Haman*, and his Sonnes (the last known off-spring of *Amalek*) against Gods (a) people dwelling in one hundred and twenty seven Provinces, who by faith escaped the edge of the Sword, *Hebrews* chap. 11. 34. Letters of Commission going into all those Provinces to destroy them? and again Letters of Commission sent by Post to contradict the former, that the People of God should be delivered, and to stand for their lives. These things made the Nations and Languages better bethink themselves, and to consider more of *Israel*, so that many became Profelytes. In those one hundred and twenty seven Provinces we are to think, the Jewes had Synagogues in divers places, in which they performed holy exercises of Religion, and so also might make many Profelytes, which gave further occasion to that (b) *Machiavilian* Statist, and Atheist *Haman* to plot against them, and to accuse them to *Absuerosh*, that is, *Darius Hystaspis*, *Esth*, 4.

From *Esthers* daics all tribes are called Jewes, and it may be afore-*Jer*. 44.

(b) I know the proper *Machiavil*, was but of late years: but *Satan* their Master and such have been from the beginning.

There is a certain people scattered abroad among the people, in all the Provinces of thy Kingdome: and their Lawes are divers from all people, neither keep they the Kings Lawes. Therefore it is not for the Kings profit to suffer them. If it please the King, let it be written, that they may be destroyed: and I will pay ten thousand Talents of Silver into the Kings treasuries, &c.

All

All these things are remarkable that the Heathens might more willingly hearken to the Jewes, and might very well say to them, as *Zachariah* saith, That ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard, that God is with you. Observe, *Zachariah* chap. 8. 20, 21, 22, 23. But that was chiefly fulfilled in the Apostles. How many did hang upon the skirt of one Apostle Saint *Paul*? Not Ten, but many a ten thousand in *Asia*, and *Arabia*, *Achaia*, *Macedon*, and *Thes-saly*, &c. When he caused the Gospel of Christ to abound from *Jerusalem* round about unto *Illyricum*, and also to *Rome*, &c. Read: *Corinth*. 11. 28. *Romans* 15. 19. *Col.* 1. 6.

11. The interchangeable Wars of the Kings of the North and South, of the house of *Japheth*, *Dan*. 11. caused the Jewes to be more scattered into all quarters, and where they came they had Synagogues in divers Cities, as the new Testament sheweth: and by the occasion of those Wars, the *Greek* tongue began to be almost universal and familiar, that the Apostles might more conveniently publish the Gospel, and write the new Testament in *Greek*.

12. Gods providence over-ruling Kingdomes, and State-policie: one of the Kings of the South, *Ptolomy Philadelphus*, commanded seventy two *Interpreters*, learned men among the Jewes, to translate the Old Testament into *Greek*. This was a special Preparation and means of good to the apostate families of the Sonnes of *Noah*, that they might be perswaded to embrace again the faith of *Sem's Tents*, *Zachary* 8. *ut supra*. These things shew that Christ was great over *Gog*, *Ezek.* 38. 23. & 39. 21.

This 12. Observation is often noted by Mr. Bro.

Annotations upon the Questions and Answers of the tenth Chapter.

N 3. *Hananiah, Azariah and Misael.*] These noble Worthies that hated *Babylons* idolatry, with burning zeal doth teach our Nobles to hate mysticall *Babylons* idolatry, and superstitions; that crucified Christ, that pierced his hands and feet, and would nail all feet and hands from walking in Gods wayes, and working in his truth.

Ibid. who by faith escaped.] That glorious sentence for salvation, *The just shall live by faith*, which *Habbakuk* spake to comfort the Saints in the captivity of *Babel*, and in all after times, yea it was the stay of their heart ever since it was said, *Cursed is the earth for thy sake &c.* And the seed of the Serpent shall bruise the heel of the holy seed, *Ge. 3. 15.* Faith stayeth on the rock of *Israel*, God in Christ was the rock of their heart and portion for ever, *Psal. 73.* another Scripture saith, *Trust ye in Jehovah*, for in *Jehovah* is the rock of all ages, *Isa. 26.* And again, *My God is the Rock, in whom I will trust*, *2 Sam. 22. 3, 32, 33, 47.* And the terms of the New Testament are agreeable; it is said, *Ye believe in God, believe also in me*; for he is the Rock, *Mat. 16. 1 Cor. 10.* And they are pronounced happy that trust in the Son, *Psal. 2.* and cursed that make flesh their arm, *Jer. 17.* And gracious *Hannah* saith, there is no Rock but our God, *1 Sam. 2.*

Ibid. The violence of fire.] By faith they looked to things not seen, they by faith knew, that *JESUS* the Son of God by the blood of the Covenant would save them from the wrath to come, the vengeance of eternal fire, the second death, *1 Thes. 1. 10.*

N. 4. would still endure the cause of his own Nation.] *Daniel* a Subject maketh a golden state for the Church under tyranny: so did honoured *Mordecai* Heft. to Good Statef-men seek the wealth of the Saints: so did *Eliakim*, when he was substituted in *Schibzaes* place, *Isa. 22. Obadiab* was of great and good use in *Achabs* Court, *1 Kings 18. 13.* *Nebemiah* a noble pattern of courage, fidelity, and zeal to God and the King: forget not holy *Joseph*, none of these were temporizers, *Psal 122* and *132. 1, 2, 3, &c.* Remember *Abiham*, and those Princes, that had some life of Religion left in them, that saved the holy Prophet from the blood-thirstie Priests, and false Prophets, *Jer. 16.*

N. 6. As those noble Sages, who came from Persia.] *Daniel* so rendered of Princes, and so Religious would cause the mysterie of Christ to be known in the Court and Palace at *Susan*, as *Saint Paul* in *Cesars* Court, *Phil. 1. Daniel*, a pattern for young and old Courtiers: and such

such shall find more favour at last, both of God and their Prince, then they that flatter with their lips, *Dan. 8. 2. Susan* was in the Province of *Perſia* or *Elam*.

N. 8. Of a generall Subſidie.] *Daniel*, a wealthy ſubject, doubtleſſe, would further help in this matter, his care for the returned would answer the effects of his prayer, *Dan. 9.* as *Mordecai* did afterward further the cauſe of *Chriſt*, as *Eſther 10.*

N. 9. And by faith ſtopping the mouths of lions.] *Daniel* knew by faith, that the Son of man would ſtop and deliver us from the mouth of *Satan*, that roaring lion, the accuſer of the brethren, who goeth about ſeeking whom he may devour, whom reſiſt ſtedaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren which are in the world, *1 Pet 5. 9.*

N. 10. Offspring of Amalek] *Amalek* was of *Eſau*, who with his poſterity deſpiſed the bleſſing of the Goſpel, and hated the *Israel* of God, even to *Herod*, To this ſtory of *Haman* the *Agagite*, of *Amalek*, we muſt remember, *Exod. 17. 15, 16.* and *Num. 24. 20.* of terror to all apoſtati- call fierce perſecutors of the holy ſeed.

Ibid. — *They eſcaped the edge of the ſword.*] They knew by faith, that the *MESSIAS*, the King would by his death fruſtrate the counſell of *Satan*, and all the power of darkneſſe, and deliver all the children of God from the bondage and fear of death, and ſpoil and triumph over the principalities and powers of darkneſſe, the ſpiritually wickedneſſes, even all the Legions of Devils that war againſt us concerning ſuper- ceſtiall things, *Eph 6.*

Ibid. Letters of commiſſion.] this ſtory fell out about ſeventeen years before *Zachariah* prophesied, that he might well ſay from God, *He that toucheth you, toucheth the apple of his eye, Zac. 2.*

Ibid. — *Atheiſt Haman, to plot againſt them, and to accuſe.*] See how *Satans* ſeed ſollowed *Haman*s project, *Acts 16. 20, 21, 22.* and *17. 5, 6, 7.* And all times have not neither will want ſuch ſhameleſſe liars, and curſed dogs, that accuſe the Saints to Princes, *Hof. 7. 3.* The Locuſts and their King, and their friends were ever moſt vigilant and ſedulous in this thing; and no marvell, for *Sathan* the accuſer of the brethren dealt ſo againſt the holy One of *Israel*, *Luc. 23. 2. Their throats are open ſepulchres, the poiſon of aſps is under their lips.* But our Lord and his apoſtles, though few and mean were better ſubjects to *Ceſar*, than their lying, numerous malicious adverſaries. *Acts 17. 7.* and *24. 5, 6, 7. &c.* Oh that Princes and Nobles would ſearch into matters, that they would read Gods *Chronicles* with diligent ſtudy, as it is their duty, *Deut. 17.* They would find all to be falſe, that *Haman* ſpeaks againſt *Mordecai* and the Jews, mind a ſtory, *2 Sam. 16.* flattering *Ziba* tells a moſt ſhamefull lie: too many ſuch about Princes, that accuſe honeſt ſubjects, and make Princes treſpaſſe againſt their Subjects, as good *David* did, that gave *Mephiboſeth*s lands away upon a falſe accuſation. But *David* ſaid he would do otherwiſe, in

in ruling the Common-weal: He said, he would sing of mercy and judgement, and that a slanderer and a liar should not be in his Court, or roiall City, *Psal.* 101. But alas, alas, what with sycophants, and backbiters, and gifts, as lying Ziba presented to David, 2 *Sam.* 19. Kings and Nobles trespass against the faithfull of the Land, and remove Land-marks. It is pertinent to confer *Dan.* 6. that wicked men can find nothing for the most part against the Saints, but concerning the Law of their God: as it was then, so it is now, *Acts* 16. 20. 21. 1 *Pet* 4. Let none of you suffer for evil-doing, but as a Christian, &c.

Ibid. And their Laws are divers from all people.] What Laws? none but the holy Scriptures of the blessed God: thou adversary and enemy, thou wicked *Haman*. See the contrary in good Princes and Nobles, that good and truly noble and Royall *Darius*, *Artaxerxes*, and his privy counsellours, who honoured the Laws of the God of heaven, he knew that Gods Laws were not hurtfull, but profitable to him and his Government and that his subjects ought to walk in them. View his letters patents well, which he never questioned nor revoked, that King and his counsellours, let them be patterns to their Peers, *Ezra* 7

Ibid. Neither keep they the Kings Laws.] There your Lorthip hit 'em: they will not obey the Kings Laws. The idiome now of profane and superstitious hyocrites self-willed in humility. Help O eternall, they have said with our tongue we will prevail, our lips are our own, who is Lord over us, *Psal.* 12. and 120. *Isa* 57. *Psal.* 131. 18. Let the lying lips be put to silence, which speak grievous things proudly, and contemptuously against the righteous, and make their own tongue to fall on them, *Psal.* 64. *Acts* 17. 6. 7.

Ibid. And I will pay ten thousand.] But Lord *Haman*, this sum of money would not have recompensed that great damage, that the King would have sustained, no not in the bondage, much lesse in the destruction of so many honest, and faithfull subjects, and so it was told you to your face, you know when, *Hest.* 7. shall voluntary gifts and contributions of such drossie Statists corrupt the breasts of Princes, to make and confirm the Decrees and Canons, &c. to undo their best subjects, *abst.* *abst.* *Es.* 10. 1. *Psal.* 94. 20. *Prov.* 25. 4. 5. wherefore bearest thou mens words, saying, David seeketh thy hurt? Now therefore, I pray thee, Let my Lord the King hear the words of his servant ——— If *Jehovah* have stirred thee up against me, let him accept an offering but if they be the children of men, caused be they before *Jehovah*, for they have driven me out this day, from abiding in the inheritance of the Lord, saying go serve other gods, 1 *Sam.* 24 and 26.



CHAP. XI.

Shewing why there were no more Prophets after Malachy to our Lords incarnation.

FOR the better understanding of the reason, three things must be well observed.

1. The times of *Daniel* concerning Christ and his Church, and the exact time of our Lords death.
2. Concerning the church of the Jews standing or falling in these times.
3. Concerning concerning the enemies of the church, in these three things the times will be coincident, which must be diligently observed.

The Seventy
years of Ba-
bels captivity
ending *Daniel*
h d this mes-
sage from
heaven.

First, touching Christ, and the exact time of his death, it must be remembred, that the Lord God had sent an holy angel from heaven to *Daniel* with that heavenly Message of the *Seventy Sevens* of years, wherein *MES-SIAH* the King should finish trespassse-offerings, and end sin-offerings, and make reconciliation for iniquity, and bring in everlasting righteousness, and seal Vision and Prophecie, and that *MES-SIAH* the holy of holy should confirm the Testament for Jews and the *Many*, and should end Sacrifice and offering by his most obedient sufferings and death, giving himself a sweet smelling sacrifice of savour to God for our Redemption, *Dan. 9. 24. &c.*

This Prophecie foretold the year, moneth, day and hour of Messiah his death, the angel *Gabriel* at the time of the evening sacrifice or ninth hour came then to *Daniel*, to tell him
that

that at the Seventy Sevens the Messiah should suffer, and his Prophecie was performed and fulfilled at the ninth hour of the day, for then our Lord gave himself a Sacrifice for the sins of the Jews and the *Many* of all Nations, and said all was finished, when he yielded his holy soul into the hands of the heavenly Father.

2. We must know that *Daniel* knew all the holy Doctrine of the angels Message, but the time of fulfilling all visions and Prophecies, for the exact time of Christs death. No Prophet ever told that time but *Daniel*: this must be advisedly considered. Now when the Church of God had the time of Christs death exactly so retold, which Kings, Priests, and Prophets, and all godly did desire to see and hear This gave the faithfull abundant satisfaction.

3. When *Daniel* had such glorious Prophecies of ch. 2. and 7. and 8. and this blessed Revelation from heaven; in chap. 9. for the rejoycing of the hearts of the people of God, then 49000 with *Zorobabel* were perswaded to forsake *Babel* in hope of the coming of the *Son of Man*. in the clouds of heaven, and to have Kingdome, power and glory over all Nations, *Jeremiah* sheweth that the deliverance from *Babel*, should be more glorious; than that from *Egypt*, *Jer. 30.* and 31. and 32. and 33: excellent things are spoken for the returned from *Babel*, but *Daniel* onely tells the time of the death of Christ.

They forsook *Babel* to go to *Jerusalem*, though in the dust.

Psal. 102. 14. This company that returned were precious seed for after times.

Psal 116. *Haggai* and *Malachi* shew, that the messiah shall suddenly come to the second

4. When *David* had thus declared the exact time, then *Haggai* further conecrated the returned against their discouragements, that the Temple *Zorobabel* built, should be of greater glory than *Salomons*, because the *MESSIAH*, the desire of all Nations should come and fill it with his glorious presence, by teaching in it, doing miracles in it, and in it, give peace to all the Israel of God.

Likewise *Zachariah*, commenteth much on *Daniel*, that *Zion* and *Jerusalem* should rejoice because the King of Israel was coming, but in a lowly manner, as our Lord told them, the Kingdome of heaven did not come in him, with great shews of outward observation, and he told them of the un-

derstanding of the Temple, before it be destroyed, so they open Dan. 9. 24 &c.

Why there were no more Prophets after Malachy,

dervaluing King *MESSIAH*, how he was bought and sold, as for a slave, for thirty pieces of silver: this expounds *Daniel*, for the sufferings of *Messias*, yet at that day he would be a fountain for sin, and all uncleanness unto all the godly families of *Judah*, and *Levi*, for the inhabitants of *Jerusalem*, and all faithfull, as *Daniel* sheweth, Christ shall suffer, so *Zachariab* sheweth, the blessed shepherd shall be smitten, and the flock shall be scattered; these things shew the sufferings of *Messias*, not for himself being just, but for us.

6. *Daniel* having shewed of *Messiahs* confirming the Covenant for Jews and the many of all Nations, *Malachy* expoundeth this, saying from the rising of the SUN unto the going down of the same, the name of the Lord should be great among the Gentiles. Also he sheweth of *Messiah* the messenger, of the covenant in whom they delighted and expected. Also he sheweth of him the SUN righteousnesse shall appear with healing in his beams, and prophesieth of *John Elias* the *Baptist*, to be Christs Messenger, to prepare the way for his coming: and the Nation of the Jews were so taken with *John Baptist*, that they thought he was the *MESSIAH*; for that time had many thoughts and questions.

7. *Daniel* foretold the destruction of the low *Jerusalem*, as with the Flood of *Noah*, in the next generation after the *Seventy Sevens* were ended at our Lords death, *Zachariab* saith the same, that it should be very terrible: Also he sheweth of the heavenly *Jerusalem*, the new *Jerusalem*, so *Esai* 2, 1, 2, 3. *Micah* 4. 1, 2. *Esai* 54. speaks of his glory. *Titus Vespasian* destroyed the low *Jerusalem* forty years after our Lords ascension, and the Lord *Jesus* gave them an assured token of the same, *Luke* 21. 20.

Zac. 14. 12.

*The Church
Rending.*

Secondly, touching the Church of God, especially the faithfull rejoiced to think of the determined time of the *Seventy Sevens*, and did calculate the years since their return from *Babel*; so that they could not misse to know the time of *MESSIAH* his coming. And nothing was ever objected against

against our Lord or his apostles about the time. The poore of the flock still waited for the accomplishment of all things, especially the godly families of the house of *Nathan* (*Salomons* brother by *Bathsheba*) that came of *Zorababel*, and the godly families of the house of *Levi*, chiefly them of *Shimeï*: and old father Rabbi *Simcon* greatly waited for the Messiah, the consolation of Israel, and so did that old Matron the Prophetesse *Anna*, of the Tribe of *Aser*, who spake of *MESSIAH* in that Synod, to all that looked for Redemption in Israel and *Jerusalem*: So she and *Simcon*, *Zacharias*, and his wife *Elisabeth*, and the blessed Virgin, with many others, blessed and praised God for the performance of his promises: all the godly now know that the Kingdome of heaven was come, and that was *John Baptists* theam. *Mat. 3.*

All the god evermore waited for christ their blest hope, *I/a. 25.9.* now much more. And as they did thus for his first coming, so should we for his second coming, and with more joy, but alas,

2. As *Anna* was godly, so her father *Phanuel*, and it seems his father was godly, and believed the Doctrine of the *Seventy Sevens*, for he spake to his children of seeing God in the flesh, *Phanuel* importeth seeing of God, or we shall see God. *Jacobs* story hath *Peniel*, & *Pannel*, *Gen. 32.* And gracious *Anna* cried *grace, grace*, to the righteous branch, & to the Lamb, the true Temple. The birth of *Anna* was about the 54th Seven, her fathers might be in the 47th seven, & his fathers might be in *Antiochus Epiphanes* time, about the 40th seven. To these we must consider of the house of *Zorababel*, he had two sons, *Abihud*, and *Rhesa*, *Mat. 1. Luke 3.* of *Abihud* these, *Sadoc*, *Achim*, *Eliud*, *Eleazar*, *Matthan*, *Jacob*, *Joseph*, the husband of *Mary*. Of *Rhesa* these, *Mattathias*, *Maath*, *Nagge*, *Esi*, *Iaan* whole, *Amos*, *Amos*, *Mattathias*, *Joseph*, *Janna*, *Melchi*, *Levi*, and *Ianan* parted. *Matthai*, *Ely Mary*. These might be contemporary in succession with the former godly, under the Kings of the North and South.

Zac. 4.3
Luke 2.

These lived in the time of *Iaan* whole.

3. I do desire somewhat to enlarge. The godly returned from *Babel*, were a foundation of glorious mercies to the Church, they were a godly seed, and left a godly seed, which held on successively, how godly were they in *Ezra*, *Nehemiah*, *Esther*, *Haggai*, *Zachariah* and *Malachi*. It were too long to gather all that might be said.

First,

Why there were no more Prophets after Malachy,

Jer. 51. 50.
Psal. 102.

First, by the gracious Proclamation of *Cyrus*, the returned, as they had *Jerusalem* ever in their mind, so now their faces looked thitherward, though it was desolated in the dust, yet they preferred it before glorious *Babel*, and other stately Cities and Palaces in *Chaldea*, or *Persia*. 2. Being come the incumbent neighbours of *Samaria*, &c. did envy them, therefore they builded the altar, and offered sacrifice, calling on the name of *Jehovah*, the everlasting God, as *Abraham*, *Isaac*, and *Jacob*, their godly forefathers had done. 3. Set on Temple work, and being hindered, upon better opportunities set on the work again with great courage, as *Ezra* 4. and 5.

Many more returned afterward.
Zac. 8.

4. In the second return by *Ezra* ch. 7. and 8. what a godly company came with him? what fasting, prayer, and thanksgiving used they. 5. When *Ezra*, being come, saw their unequall yoking in marriages with infidels, how did they repent of it with godly humiliation, and amend it by putting away their strange wives, and the children by them? Doubtlesse, a sharp corasive to flesh and blood. An holy seed in the Church of God is most precious, that is, Gods end, and should be our intendment.

6. In *Nehemiah*, is seen how full of courage, labour, and diligence they were in building the wall of *Jerusalem*, and how God did comfort them in reproaches of the enemies. 7. Upon the complaint of the oppression of one another, these evils were repented of and amended. 8. Their reverent demeanour in the exercises of publick Ordinances, in teaching, prayer, hearing of the word, all done with much love, rejoicing and thanksgiving, very imitable. 9. Kept solemn fasts. 10. Made solemn renewings of their Covenant, and for the maintenance of the worship of God. 11. Consider their loving association to come out of the Cities of *Judah*, one of ten to dwell in *Jerusalem*. 12. Holy care taken for the Sabbath.

13. In the book of *Esther*, how many godly were in 127 Provinces? What fasting, prayer and thanksgiving was among

mong the *Jewes*, who by faith *Escaped the Edge of the sword*,
Hebr. 11. 34. of that cruel bloody massacre intended by wicked *Haman*.

14. It is shewed in the Prophet *Haggai*, they obeyed in teaching of the Lords message, and were careful to promote the building of the Temple.

15. *Zachary* declareth they humbled themselves in hearing of the word, and turned from their sinful courses against Gods holy Worship, and love to one another, and did love peace and truth.

16. The inhabitants of one Citie did exhort the inhabitants of another City to the Worship of God.

17. Yea, the *Jews* having Synagogues in all Countreys should make many Profelytes, and take hold of the skirt of him that is a *Jew*, and be of *Israels* Common weal, to learn the faith of *Sems Tents*.

18. They had great zeal against false Prophets, *Zachary* 13.

19. *Malachi* sheweth what an holy seed the returned were that although there were many Hypocrites, and Atheists, Wantons, Sacrilegious, among them, yet there were many godly that feared the Lord, and spake often one to another to encourage in godly waies: and the Lord God took notice of their Godly communion, and they were a blessing to themselves, and the State of *Israel*: and the Lord God promised many comforts to them: but a day of wrath was coming which should burn the wicked up as an Oven.

Mal. 4. 1.

Of their Governors how much might be spoken, of their *Iosuah* was: godliness, meekness, courage zeal, wisdom, &c. Looking a self Seeker into the manners of the people to amend what was amiss: they were not self-lovers, nor self-seekers, and would not suffer their servants and attendants, to oppress or grinde the people (not like them in *Amos* 4. 1.) that is a great matter to be observed in a Common-weal.

20. *Zorobabel* lived long, but *Nehemiah* longer, near to the end of the *Persians*, to be a Noble Corriual against *Samballat*

Iosuah was a self Seeker to grapple what he list for his great service, but the Elders granted what he requested. *Iosuah* 19. 50.

Why there were no more Prophets after Malachy.

ballat, who also lived long, to see *Alexander the Great*. These things I write to shew what a godly seed, the returned were, and so continued to the end of the *Persian Monarchy*.

21. And the fruit of these comforts went on to the dayes of *Antiochus Epiphanes* in many godly called, *Saints of the most High*. *Antiochus* times reach to about two hundred and eighty years of the *Seventy Sevens*. *Daniel* prophesied that in the dayes of *Antiochus* there should be wise and faithfull Teachers that did instruct many, and turn many to righteousnes.

22. That although those daies of *Antiochus* were the saddest times that ever *Israel* before had, yet Christ had noble Worthies that stood to the Truth, and did not shrink for Sword, Flame and Captivity, that they might enjoy the better resurrection, to shine like the Stars, for ever and ever. And this godly seed still successively sprang up to our Lords daies in the godly Families, as hath been noted: For *Daniel* 12. 4. sheweth that those times would cause much action among the godly: and *Daniels* book for the time of the *Seventy Sevens*, was a wonderful treasure of wisdom to teach them knowledge for many occurrents: many did search thoroughly, and knowledge did much increase. These times of *Javan* in the Kings of the North and South, were times of much agitation on all sides and occasions. Thus far of the holy Seed for these times, which were the substance, and stay of the State, as others formerly for their times, *Esay* chap. 6. 13.

II. *Daniel* spake, as of many particular events touching the Kings of the North and South, so of the Apostasie of the visible Suns of the Church, of many in *Israel* which came to passe in those sad calamitous times of *Ptolomy Philopater*, K. of *Egypt*, and in the daies of *Antiochus Epiphanes* King of the North. *Daniel* sheweth how many were drawn away by *Philopaters* allurements, and became lawless. Whereas other of their Brethren being constant in the faith had great deliverance, and the apostates shame and disgrace.

Of Antichrist it is recorded, *Thus by craft and deceit, he did prevail against many of the Jews, and made them forsake the holy Covenant, and with those by his intelligence, he was to do mischief against the faithful, and the Temple, and Jerusalem.* Daniel sheweth the villaness of his wicked King, chap. 8. 24, 25, and chap. 11. 28, 30, 31, 32, 33. Let the godly Reader see the Commentaries of Mr. Broughton on Daniel.

Zachariah foretold of the Civil Dissentions among the Jews, and how they would oppress one another, and forsake the Law of faith given by Christ to Moses, and follow heresies. There were three wicked Shepherds that hated sound doctrine, and made false expositions on the holy Text, and many fables, and many traditions, and did not cleave to the Law that Christ, the Angel of Gods presence, gave to Moses at Horeb, with the Statutes and Judgements; Malachi 4. This fulfilleth to which Daniel foretold. Thus although Godly Teachers did earn money to right compasses, yet the wicked would be wickedly, and none of the wicked would understand.

Those three wicked Shepherds, with the former false Prophets, were thieves and robbers, but the sheep did not hear them, Job. 10. Dan. 12.

Wherefore God gave them into the hands of one another and into the hands of their Kings, the *Levirial Kings*, and *Vid. Tremel*, on the *Herods*, and the *Caesars*. Malachi sheweth that *Sadducees* was beginning in his days, c. 3. 14. 25. which greatly interested.

This was a strong faction and prevailed much against the Pharisees, tho' they made sad and woful Tragical slaughters of one another: and many of their High Priests were of this faction. The Priests would be Kings, not remembering *Jacob* and *Moses Testaments*. Jacob shewed that of right, *Jewish* should have the Government of the State; *Moses* shewed how the Tribe of *Levi* should be exercised, but they neglected the Priesthood, and the covenant of the *Priesthood*, therefore the imprecation of *Moses* fell on them.

Gen. 49. Deuter. 33.

Their *Christ* brake both his *Shew* and *Binding*. The *Beauty* of his Ordinances, they had till about these times, which now were grievously corrupted, therefore God deprived them greatly of that *Glorious Mercy*, and in his anger brake the staffe of strength. They despised the godly Teach-

Zach. 11. 10. Dan. 11. 35. & 12. 10.

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ers that had suffered sore afflictions many waies for the faith of the truth : Therefore God gave them over into the hands of wicked Shepheards, that never sought their Good; *Zachary* 13. 15, 16, 17. So *Achab* for despising *Micahiah* ; was given over to believe four hundred years to his destruction : So under the new Testament, *2 Thess.* 2.

As for *Christ's* other Staff, *Binders*, We must remember that *Ezekiel* had prophecied that when they returned from *Babel*, *Judah* and *Ephraim* should be as one Stick in his hand and so they were after the return : For of the fourty nine thousand that returned *Ezra* 2. Ten or twelve thousand were of the ten Tribes, and this unity continued all the time of the *Persians*, and to about one hundred and fifty of *Avan*, considered, *Zachary* 9. 13. how they conjoined : But for their apostasie, *Christ* brake this Staff also; that the Brotherhood of *Ephraim* and *Judah*, was almost utterly dissolved. The event of which was horrible distractions, emulations and contentions very sad and grievous. The poor of the Flock, as is noted, observed all these things, *Zachary* 11. 11.

But we must know many of *Judah* and *Israel* continually returned, as *Zac.* 8. & 9. & 10.

Miserable and deplorable was the State of these times, and which continued until our Lords daies. And when He came he sealed Vision and Prophecy by teaching, and found expositions of the Law, and so much restrained this apostasie, by himself, and his Apostles by him; and cleared all holy Doctrine, and opened the truth of the Scriptures how, and of whom the Prophets, the Psalms and *Moses* spake, and the faithful believed. This apostasie was as dreadful, and in many things like the apostasie of the *Lamlesse man of sin*, for the first, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth Centuries, then the fourteenth Century the Lord and Saviour *Jesus Christ* began to consume with the breath of his mouth that *Wicked Romulus*; and the glory of *Christ* continued more and more to this day; blessed be his holy name of all the Saints for ever.

Luke 24.

2 Thes. 2.

1 Tim. 4. 1, 2, 3

2 Tim. 3. 1, 2,

Thirdly,

Thirdly, Concerning the Enemies of the people of God in the times of the *Seaventy Seavens*.

Of the enemies, of the Saints the Jewes.

1. *Daniel* foretold what troublefome times should befall the returned from Captivity, under the *Persians*, for *Seaven Seavens*, that is fourty nine years, both to them that returned, and to them which were not yet returned. In those *Seaventy Seavens*, by the returned the Temple was builded, and the City *Ierusalem* re-edified, with the wall and distinction of *Streets*.

Ezra and *Nehemiah* shew what troubles they had by the *Seed of the Serpent* in performing those Noble Enterprizes. And for them not returned, the book of *Esther* shewes the cruel and malicious intendment of that wicked *Haman* the *Agagite*, of the posterity of *Amalek*. The *Persians* reigned eighty years, after the *Seaven Seavens*, they reigned in all one hundred and thirty years.

Also *Daniel* foretellethe how *Javan* in *Alexander* should afflict. Also how the Kings of the *North* and *South*. The *Ten hornes* collaterally should long afflict. This *Daniel* sheweth by an *Historical Prophecy* in many particular events to the daies of *Ptolomy Philopater*, and *Antiochus Epiphanes*, and *Ptolomy Epiphanes*: all that time of *Javan* in those Kings of *North* and *South*, they were a Beast horned to gore the people of God, and had Iron legs to trample under foot the pleasant Land, that is the *Land of Israel*, *Immanuels Land*.

The King of the North was that Gog and Magog *Ezek. 38. & 39*

The 8. 10. 11. & 12. chap. of *Daniel* are all in the time of the *seaventy seavens*.

But after *Antiochus Epiphanes*, the *Fourth Beast*, *Daniel 7.* failed much of the strength of his hornes, and the legs of the image, *Dan. 2.* were clay now, as *Iron*; partly strong and partly brittle, and so continued, till at last *Kittim* the *Romans* possessed all, as hath been noted.

Before and after *Antiochus Epiphanes* death, *Christ* strengthened, *Iudab* and *Ephraim* against *Iavan*, *Zac. 9.*

The Kings of the *North* the *Seleucide* reigned two hundred seventy years, the Kings of the *South*, i. e. *Egypt*, reigned two hundred ninety four years: But we must understand the years of these Kings of *North* and *South* were contemporary. So

13.

Why there were no more Prophets after Malachy,
 these stories of the *Medes and Persians*, *Javan* whole, and
Javan parted, will reach 430 of the *Seventy Sevens*, and the
 other 60 years to our Lords death, for the most part the *Ro-*
manes ruled. If the godly Reader will make use of Mr. Bro.
 Commentaries on *Daniel*, the preface thereof will shew
 him the Kings of *Persia*, and the Kings of *Javan*, their
 number and succession, and the number of their years,
 and all these Kings are to be confined within the compasse of
 the *Seventy Sevens*, all the stories, both of the four beasts,
Dan. 7. and of the four mettalls, of the image, *Dan. 2.* Mr.
 Bro. is so large in his Expositions of *Daniel*, that there is
 not need of enlargement at this time. Also let the Reader
 mark his *Consent of Scripture*, for the orderly disposing of
 the times.

Furthermore, they should not have nor needed any more
 Prophets, for that they should be greatly scattered shortly
 after *Malachies* dayes, and their State continually shaken
 for hundreds of years (before the holy incarnation) by the
 interchangeable warres and victories of the Kings of the
 North and South: therefore the Law of *Moses* was so strictly
 enjoined to them to remember it, which would have pre-
 served them from all those errors and apostasie they fell into.

Again the Hebrew tongue after the return from *Babel*, cea-
 sed from common use: even the returned spake a mixt lan-
 guage, as *Hebrewish* sheweth: so they should have no more
 Prophets for the Hebrew tongue. And we are to mark the
 lively Providence, touching the families of Scripture, *Babel*,
 Mr. Bro. in his the oldest wicked monument, which was built to the great ruine
 notes on of all the godly families, by Nymrod the Nephew of oursed
Dan. 5. Cham, to the great grief of SEM and Japheth, whereupon
 Adams tongue was made 70. of one. which *Babel* ended the
Jews language, the first tongue, that it was common in no King-
 dome after that. And the greek tongue shortly after *Ma-*
lachies dayes, became to be the most common tongue in the
 world, that the apostles did use it, and write the New Te-
 stament in it.

Furthermore,

Furthermore, for Jews, that look for such Prophets, they should consider, that *Jerusalem* and the Temple should have ruine, and final desolations in the next generation after the *seventy Sevens*, and such Prophets were to be no longer than Israels Prerogative lasted, which was at the ending of the *Seventy Sevens*: for it is said, God hath in these last dayes spoken to us by his Son, who hath told us all thing, and sealed vision and Prophet for the old Testament, and hath given by himself, and by his apostles, visions and propheties, for the new *Jerusalem* to the end of the world in his new Testament. Therefore those that now look for new apostles, Prophets and miracles, do and will run into all vanity and errour, as the Jews did, that regarded not the closing up of the Prophecie of *Malachy*, and for us of *Japhets* families of the new Testament, we are charged to remember the commandements, and words of the holy apostles our Lord Jesus Christ, which charge not being observed, the Church fell into errors, fables, and Doctrines of Devils.

Thus, I suppose we, may see they needed no more Prophets to foretell the exact time of Christs death, *John Baptist* was a great Prophet, but he pointed with the finger, that Christ was come, and the chief point of his Ministry, was to prepare the peoples heart for Christ, that in him they might be blessed, and saved from the curse that was coming on the disobedient: so old *Simeon*, with *Zacharias* and *Anna* a Prophetesse did declare Christ was come, of whom *Daniel* and all the Prophets spake, and *John Elias*, the Baptist, preached to all Israel, saying, the Kingdome of heaven is come, as *Daniel* had foretold, chap. 2. and 7, and 9.

Briefly sum up the premises, seeing the holy angel from heaven had told *Daniel* in the *Seventy Sevens* of the exact time of the death of the MESSIAH, to end Sacrifices and offerings, and of the four mettals in the image, and of the four beasts, and of the wicked Kingdomes that were taught by them, and of all them to be destroyed by the birth of the Son of Man the MESSIAS, that is, *Babel, Medes and Persians,*

The Rulers and people of the Jews did not know the meaning of their own Prophets, *Act. 13. 27.* All the Prophets, and the Law prophesied untill *Iohn*, *MATTHE. 13.* for our Lord and his apostles shall prophesie in his speeches, and their writings, untill our Lords second coming.

Why there were no more Prophets after Malachy,

Mal. 4.

Therefore
they needed
not the URIM
and THUM-
MIM.

* These 6
books were in
the time of
the Seventy
Sevens.

fians, Javan whole, and Javan parted, and the afflictions by them on the shore of heaven, the Jews, and of the full date of Israels peculiar glory, by the utter desolation of the City Jerusalem, and the Temple, and that Ezra, Nehemiah, Esther did comment on Daniel, and that Haggai, Zachariah and Malachy, had reprov'd the sinnes of their present age, and also had much enlarged and opened Daniel in many things to the dayes of the coming of the Son of Man. Now no more Prophets needed, but onely to remember the Law of Moses, the servant of the Lord, which he commanded unto him in Horeb, for all Israel, with the Statutes, and judgements. They should study it till the coming of CHRIST, and the coming of his fore-runner, Mat. 11. 13, 14. for it should be to them a most sure word, and School-master. This conclusion of Malachy, with his Speech of John Elias, doth intimate a cessation of such holy prophets, for all was spoken, that need to be spoken.

People should diligently be exhorted privately and publickly by them, whose place it is in chief so to do, to read the holy and blessed Scriptures diligently, and for this above handled, to read together. * Ezra, * Nehemiah, * Esther, Haggai, Zachary, * and Malachy, with Daniel, these six last books do much comment on Daniel. And the godly Reader would be exhorted to mark the chronologie of the holy Scriptures, and the chief persons in the times.

Thus I have endeavoured to relieve the studious and godly about that doubt and question, concerning, why no more Prophets after Malachy, to the dayes of MESSIAS, the King, the holy of holies.

CHAP.



CHAP. XII.

Being an Answer to the five things lost in
the Second Temple.

Beloved Reader, It may be worthy of good consideration to They might
say somewhat of those five things, that Solomons Temple have named
had, which some Modern Rabbins of the Jews complain they more then five
wanted in the Temple built by Zorobabel, and thus they num- as you will
ber them. perceive.

1. The fire from heaven to consume the Sacrifices on the Altar.
2. The sacred Monuments of the *Urim* and *Thummim* that were put into the Breast-plate of the High-Priest.
3. The Ark of the Covenant, wherein were put the two Tables of stone written with the finger of God.
4. The *Mercy seat* and *Cherubim* from between which the holy Oracles were given.
5. The manifest breathing of the holy Ghost upon the Prophets.

These were great outward glories of the first Temple. But let us consider of them.

1. For the fire from Heaven to burn upon the altar: I will transcribe what Mr. Bronghton saith of it. *When Adam* It should seem
first sacrificed, fire from heaven kindled it: and Habels Sacri- to be so, for it
fice, respected of God (is in Octaplo) was fired by God: that is said, God
fire was kept until the Flood. Then again Noahs sacrifice was testified of his
kindled from heaven, and that fire was kept by Great Sem or gifts, Heb. 11.
Mel-

If they had had fire, *Antiochus* would have put it out again, in taking away the daily sacrifice for 3. year and a half, *Dan.* 8. 11.

Melchizedeck. Abraham sacrificing had fire (first in record) from Heaven. And in Moles and Salomon, that is expressly told, and thence gathered to the former: so when the Jews came from Babylon, they sacrificed, but no direct mention is made of fire, yet their private story Salseleth Hakabalah saith they had fire from heaven. See Mr. Bro. in Apoc. 190. Now one would think this to be true, because so many promises of comfort by Jeremiah and such a godly company returned, they might have that glory, although there is no mention of it. Gods counsels are unsearchable: But the Angels message from heaven of the Messiah was a great satisfaction to them. Malachi saith the second Temple should have this honor that Christ in his doctrine should be refiners fire to purge the corruptions of their Rabbins touching all sacrificing.

The Messiah when he cometh will tell us all things, *Joh. 4. Heb. 1. 1.*

2. For the *Urim* and the *Thummim*, *Daniels* Prophecy of the *Seventy Sevens* hath as glorious Light and Perfection of Doctrine, as ever the *Urim* shewed, which also was brought by an angel of light and glory. This prophecy sheweth when *Messiah* that had all light and perfection in him should come, and would bring light to us all: so the Saints of the *Most High* were exceedingly comforted in him, that would reveal and tell us all things, better than the oracle of *Urim*, for he came from the *Bosom of the Father* to reveal the whole mystery of the Kingdom of Heaven: For He should seal vision and Prophecie. And so *Christ* was *Urim* and *Thummim* in the hearts of the faithful, and hath made us Kings and Priests to carry on our *Breasts* and *Hearts*, the *Breast-plate of Faith and Love*.

1 *Thef.* 5. 8.

3. The Ark of the covenant: the Prophet *Jeremiah* foretold, *The Ark should be no more, they shall say no more, the Ark of the Covenant of the Lords, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall they do any more.*

Jer. 3. 15. 16. mark that text of *Jeremiah*, they should want it, yet *Christ* saith they shall have godly Teachers.

Babel shook these patterns of heavenly things in part, and *Rome* should end all. The *Seventy Sevens* was a relief to the Saints concerning this *Oneshaking of Babel*, it shewed of *Messiah* the King, the *Most Holy*, who had the Law of God in

in him most perfectly that from his fulness we all should receive and grace for grace: The Ark was golden within and golden without, it was plated with gold upon *Sittim* Wood, so our Lord, although he took flesh, was golden within and golden without: perfect in his inner man without sin, and perfect in his conversation, the *Messias*, the *Holy of Holy*. And although they had not the golden Pot of *Manna*, yet all faithful of the *Jewes* did feed upon it for the time of the *Seaventy Seavens*, as all *Christians* do now feed upon it. *Apoca.* 2. 17. *Christ* took away such things that they might looke to him the true *Manna*, as he shewed them most heavenly, *John* 6.

4. For the *Mercy-Seat*, and *Cherubim*: the Holy Angel *Gabriel* from Heaven foretold, *Daniel* 9. in the *Seaventy Seavens*, (though they lost that outward glory) who should be our *Mercy-Seat* of Reconciliation for all iniquity, the *Hilasterion* of all comfort, bringing in everlasting righteousness, or freedom or justification. So the faithful in the *Seaventy Seavens* did meditate, and did hope still in the full accomplishment of it, at the end of the *Seaventy Seavens*. So they needed not these outward things. And to all the faithful the Lord God sent holy Angels to be *Cherubim*, visibly to the returned from captivity, and to all faithful after, invisibly. And although they lost *Moses* and *Salomons* Candlesticks, yet the returned were a golden Candlestick, and two Olive branches of Golden oyl, which signified a replenishing of the Church with all graces of the Spirit: so the Lord God taught them, to meditate things spiritual rather than to glory in outward things. The holy faith and doctrine of the *Seaventy Seavens*, and walking in the light of it in peace and truth, made them a glorious golden Candlestick.

5. For the manifest breathing of the Holy Ghost upon the Prophets; they wanted not this for one hundred and thirty years after the Return from *Babel*, all the time of the *Persian* Government. The *Jewes* say *Ezra* was *Malachi*, and he lived long, the Holy Ghost breathed in him: and likewise in *Haggai* and *Zachariah*. *Daniels* Prophecies with *Haggai's*,

Zacharies, and *Malachies*, and the study of *Moses*, and the Prophets breathed the holy Ghost in the Saints of the *Most High*, in the after-times, who were men of *wisdoms*, and did instruct many, and, as it said, did turn many to righteousness all the time of the *Seaventy Seavens*, confer diligently, *Dan.* 8. 9, 10, 11-24. & *11.* 28, 30, 31, 32, 33, 34, 35, & *12.* 1-4-10. *Zacharias*, *John Baptists* Father, *Simson*, to whom the *Holy Ghost* revealed himself, and likewise to *Anna* a Prophetesse; these were under the second Temple: and so in the beginning and ending of the *Seaventy years*, the holy Ghost breathed in some special persons.

Hag. 2. 9.

So that they did not so much want these outward things, because the spiritual were conferred more abundantly: the outward *Jew* looked carnally, but surely the *Second Temple* had more glory then the first; None of all the Prophets told the definitive time of fulfilling the promises, to perfect the event of the Predictions of the Prophets, and the joyful singing *Hosanna* to the King of *Israel*, who made the day to break and the shadows to flee away, &c. &c. The *Second Temple* had this glory, and the performance of that which *Moses* *Tabernacle*, and *Salomons Temple*, with all their appendancies figured.

Therefore these things being well considered, we may well give Sentence that the prophecies of *Daniel*, cha. 2. 7, 8, & 9, 10, 11, 12. chapters, with the Prophecies of *Haggai*, *Zacharias*, and *Malachi* were a thousand fold more comfort to the Faithful then the loss of those exteriorours could be sorrow.

That worthy noble man, Lord *Plessi*. Truenesse of *Christian Religion* hath written somewhat of these five things, chap. 29. pag. 455.

Thus Christ was taught yesterday. Heb. 13.

The



The SECOND PART
OF THE
- DIALOGUE:
Drawn from the
NEW TESTAMENT.

CHAP. XIII.

How the New Covenant, or the way of Redemption : was taught or opposed under the first preaching of the New Testament.



Quest. 1. Hitherto we have in part seen how God, at sundry times, and in divers manner, spake of Redemption to the Fathers and faithful of the times of the old Testament. Now give me some text in the New Testament which may call to minde the Prophecies of the old Testament, that our hearts may be comforted being enriched in the full assurance of understanding to know the mystery of God, even the Father, and of Christ?

Bb 2

Ans.

(c) Psal. 2. Ef.

9. 6. Prov. 30.

4. 2 Sam. 7. 14.

(b) Esa. 42. 1.

Psal. 132. 10.

(c) Exod. 23. 1

20, 21, 22, as

Moses received

the lively ora-

cles from the

Angel of the

covenant to

teach Israel:

so the Apostles

received from

him words

that have spi-

rit and life to

teach the Is-

rael of God,

John 6.

John 17. 3. 1

Cor. 2. 2. Col.

2. 3, 4, 5.

John 1. 18.

Col. 1. 15.

Pro. 8. 31.

Ephesians 1. 6.

John 1. 14, 15,

16.

*Ans. Matthew 17. 5. This Scripture is very pertinent.**This is my Beloved Son (a) in whom I am well (b) pleased,**(c) Hear Him.*

This text doth graciously look back to all the Prophecies that have been spoken of: that now he was come: this is He He that was promised in *Paradise to Eva*, and afterwards to *Sam*, to *Abraham, Isaac, Jacob, Judah, David*, &c. and figured by the *Passover, Tabernacle, and Temple, Cloudy-fiery-pillar, Manna, Rock, Brazen Serpent, the Sacrifices, &c.* By *Melchizedecks*, and *Aarons* office, and promised in *Daniel* to be the complement of all. All the New Testament commenteth on this Oracle that came from the excellent glory.

Quest. 2. and *Ans. What are the points that you observe out of this Scripture of Mat. 17. 5?*

Ans. 1. The Gospel consisteth in the true knowledge and belief of the person and office of Christ.

2. The doctrine of his person is clear, in that the Father calleth this man Christ his son, so that he is the son of God and man: where this word *Son* is not to be understood in regard of Creation as were the *Angells*, or of adoption, as are the elect, but by nature and generation eternal and inflexible.

3. Observe, the distinct person of the Father acknowledgeth the distinct person of the Son, to which add out of *Matthew 3. 17.* the distinct Person of the Holy Ghost.

4. This Son is called Beloved, to shew that in that love the Father hath to the Son, there flow the joyful streams of love to his Elect, so that he is the fountain of grace unto us.

5. Unto those two points of his Person are joined two of his office, answering unto them: first, *In the beloved he is well pleased.* This sheweth the Mediation of his sacrifice-hood to God for us. Secondly, *Him being Son, he would have heard,* this

this sheweth the Mediation of his Sovereign Kingdome from the Father over us.

6. This Mediation of his Sacrificehood is to be understood in two parts:

First, What he did for us on earth:

John 17.

And secondly, What he did and doth for us in heaven.

On earth, he made intercession for us, and was delivered to death a sacrifice for our sins, and was raised again for our justification from sinne and death to a resurrection. By his death and Sacrifice he purchased reconciliation, justification, and adoption, also the word of reconciliation, and the ministry thereof. In heaven, he entred with his own blood into the holy Heavens, and purchased eternal Redemption, and the possession of the heavenly Mansions, and in his ascension is our Fore-runner thither, to prepare them: he sitteth at the right hand of the Father, making request for us: he presenteth all our supplications, intercessions and giving of thanks for our selves and others. The effect of these things are joy, peace, hope of glory, the giving and the in-dwelling of the holy Spirit, who mortifieth sin, sanctifyeth our natures, blesseth all holy means, quickneth in duties, perswadeth and assur-eth of free access to the throne of grace, &c. more then we can ask or think.

Rom. 4. 25.
1 Pet. 3. 18.
Rom. 5. 1.

John 14. 2. &
17.

1 John 2. 1.
There is one
God and one
of the Mediatour, 1
Tim 2. Apoc.
8. 3. Eph. 3.
1 2. & 2. 18.

7. These words *In whom*, do exclude from this mediation all other Saviours, and Mediatours whatsoever, and condemneth such doctrine as stubble for the fire.

1 Cor. 3. 11.

8. In that he decreed to please himself with Christ: it sheweth our free election, justification, adoption and salvation, to exclude all mans merits, free will, and works fore seen, and to establish an unspeakable comfort to the man that findes in himself that God hath given him faith, that he may know God hath predestinated him unto Salvation in his Beloved Son.

Galat. 1. 4
Mat 11. 28.
James 1. 18.

9. The second part of his office is his Sovereignty in this, *Hear Him*, which sheweth his Sovereign authority over all Nations, which standeth in this, that He is the chief Prophet over all

all

How the way of Redemption [was taught or opposed]
all Kings, Powers, and Principalities, and in all things Head to his *Church*.

10. Under the word, Hear, is commanded our obedience, that we should hear Him with our ears, hearts, and deeds, that is, by learning his word, by believing it, and practising it by works.

11. This word *Him*, is spoken exclusively, there is no other Head of the *Church* but *Christ*: none other to rule and make Lawes and Offices, and Officers, for the well ordering thereof but *Christ*: none other Priest or Sacrificer to offer sacrifice for reconciliation of iniquity: and lastly none other in (*)heaven to offer with his own odours the prayers of the *Church* militant.

(*)
That doctrine
of the Papa-
lines, that
Christ is not
in heaven sole
mediator of
intercession,
anathema sit,
Rom. 8. 34. Heb.
1. & 8. Acts
2. 36. & 5. 31.

Quest. 3. and answ. *What Seals hath Jehovah our King, Judge and Statute-maker, the Lord of the House, hung and fastened to the writings of his new Covenant?*

Ans. Baptism, and the Supper of the Lord.

Quest. 4. *Shew first what is considered jointly in these two?*

Ans. Both these are memorials, signes and seals, (as strong as the worlds frame) to repenting and believing Receivers of whatsoever Gods word hath revealed for their hope and comfort of life temporal, spiritual, and eternal. They, by the work of the Spirit represent and seal the whole doctrine of the covenant and promises made to our Fathers; and also it must ever be remembered, they are reciprocal, and for restitution, as the covenant; and being added to the covenant more firmly binding, strengthening, and comforting to faith, obedience, and thankfulness.

Quest. 5. *What do you conceive to be taught us in Baptism?*
Ans. Baptism is to teach and seal unto us.

1. Con-

1. † Concerning our entrance into the Church, and politie of Christs Kingdome, and the privileges of the same to distinguish us from other polities. *† 1 Mar. 3. Acts 2. 38, 39, 40, 41, 42.*
2. Concerning our justification. *2. Acts 2. 38. and 22. 16.*
3. Our adoption. *3. Gal. 3. 26, 27.*
4. New birth or sanctification. *4. Rom 6.*
5. Mortification. *5. Tit. 53.*
6. The resurrection. *6. 1 Cor. 15. 29. Rom 6.*

Col. 2. 12. and 3. 3. To all which we must joyn the calling on the name of the Lord with good understanding, Acts 22. 16. 1 Pet. 3. 21.

Quest. 6. *What do you consider in the Supper of the Lord?*

Ans. This should be written in all hearts, that they onely be happy, which in the Lords Supper protest the abundance of grace, of free forgiveness for justification, to reign by Christ the second *Adam*.

2. The Bread broken and without mixture, the wine poured out and without mixture administred in the Primitive sincerity and plainnesse, dispensed by a lawfull Pastour, and taken with holy judgement and faith, our souls feeding upon the eternall Son, his incarnation and Redemption, is a Seal of mercy, of faithfullnesse, builded and established in the very heavens, to stay us in Christ, and in his holy Doctrine. The authority of the Speaker, promising, covenanting, and now sealing, who made the world by his word, must be looked unto.

3. As our eyes judge of the frame of the world, and our minds to what invisible use all was made subject to the second *Adam*: So our eyes must judge of Bread and Wine, and our minds, that Christ our onely, and most holy, and perfect high Sacrificer, offered himself a Sacrifice for us.

4. When Sacrifice was to end at the Supper of the *Lamb Christ Jesus* our Lord, the Son eternall, whom we must hear, to seal the end of Sacrificing, gave for beasts flesh and blood, (which figured his Body and Blood) Bread and VVine, to be in Covenant-speech, his body and Blood. religi-

5. As all faithfull of the old Testament, kept with all Religious observance, the Gospel Statutes and testimonies of circumcision, the passeover and Jubilee, &c. to the death of our Lord Jesus Christ at his first coming: so shall this precious ordinance, yea, and all the ordinances that it seals to, continue to the judgement of the great day. And the Saints must evermore celebrate and observe it with an eye to his second coming. This should be a constant Meditation with the people of God.

* Read a little treatise intituled a fruitfull Sermon on *Rom. 12.* but man by nature of a stubborn disposition to divine revelation, will not be charmed, though the charmer charm never so wisely.
† Kings that set light by God and just government shall find Christs providences to be iron and fire to their common-weals,
2 Sam. 23. 7.

(*) Here should be inserted concerning the offices and officers of Christ for the government of his churches, and the ministration of the holy things thereof. Much hath been written *Pro* and *Con.* but questionlesse, that church politie, that is according to the words and commandements of the apostles of our Lord Jesus Christ is best, and will agree and stand with the polities of *Christians*, yea of heathen common-weals. And nothing but Popish ambition, tyranny, coveteousnesse, idlenesse, doth resist Christs government, of which if the territories of Princes were rightly possessed, they would glory in it, * both for safety of person and State; Kings being just, † and ruling in the fear of God, need not fear losse by Christ, for that his Kingdome is not of this world. VVhat his Kingdome is, and who his Subjects are he sheweth, *Mat. 5. John 18. 37.*

Quest. 7. *Who believed the most sure word of Prophecie and the Record. that God the Father witnessed of the Son?*

Answer. The apostles and disciples, and many others, afore our Lords death, the 3000 converted at one Sermon, and 2000 and many more added presently after, and in succeeding times 144000 Jews, and innumerable martyrs and confessours, of all Nations and languages, as the *Acts*, the *Epistles* to the Churches, and the *Apocalips* do shew.

(†) Now

(11) Now the Kingdome of Christ spoken of in *Daniel* c. 2. & is fully manifested, when the image of four mettals, and the four beastes, became as chaffe before the wind, and were consumed by rivers of fire, and that the Son of Man was come, and had ascended to the Ancient of dayes, then to him was given Kingdome, power and glory, that all people, Nations and tongues should serve him. Thus Prophecie and history do sweetly agree.

Quest. 8. *Then by this that you have said, it doth manifestly appear, that all Nations, which were of the families of the Sons of Noah, had no other faith for justification but for them, but what was taught in Sem's Tents; and by the Sons of IS E M?*

Ans. Most true it is, for all that was taught to *Eva*, to *Sem*, to *Abraham*, *Isaac*, *Jacob*, *Judah*, *Moses*, *David*, *Salomon*, *Daniel*, and all the Prophets in the old Testament, the same faith and none other, (as the new Testament sheweth) Christ taught his Apostles and disciples, who went from *Jerusalem*, *Sem's tents*, to the uttermost parts of the earth by our Lords commandement with the gift of tongues to disciple all nations by preaching the word of truth, the Gospel, concerning the incarnation of the Son of God, his sufferings, death, resurrection from death, his ascension, and shining glorious appearing at his second coming to judge the world. That work they performed by the strength of God, who confirmed their Doctrine with signes, wonders, and divers miracles, and gifts of the holy Ghost. Then tongues, nations, and people of all Kingdomes departed from the power of darknesse by faith and obedience to the Kingdome of Christ, giving honour and glory for ever, to the king eternall, holy, invisable, God onely wise.

2. As Christ our salvation came of the Jews, so the scriptures of the old and new Testament, which teach the salvation came from them, and because the saints from the dayes of the apostles have obtained the same like precious faith, as *Salom*,

Some tents had of old, the state of the Church is termed *Jerusalem* from Heaven, and the names of the twelve Tribes upon the twelve Gates of this City, do shew, that all must be of their faith that enter therein; And the names of the Lambs twelve Apostles, upon the twelve precious Jewels, (the same as the High sacrificer wore on his Breast) the twelve foundations of the Wall, teacheth and convinceth that all must be builded on their most holy doctrine, that will be within the corporation of the Holy City.

The Annotations upon the Questions and Answers of the thirteenth CHAPTER.

THe first Quest. and Answ. *This is he that was promised*] Christ the hope of the promise made unto the Fathers, *Acts 16. 6. Heb. 11. all:* Christ the hope of all the Israel of God, *Acts 28. 20. 1 Tim. 1. 1.* Observe the gloriousness of Christ in all the old revelation of him, yet in manner of doctrine they had not perfection to see and feel the word of life, *1 John 1.* But we know that the Son of God is come, and hath given us a minde to know him, which is true, and we are in him that is true, in his Son Jesus Christ. This same is very God and eternal life. Babes keep your selves from Idols, that is, from all false doctrine, *1 Joh. 5. 20. 21.*

Quest. 2. N. 9. The Father doth love and honour the Son, (and hath committed all power into his hand, as *Gen. 3. 15.*) for humbling himself, and laying down his life for his sheep: so do the Angels: so do all the Saints, *John 10. Phil. 2. Apoc. 5.* Christ is a great King, and witnessed concerning it, a good confession before *Pontius Pilate*, *John 18. 37.* He is *Fore-leader* and Commander over the House of Jacob, even over all the Israel of God, *Law and Gemile*, *Luke 1. 32, 38. Gal. 3. 7. & 6. 16. Esay 55.* Christ will be received as King, Prophet, and Sacrificer in Sion the heavenly, or he will fill all places with dead bodies, *Psa. 2. 8. 9. & 110. Deut. 18. 18. Heb. 3. 1. Ephes. 1. 21, 23. Mat. 28. Heb. 8. 1.* If Angels and Moses must be heard, and disobedience was justly recompensed, much more the Son eternal must be heard, to whom Moses was but a servant, *Heb. 2. 1, 2, 3.*

N. 11. *This word Him is [taken exclusively]* by divine dispensation he alone passeth all acts from God to man, and from man to God, *1 John*

3. 18. & 4. 12. 13. 23. he is the *One Mediator* between God and man *Heb. 2. 17. 18. 1 Tim. 2. 5.* Observe exclusive Speeches; although the terms *only* and *alone*, be not always expressed; for in divine revelation there is not from *Gen. 3. 15.* to the end of the *apocalyp.* the least hint of any other Name under heaven: he is the *Alpha* and the *Omega* of all the holy and blessed Scriptures: so the promise to *Abraham* is exclusive: no blessedness but in Christ the holy seed of all holiness: and so expounded by two Apostles, *Paul* and *Peter*, to the *Jewes* and *Galatians*, *Acts 3. 25. Gal. 3.*

Ibid. Is no other Head of the Church] Christ's Supremacy: he is Lord of our faith, and binder of conscience by his Laws. To the Church he is Prophet, Sacrificer and King: and the same to every particular person, for his particular comfort and calling: as his person is not divided, so neither his offices: he is not a sacrificer for any, but also he is a prophet to teach, and a King to govern: he is a Prince, and a Saviour to all the Israel of God. If Christ is not thus received, his Father is not honoured in Kingdomes, families and persons. For this eleventh observation ponder these Scriptures; *Ephes. 1. 22. Jam. 4. 12. Ephe. 4. 8, 11, 12, 13. Mat. 23. 8. Acts 2. 36. & 5. 31.*

Quest. 3. what Seals hath Jehovah] commonly to call them Seals, is the best and aptest term and suiteth even to the capacity of the meanest, to be soonest conceived. Because in this (as the *Jewes* proverbially say well of the holy Spirit's familiarizing with us) God speaks according to the language and dealings of the Sons of *Adam*: it is used *Exod. 4.* as also the true sign or token, *Gen. 17.*

Ibid. the Lord of the house] None may ordain a Seal, but he that hath ordained the writings of the Covenant. God only inspired the holy writings, and he only can add seals to his covenant, in them. As none can make a true deed or lease and seal it, but the true Landlord in whom the Propriety is. Therefore all Popery is to be accounted, that addeth writings and Seals. The Apostle glorieth only in this, *what I received of the Lord that have I delivered unto you, 1 Cor. 11.* Thus, he as *Moses*, faithful in the house of God, *Heb. 3.*

Quest. 4. and Answ. They are reciprocal] Ever since the Gospel was taught *Gen. 3. 15.* God made a covenant with the faithful and their seed, as with *Adam* and *Habel* understood it thus: he walked in good works, *1 John 3. 12.* God renewed the covenant to *Noah* before and after the Flood, and he was godly: But the Terms of the covenant in open record is more fully declared in after ages, *Gentils 17.* and there it is shewed there is a re stipulation on our part concerning Gods promises, commandments, threatenings, curses, admonitions; counsels, good examples, &c. we engage our selves in all, when we apply the Seals. Our Lord saith, *Go teach and baptize, and teach them to observe all things, Mar. 28.* So the Tenant binds himself when he subscribes or puts to his seal.

Quest. 5. and answ. Baptism is for to teach and seal] Baptism is a Seal

phemous idol of his masse, and other inventions they have abolished the remembrance of the death and sacrifice of Christ Jesus our Lord in the holy seal of the covenant.

Ibid. Bread and wine) by Seal of things without life, by Bread broken, and blood of the grape, by the term *Supper*, the whole tenor of Christianity is meant, *Apocal.* 19. 9. But the acceptance of the Seal is an open action to distinguish us (more then baptism doth) from others. The King of Locusts, and his Locusts are fatal enemies to this seal of the Covenant in their idolatrous Nothing of their Sacrament of the Altar, setting forth Christ both unbroken and unbloudy, which cannot represent nor seal Christ for reconciliation, remission of sins, or nourishment.

As the Ordinance of Christ is blessed, and shall be blessed to the day of his coming, so this abominable corruption is cursed and shall be accursed of all that love our Lord Jesus Christ, to the coming of our Lord Jesus Christ, Amen. As in the Ordinance of the Passover, the Angel of the Covenant did execute judgements on the Gods of old Egypt, so where this Ordinance of the Lords Supper is truly administered, the idolatry of the breadden gods of Rome-Egypt are demolished.

Ibid. To be in Covenant speech, his body and blood) a seal of most high matters is most highly to be esteemed: But none without *Athean* madness will say, *The Seal is the King*: the Kings authority it should have, to be as himself: but none of wit or grace, would make it the King himself. All wise know proper speech and civil. The Gospel thrice and St. Paul, 1 Cor. 11. tell that *Jesus* gave bread and wine, and that the disciples ate and drank what he gave, that no miracle was here, but the native manner of a Covenant. Eye-sight is Gods testimony by creation, Law, and allowed ever even in the seal of the Covenant, which may contain no matter litigious. And if the Apostles or Greek Fathers had said, the bread and wine were altered from their taste and nature, for so much, the heathen would have sworn, the world never bare wicked Magicians, nor worthier of death by *Moses* Law, which Christ gave as eternal God, and came as man, to be judged of man. how he did perform all; so that the native power of reason which he planted in all souls for sense of eye-sight, taste, feeling, smelling, and hearing of words should judge of him, that he performed all justice to plain capacity of all nations, and required none to believe further then Logick common to every man, would require assent, or tell of open Rebellion against the truth. *Transubstantiation*, a monstrous term for a monstrous matter, Mr. Brou. in *Apocal.*

At the figure of the Star (*) according to the words and commandments] Though it be but a mans Testament, yet if it be confirmed, no man disannullerth, or addeth thereto, *Gal.* 3. 15. *Heb.* 9. 15, 16, 17. neither altereth the Legacies, nor addeth others, nor taketh away, nor maketh other Executors or Overseers, &c. Men must not be Rectifiers of Christs Testament, which is confirmed by the death and blood, (as in his type,

Exod.

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Exod. 24) Of him the Testator. And the seals bind us all to look to the holy evidences. Men may as well pull away the seals, as falsifie the plain truth in the writings: They bind us to observe whatsoever Christ hath commanded, as circumcision did Israel, *Exod. 12. Gal. 3. 5*, the angel of the pit, and his pit-bred creatures corrupt the evidences, and utterly pull off one of the seals, they are great impostors:

Quest. 7. and Answer: Martyrs and Confessors: of all Nations: 7 Us heathens were from Noahs dayes, *Lorchamab*, and *Loammim Deut. 32. 21*: and so the ten Tribes, *Hos. 1* but both in Christ *Ruchamab* and *Amni*: so that now many come from the East and West, *Isa. 49*. to be blessed with faithfull *Abraham*, and to sit down with him, and *Isaac*, and *Jacob* and all the Prophets in the Kingdome of heaven: no sitting there, unlesse of *Abrahams* faith, without shall be liars, mark the terms of the Covenant: I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*. This is my memoriall to all generations, that is, to all of their faith, whether Jew or Gentile, else they are protested against, not to be of *Abrahams*, *Gal. 3. 7, 8*. *John 8. 39. 40. 41. &c.* and have been, and shall be broken off, *Rom. 11. 17*. and cast out *Gal. 4. 30*.

At the mark of the f. *Then to him was given Kingdome, power, and glory.* See how our Lord commenteth on *Daniel*, chap. 2. and 7. *All power saith he is given to me in heauen, and in earth, therefore go and disciple all Nations, &c* *Mat. 28*.

Quest. 8. and Answer. 1. But what was taught in Sems Tents. The Scriptures of the Prophets, the faith of the Nations, *Rom. 1. 2. and 16. 26*. The same faith and Covenant, although the outward administration did differ. How glorious is the Scriptures consent. The Saints from the beginning to the ending have one and the same God and Saviour, one and the same faith, the same hope, the same Covenant, the same premises. Behold how all is administred by one Mediatour, from one eternal being, who is *A* and *Q*. confer *Gen. 3. 15*, and *6. 18. 1 John 1. 1. 2. &c. Exod. 19. 5. 6. Apoc. 21. 2. 2 Cor. 6. 16. Exod. 29. 45. 1st. 1. 3. Heb. 13. 5*.

Ibid. who went from Jerusalem Sems tents. The faith of Gods elect came to us from *Jerusalem*, *Sems tents*, not from *Rome Babylon*, with babbling language, as the Locusts prate, see *Isa. 2. 1, 2, 3, 4. Micah 4. Luke 24. 47*. The heavenly *Jerusalem* began to be built in the earthly, *Acts 1. 2*. And there were the Master-builders, and others with them that made up 120. then they converted 5000. and many more at severall times, these with many others, with the Apostles by persecution, were scattered, East, West, North and South, to build the heavenly *Jerusalem*. Now the lively waters in this City, and from Christ the true temple, issue and run into all the world, and then multitudes of Jews and Gentiles came to keep the feast of tabernacles, crying *Hosanna*, salvation to God and the Lamb, with palms in their hands, *Zac. 14. Ezek. 47. 3, 2. Apoc. 7. 9, 10. Col 1. 8. 2 Thes. 3. 1. 1 Pet. 1. 1, 2, 3. &c. &c. &c.* Christ expounds *Ezekiel*, that he was the Temple from whom the

the quickning waters flow, *Iohn 4. and 7. 8. 9. and 7.* and the Council *Acts 15.* expounding *Amos 9.* expounds *Ezekiels* last chapters, and the other Prophets, and the Epistle to the *Hebrews*, and the first of *Peter* doth the same, and we must note, when the word was made fruitfull o-
ver the world, then, and not before, *Tium Vesp.* destroyed the low *Jerusalem*.

Ibid. *With the gift of tongues.*] By the blessing of tongues, they that were once darknesse are made light in the Lord, *Abp. 5.* the confusion of tongues brought darknesse, and from that time to this, the glorious my-
stery of Christ was hid in types and figures among the godly of *Sem*
boule, from the ages and generations of apostate families.

Ibid. *Resurrection from death.*] From death, *Acts 2. 27.* ----- *ex adoo*
phrases gratia de hominis morte perturbant inaspetos, τὸ καταλθὲν εἰς ἀ-
δου, contra epicuros, dum spiravit Gratia, personavit, idque ubi de justis
sermo erat, habebatur felicissimum, Christianis satis erat, τὸ ἀνορθαίν.
Apud Patres, ἀδιδούπτα, hac duo, idem Hebrais erat, we in paradysum,
& ἱσας εἰς τὰ ἄγρια. Dolendum, Gehennum, & gehennas doctores ex
ignorantiae vocum consuetudinum, circa saluterum D N. mortem tam morti-
feros errores peperisset. Mr. Bro. in his second Edition of his Latine con-
cent p. 151.

Ibid. *Then tongues, Nations, and people of all Kingdomes.*] *A Jerusa-*
tem Catholick, Then the Kings of *Tharshish* and of the *Isles* brought pre-
sents, the Kings of *Sheba*, and *Seba* brought gifts, doing homage to the
eternall King; then the root of *Jesai* stood up; for a sign of healing, (the
healeth our natures, *Isa. 11.*) and rest to the Nations, the families of
the sons of *Noah*, of *Assur*, of *Misraim*, of *Pathos*, of *Chush*, of *E-*
lam, of *Shinar*, *Hamath*, *Pul*, *Lud*, *Tubal*, &c. Now *Japheth* is per-
swaded; and all families of the earth did bless the true *Salomon*, and
were blessed in him, *Psal. 72. Isa. 11. and 66. Acts 2. 1 Pet. 1. 1, 2, 3, 4.* That
speech of *Moses*, *Deut. 32.* and cited *Rom. 10.* must here be minded,
They have moved me to jealousy with that which is not God. and they have
provoked me to anger with their vanities, and I will move them to jealousy
with those that are Lo-ammi, no people, I will provoke them to anger with
a foolish Nation. A Metaphoricall speech of divorcing terror to the Jew,
and of Matrimoniall loving Kindnesse to the Gentile, see the jealous
envy of the Jews, *Acts 13. & 14. and 17. 1 Thes. 2. 15, 16. Eph. 2, 7.*
Luke 20. 16 Mat. 21. 43.

Ibid. *N. 1. By faith and obedience.*] Untill Christ did shine unto us
heathens, and turn us from darknesse to light, and from the power of
Satan to God, we should never have once thought upon, much lesse have
walked in the way of life, universall grace and free will to walk in holi-
nesse and righteousness, from naturall abilities, are foolish, proud,
fantasticall, erroneous conceits. The *Ephesians* and *Colossians*, &c.
were dead in trespasses and sins, till Christ the second Adam by his
Golpe 1.

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Gospel did shine in their minds: yea and after conversion wrought in them, both to will and to do of his own good will, *Eph. 2. Phil. 2.13.*

Ibid. N. 1. Giving honour and glory.] O let the Nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the Nations upon earth, *Psal. 67. and 96. 10. 11. 12. 13. Acts 17. 31.* Jehovah reigneth, let the earth rejoyce, let the multitudes of the Isles be glad, *Psal. 97.* Let the Gentiles praise God for mercy, *Psal. 138. Rom. 15.* Rejoyce ye Gentiles with his people, *Deut. 32.* And when the Gentiles heard it, they were glad, and glorified the word of the Lord, and as many as were ordained to eternall life believed, *Acts 13. Isa. 54. 1. 2.*

N. 1. Obtained the same like precious faith.] This faith is it that maketh us Citizens with the Saints, and of the household of God, and of the common weal of Israel, and to have interest in the covenants of promise, and hope of immortall glory, and they shall not be citizens with *Abraham, Isaac, and Jacob* in the heavenly city and countrey, that are not of their faith, they have no right nor portion, nor memoriall in *Ierusalem Mat. ch. 8. Luke 13.* The faithfull being cityzens, then they have, they and their children, the privileges of the City in *Ezekiel*, and *Apocalips*, they being of the household of God, they and their children have chambers in the City, they being made inheritours, they and their children have a portion in the Land *Ezekiel* speaks of, *Eph. 2. 19. and 3. 5.* But these words, they are spirit, and they are life. A glorious inheritance, *Eph. 1. 18.* and the measures of the Temple, who is Christ, the height, depth, length, breadth, of whose love, mercy, kindness, and compassion, &c. is immensurable, passeth knowledge, and in whom we are an holy Temple, to be the habitation of God, *Jehovah Shammah, Eph. 2. 21. 22.* Who filleth all his with the fullness of his goodness, and favour, as the cloud of his presence filled the Temple. Oh mercy to be admired, but what a small portion do we understand.

Ibid. N. 2. And the names of the Lambs twelve apostles, upon the twelve precious jewels.] This sheweth, they taught no new Doctrine, but the same which the Tribes had of old, *Exod. 28. Apoc. 21.* URIM and THUMMIM in the breast-plate of Faith and Love, stood among the twelve Tribes, as all rules of faith, and carriage of life is in the twelve Patriacks stories, and the New Testament hath no more, nor other foundation, surely the true story of the twelve Tribes taught *Apoc. 21.* by their names teach others a passage into the City. As the Urim and Thummim was placed among the twelve stones: to where Christ breaths in his Ordinances, we are taught of God, whereby the faithfull are precious jewels, and such are glorious in *Eden*, the Garden of God, *Isa. 54. Ezek. 28.* These Meditations will make to vanish those conceits, that *Moses* polity given by Christ, was not a Covenant of grace. And these things well considered will stablish us against the practise of the Anabaptists, and Antinomians. We are debtours to the Jews to

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this day, *Rom. 15. 17.* All heavenly and Spirituall Doctrine came to us from *Sems* *Tents*, and by the Doctrine of *Sems* sons, the Prophets and apostles, all Doctrine is to be tried, and not by the best Orthodox Churches.

Ibid. N. 2. --- The twelve foundations of the Wall.] The apostle *Paul* was graven on the *Jasper*, first foundation, so he should be the head of the Church, not *Peter*. The twelve *Jewels* had the names of the twelve apostles, then where is *Peter* above the rest? his Epistles are pearls and so are *Pauls* and the other apostles, the Spirit of God spake in them, and no one could be above another, but each stood a foundation on the Rock *Christ*, the eternall Son of God, *Ephes. 2. 20.* There are stronger proofs, or moe arguments to make *St. Paul* or *Saint John* head of the Church, than any *Papalyn* can bring for *Saint Peter*, vide *Mr. Henry Ainsworth*, and *Mr. Bernar*, *Mr. Ainsworth* against *Locust Ainsworth*, *Mr. Bernard Khemos* against *Rome*, page 130.



CHAP. XIV.

With Questions, Answers, and Annotations;
shewing who have the Spirituall blessings of the Covenant, and who the Curses.

Quest. 1. and Answ. *Who were enemies that did rage and imagine vain things against the Christ of God, the Rock, upon whom the Church is builded, despising the Counsel of God against themselves?*

Answ. The high Sacrificers, the Pharisees, Sadduces, and Scribes, *Herod*, *Pontius Pilate*, and the loathsome Romane infidels, the *Casars* and their people, persecuting this faith: first in crucifying the Lord of glory, and after persecuting the Church for 300 years, and it is remarkable as it is said, in

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the Alpha of the word, that the seed of the Serpent should persecute the seed of the Woman, so it is said, in the Omega of the same, that the Dragon, the old Serpent, the Devil and Satan doth persecute the seed of the Woman, that is, *Them that keep the Commandments of God, and have the testimonie of Jesus Christ.*

Quest. 2. *How doth the goodnesse of God reward the faith of the Saints in the holy and constant profession, of his name?*

Ans. By faith they obtained good report with God and, God is not ashamed of them to be called their God, whence proceedeth sweet peace of conscience, and joy in the Holy Ghost, who stirs them to, and helps them in that most heavenly exercise of prayer, whereby they have unspeakable consolation in all their tribulation, for that the Spirit of Christ doth inable them by patience to possesse their souls, and work in them, and seal unto their hearts an assured and lively hope of things not seen, of eternall rest, and a Crown of righteousness, which the Lord will give unto them at that day, and to all those that love his bright appearing.

(a) The Jews, and Romanes despising Christs Kingdom, and sacrifice-hood were plagued greatly, as *1st al. 2. & 1^o.* The seven Seals, and four horses did plague the Empire.
(b) Red horse.
(c) Black horse.

Quest. 3. *What severity was executed on those that set themselves, and took counsell together against the Lord his anointed, the King of Mount Sion?*

Ans. The thrice holy, the Lord God omnipotent, which was, which is, and which will be, sitting as a King on a Throne, in the heaven of the Church, and administering the government thereof to the end of the world, by the Mediation of the Son eternall, who being the Lion of the Tribe of Judah, (a) did tear in pieces the Jews his own people (spoken of afore) and the Romane Empire, for he riding as on a white horse of Justice and Power, plagued the world by the horses and Arrows of his vengeance, (b) bloody warre, (c) Famine, *pestilence,

* *Pestilence*, and through the cry of the innocent blood of * *Pale horse*. Martyrs, a *grave* of destruction, following the unclean infidels, the Emperours and their people, to the ruine of the Empire; that all men cryed to the mountains to fall upon them and the hills to cover them, and in the world to come endlesse misery, and vengeance in the Lake of flaming fire.

Quest. 4. *Had the Church rest after 300 years?*

Ans^w. Yea, for God raised up *Constantinus*, a good Christian Emperour, so that the Church had rest, and did wonderfully increase, but this peace was quickly interrupted by the tares of ambition, schisme and heresies of Ecclesiastical, Teachers.

Quest. 5. *Did Constantinus continue the Romane Empire?*

Ans^w. No, he removed the Seat of his Empire to *Constantinople*, so that *Rome in Italy* was little set by, for many years, and often burned by the *Goths* and *Vandals*, and at last by them brought to an extream ruine. *Then the sixth head or polity of Rome was made dead.*

Quest. 6. *Was there not an Apostasie from the faith of the Prophets and Apostles Doctrine, after the Empire of Rome was made dead,*

Ans^wer 1. Yea, for the Spirit spake evidently, that there would be an apostasie or falling away: *The misterie of iniquity* was working in the apostles dayes, and quickned secretly still by divers means, Doctrines of Devils, and worship of Devils, with sundry corruptions, superstitions, and heretical Doctrines were continually springing. The Churches left their first love, zeal, watchfullnesse and diligence. and when the Empire, the with-holder was dead, presently after, multitudes

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of hereticks arose; which with covetousnesse and ambition of Bishops exceedingly furthered the appearance of *King Abaddon*, and his *Locusts* out of their bottomlesse Pit.

Apoc. 7. 9, 10.

2. For the first, second, and third Centuries, this was generally received of the faithfull *Jew* and *Gentile*, that God was *One* in holy Trinity, and *Unity*, and salvation was ascribed to God, and the *Lamb Christs* sole mediation. And in the Confession of this faith, all the Saints, the Elders and people cast down their Crowns before Gods Throne, and fell down before God and the Lamb with all joyfull acclamations of praise, blessing, honour, glory and power, for the mighty *Creation* and *gracious Redemption*.

3. But after those three Centuries, hereticks and false Teachers, more corrupted the Doctrine of God and Christ, and Saints, and angels, were glorified as Mediatours, and prayed unto, &c. But the Lord God takes care, (as *Apoc. 7.*) for his elect both of Jews and Gentiles, that they might be kept safe: the foundation of God remaineth sure, and hath this *Seal: the Lord knoweth who are his*. Therefore he takes order for their sealing to be kept from the deceit of the perillous times that hastened, and those that are sealed make a most holy, solemn, and glorious confession of the faith, according to the Prophets and apostles Doctrine, and by this Confession, the sealed servants of God are known in all ages: The rest of the seventh Chapter shews the gracious priviledges of the Saints.

4. And Christ forewarned the backsliding of the Churches by the seven Trumpets, and shewed much mercy for the fourth fifth, and sixth Centuries, by stirring up the Spirit of some Christian Emperours for summoning Bishops to Councils to repress their ambition, contention, schisme and heresies, of the which, the first four generall Councils were the most orthodox.

5. Also in those Centuries were many worthy fathers, who by teaching and writing with great constancy resisted Satan in his undermining of the faith. Onely one thing they did not
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to discern, Satans project and enterprize, *the mystery of iniquity*, the *spirituall Supremacy*, one of the greatest heresies, most of them being so corrupted with desire of *priority* and *superiority*.

Quest. 7. *What other things might be a means of the furtherance of the myserie of iniquity?*

Ans. The open or visible Church by certain steps insensibly, not all at once corrupted, and schism'd from the syncreity and plainnesse of Doctrine of the *written word*, and the gifts of the offices of Christs ministerie, and the ministrati-on of the Seals of the new Testament, and censures, and followed and mannaged their own decrees, orders, additions, inventions, and heathenish superstitious, ceremonies and traditions, with wordly wisdom, pomp, ambition, hypocrisie, self-willed humility, faction, covetousnesse, envy and cruelty: extream corruption in manners, 2 *Tim.* 3. 1. &c. And even thus it was in all apostasies of the Church since *Moses* wrote. Adde also to these, that the Teachers and Pastours rejected the fountains of Hebrew and Greek, from which all things proceeded, a great decay of all right proficiency in all Divine and humane studies.

Quest. 8. *How was Christs severity manifested on the Churches for their idolatry and apostasie from the Com-mandments and words of the apostles Doctrine, not hearing what the Spirit spake to the Churches?*

Ans. 1. *Christ* the Lamb slain cast fire on the earthly apo-state world, despising his Person and Mediation; plaguing (. it by) the ambition, heresie, spirituall whoredome, &c. of the falling and wandring starres, and the badnesse and negligence of Enasperours (but especially of *Apolluon*, King of the Pit, that did exalt himself, and his Catholick Locusts against them all to be *Pests* and *Tempests* of hail, fire and blood

(:) Read and consider these things as sin, and the punishment of sinne: the de-volution of ho-ly things ne-ver come, but as effects of great sins, and a fore-runner of mighty plagues. *Esa.* 5. So *Mat.* 21. Vid. *Mr. Cade* Lib. 2. 73, 74.

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blood, a Mountain full of fierie, bloody, bitter, poysoning, and unutterable miseries to all States and Churches. These things were in the four Trumpets, yet as Preparations to the *fifth Trumpet and first woe*, in which all these evils were coincident and compleat. Of the which fifth Trumpet and first woe, the Pontificality, and its Corporation is an explication.

2. Idolatry and other sinnes increasing in all hardened impenitency, the King of Mount Sion plagued the Christian world by four messengers of his wrath let loose from *Euphrates*, that is, the people of the Eastern Countries, which troubled lesser *Asia*, and also much of *Europe*, with horrible vastations, and at last possessed great part. But least that the Popish, and Turkish Factions, should wholly drown the world with raging & impetuous inundations of outward and Spirituall calamities, the angel of the Covenant descended, cloathed with a cloud, and a Rainbow about his head, his face as the Sunne, his feet as pillars of fire, and in his hand the little Book of Scripture opened; and standing on the earth and sea, roareth like a lion, thundereth, and sweareth secret, bitter, and inevitable destructions to the Enemies.

Also God tormented the King of Locusts *Sodomitical-Egyptian* Corporation, by the two Prophets, in their teaching, praying, and martyrdome, and by their resurrection; which caused a great Earth-quake in the Papacy, that a tenth part of the King of *Locusts* polirie fell. This is under the sixth Trumpet and second Woe.

3. Christ, the Rock, and Lion of the Tribe of *Judah* doth grinde to powder, and also tear in pieces mystical *Babylons* polirie, by Kings and Princes, that in the later times should fall from the Papacy, and they and their People following the Lamb. And also maketh a further earthquake in *Star-Worm-woods* Kingdome by greater voices of godly Teachers and Witnesses that with the eternal Gospel fly through the heaven of the Church, preaching terrour to the Corrupters of the

the faith, and the eternal blessed reward to the Saints. This is under the seventh Trumpet, and third Wo.

4. Thus God hath once revealed all unto the end in Seales, and Trumpets by sevens, to teach the profane world of the resurrection. The rest of the *Apocalyps* repeateth again and again in sundry varieties, as briefly is touched, these matters of *Empire* and *Papacy*, and affliction of the *Church* by them, and the overthrow of the King of Locusts, and all his corporation of mystical Babylon. Deprivation of all their spiritual and corporall merchandise, and temporall destruction with all shame, horror and lamentation, and their eternall sorrow in the world to come: and lastly the glorious joy and comfort of the saints being revived from their dead State under mystical *Sodoms* polity, to be of the corporation of the Holy and Beloved *City*. Each blessing is here begun, and shall be perfected when the *Lord Jesus* shall shew himself from heaven in that day of his bright appearing.

Annotations upon the Questions and Answers of the fourteenth Chapter.

Quest. 1. and Answ. *The High Sacrificers, the Pharisees*] *Israel* which is after the flesh despised Christ, and his Rest, and fell after the same example of disobedience and unbelief (or misbelieving disobedience) as their Fathers both in the Wilderness, and in the revolt of the ten Tribes, and of *Judah* also, and would not receive the word of exhortation, *Heb. 3. & 4. 10, 12 & 13.* chapters.

Ibid. That the Seed of the Serpent] All that persecute the faith are the seed of the Serpent from *Kain* to *Casars* and *Popes*. But the gates of *Hades* could not prevail, because *Christ* had the keys of death and *Hades*. Here observe, that the *Apocalyps* in two sorts draweth all the Law unto it. It sheweth *Christ* from all the Law and Prophets, and the curse of mysti-

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mystical *Babylon* from all the old cursed since the Serpent deceived *Eva*. *Jehovah* from *Gen. 2. & 3. & Exod. 3. & 6.* is expounded in *Apocalyps.* i. e. Who was, Who is, Who Will be: and this draweth to the last acts looking to the first Counsels, that all may be seen to depend upon *One God*. The *Apocalyps* setteth forth the last acts. Therefore they that expect new Revelations besides that which was left us by the Lord *Jesus* the Son of God in the writings of his Prophets and Apostles, shall never be settled in a sound judgement in the Gospel: and those that pretend they have new Revelations, in such thoughts, they are of them that add to the word of God: but let such tremble at the curse, *Apoc. 21. 18.* 19. Such shall bear this blame, that they are an adulterous generation they would adulterate the faith, *Mat. 12. 39.*

Quest. 2. and Answ. by faith they obtained good report with God] Heb. 11. 1, 2. conferred with chap. 12. 1, 2. and *Rom. 1. 5. & 16. 26. Gal. 3. 8, 9. Apoc. 14. 12. & 21. 3. & 2 Cor. 6. 16, 17, 18.* As many as received him to them he gave prerogative to be the Sons of God, to them that believe in his name, *John 1. 12. & chap. 5. 24.* is fit for this answer both of the commendation of faith, and the blessed fruit of believing, eternal life and rest.

Ibid. heavenly exercise of prayer] Who shall stand before the son of man at that day of his bright appearing: even such that watch their hearts, & that pray much; watch therefore & pray continually that you may be counted worthy to escape all these things that shall come to pass, *Luk. 21. 36.*

Ibid. Of eternal Rest, &c.] As all the faithful of the old Testament in their blessed spirits had an immortal life, with God in the heavenly Tabernacle, in the bosome of *Abraham* (the happy part of *Hades*) in Paradise, and were the heavenly family. so all since that have died in the faith are in heaven, and also of that blessed family. We are taught to pray *Our father which art in heaven*, therefore as our affections should be heavenly, so heaven is our Countrey. And therefore as they of old were not to mourn immoderately, being the sons of *Jehovah* their God, *Deut. 14. 1, 2.* neither are we to sorrow as men without hope of the better resurrection, *1 Thess. 4.* Behold what love the Father hath given us that we should be called the Sons of God, *1 John 3. 1.* This adoption is from the Son of God who died and rose again, to give us hope who is Lord of quick and dead, *Rom. 14. 9.*

Quest. 3 and answ. Sitting as King on a Throne] Observe the fourth and fifth chapter of the *Apocalyps* is to be considered as a Platform of the divine Majesties administration through the storics of the Church, and the enemies thereof: we shall finde mention made of the Throne of God, and the twenty four Elders, and the four lively wights, under the *Dragon Casters*, and *Dragon Papacy*, and after that, the King of *Mount Zion* beginneth to consume the Kingdome of *Abaddon*, with the breath of his lips, and to shine in glory to the comfort of his people, *Apoc. 11.*

16. & 14. 3. & 19. 4. The Rainbow about the throne *Apo. 4.* is an allusion to *Gen. 9.* and *Exod. 1.* and is to be remembered through all the stories of the troubles of the Church; also minde that in all the *Apocalypses* the Church is termed commonly heaven, to shew that its *Polyteme*, conversation, trading, dealing, should be heavenly; and also that the State of *Abaddon's* Kingdome is called the earth, and the bottomless-pit, as indeed it tends to these two.

Quest. 4. and answer. The *larses of ambition* Schismes and Heresies of Ecclesiastical Teachers] Note that Church-men, and for the most part Bishops were the beginners of Schisms, and founders of heresies, and then with open and full mouth like dogs (*Enemies* of the heavenly Jerusalem's peace and glory, *Apo. 11.*) they cryed, heretic, heretic, schism, schism, faction, faction, sedition, sedition, anarchy, anarchy, of all that would not obey their constitutions, &c. so of old it was, The Leaders of my people have caused them to erre, who dest. oy the way of their paths, *Ezay 3.* So the Scribes and Pharisees made constitutions and canons, &c. and then all were questioned and hereticks that questioned their traditions, *Mat. 23.* *Acts 24.* *14.* & *28.* *23.* *Mat. 15.* They cannot be truly called *Schismatics* and *Hereticks* that cleave to the Words and commandements of the Apostles of our Lord and Saviour, but they that do depart from the puritie and sincerity of the Apostles doctrine, *Romans 16.* *17.* Mark what is said, of your own selves (and St. Paul spake to Bishops) shall men arise speaking perverse things to draw disciples after them *Acts 10.* so such, although Bishops, were Schismatics, factious, seditious and heretical persons; and it was they that brought all to anarchy, and Princes became subject to King *Abaddon*, that lawless man of sin, And let Princes take heed of such Spirits that still speak lies through hypocrisie. The Prelates of our native Countrey for most part, have been exceeding culpable in urging their Canons and inventions, and for setting the hearts of Q. Elizabeth, K. James, and K. Charles against faithful Teachers,

Quest. 6. and answer. Yes, for the Spirit spake evidently] *1 Tim. 4.* Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies through hypocrisie having their consciences seared as with an hot iron, Teaching not to marry, and to abstain from meat, which God hath created to be received with thanksgiving of them which believe and know the truth. It hath been observed before for the old Testament, and so it must be for the New, that the Government of Christ (for essentials) is the same. The plot of his counsels, expressing is self in an uniform manner. Men of old time apostatizing and pleading against the Gospel were given over to Devils and false Prophets. So, men despising the healing doctrine in the Words and commandements of the Apostles were given over to lying Spirits and strong delusions of alle

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Teachers. Mr *White*, way of the true Church page 385. hath this speech cited out of *Egeſippus*. That the Church continued a Virgin undefiled, as long as the Apostles lived, but when that generation was passed, the conspiracy of wicked heresie, through the seducement of these which taught other doctrine, took beginning: Consider the like speech, *Iud.* 2. 6, 7. and so long as the flames in Smithfield, and other cruelties of King *Abaddon*, and his Locusts were fresh in memory, so long Orthodox Bishops and zealous Protestants, and no peace with *Rome* and our good Laws were executed against the Locusts, and other Babylonish trayterous sectaries, of the man of sin: but now against Christ and his ambassadors and servants: how were the godly of late disgraced at the assizes, &c. and now the Catholick Roman church, is a true church of Christ, &c. &c. The first love and works are best, *Apoc.* 2. and we hope and pray Christ will make his Scriptures good upon us; which are written, *Hosea* 2. 6, 7. & *Ezek.* 20. 32, 33. &c. &c.

Ibid. N. 11. For the mighty Creation] *Apoc.* 4. Setreth forth Gods glory in the Creation: and affordeth meditation against *Heathen Romes* Gods. They worshipped Stars, and *Juno* in the aire, *Neptune* in the winde, *Neptune* in the Sea, *Pan* in their sheep, &c. &c. These were their *Divas* and *Divas*, He gods, and Shee gods, &c. And this was the cause of the wars against the heaven of the Church, *Apoc.* 12. whether *Jupiter*, *Apollo*, &c. and the heathens oracles, or the eternal Son and his Gospel were to be followed: and the same war was with the tail of the *Dragon*, for their refined idolatry.

Ibid. and gracious redemption] *Apoc.* 5. Gives Meditation for Christs Mediation, by whom all is restored, who is the Head of all Principallitie and Power, as all Creatures acknowledge, joying that they shall be for the service of Christ, for being turned to service of idols they groan in Gods esteem as corrupted. This is against the *Divas* and *Divas* of the New Empire of Holinesse in title. They had and have Patrons, and Paronessees of Countries, Cities, Houses, Cattels, Trades, &c. as the old heathen. As the covenant of God in Christ was the same in the old and New Testament, onely the outward administration changed: so the idolatry is the same, onely the names and administration changed, putting a new face on things. But the Lord Jesus Christ is the head, and all things are put under his feet, *Psal.* 8. and he ruleth all for the comfort of his redeemed: All things were created by Him, and for Him. See for one trade or handicraft, of great use in the world what is said, *Esa.* 54. 16, 17, and as the Smith may be an enemy, yet he is further encouraged by Counsellors, and men of State, who sit and conspire against the Lord and his People. The Saints, by slanders and lies, and false suggestions, &c. But Christ overrules the trade and Counsell of the Smith. *Vul-kain* was the God of Smiths to the Heathens: a *Clement* a ritulary Saint to the Papists. The Jews from heathens had Cistic-gods, *Jer.* 2. so *Vigilins* was the tutelary Saint of the valley of *Trent*, *Hist. Council Trent.* lib. 2. But when

when the Saints held the faith ſincere, ſee their holy proteſtation, *Pſal.* 46. & 48. & 127. and well they might ſo proteſt upon the promiſe, *Exo.* 34. 23. 24. And who hath been the Redeemer and Protector of *England* (not fabulous *St. George*) from the people of that curſed Kingdom of the Bealt in all thoſe treaſons and invaſions of theirs, ſpecially in eighty eight, and one thouſand ſix hundred and five. The eternal God hath been our refuge, his everlaſting arms have been under us, he hath been the Shield of our help, and the Sword of our glory But we may now ſear the Scripture of *Deuteronomy.* 31. 16. 17. &c. will be fulfilled in our nation, and that we nor our children ſhall ſee ſuch ſeventy ſix years of the Goſpel with ſuch protection, peace, plenty, riches, honour, victory, and all proſperity, as *Jeremy* 23. 11. ah! our glory is departing.

N. 4. *The Spirit of ſome Chriſtian Emperours* but in after times Princes had not that love to the truth: for Emperours ſtill was with the Popes for authority, little or nothing for *Divinity*. And ſo alſo to this day men would never ſearch Gods word, the wealthy and Principal of State, but remit that over unto others, as a baſe work for themſelves to regard, whereby God then and now doth caſt of the world: and hence it was that ſubj. in Parliament, ever ſtood greatly for their own liberties: but for the ſincerity, liberty, and power of Chriſts ordinances they never ſo contended: wherefore he chaſtiſed them, and will ſtill in cauſing their Liberties to be infringed, and their Land-markes to be remo- ved.

N. 5. *The ſpiritual ſupremacy* Hereſis peſſilentiffimam, vid. Mr. Cade, *juſtiſ. lib.* 1. 53. The myſtery of iniquity did not ſimply conſiſt in Super- riority. But the B. B. and D. D. not holding ſincerity to the Head and Foundatio, *Chriſt Ieſus*, inventing each his opinions, and ſuperſtitious drawing diſciples after them. And they would be angry, &c. if they were not believed and obeyed, becauſe that they did was not without a ſhew of wiſdome and Holineſſe, *Col.* 2. 16. 18 23. and this went on by degrees from age to age, till all iniquity was perfected in the Pontificalitic, *Cade Juſtiſ. lib.* 2. 57. lib. 1. 31. Corruptions began even from the Apoſtles times. But the Papal authority chiefly corrupted and darkned the glory and honour of *Chriſts* kingdome in all things. It corrupteth the written word, the Seals of the covenant, the Miniſtry of *Chriſts* ordination, and the Cenfures, &c. Therefore the warning of the Spirit muſt prevail with Gods people to remember the commandments and words of the Apoſtles, that is their doctrine, the Pattern of wholeſome words. All learned in things controverted concerning the Worſhip of God, or any doctrine ſhould have recourſe to the Scriptures of the Prophets and Apoſtles, for definitive ſentence, not to Fathers and Councils, nay not to the beſt reformed churches. Therefore of old it was ſaid, *To the Law and to the Teſtimony*, *Eſay* 8. and alſo it is ſaid, *He that knoweth*

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God taught us, 1 John 4. But man born a wild ass-colt would be self-will. And we naturally bear in us an envious mind to Gods revelation, ever since our first parents hearkned to Satan, Gen. 3. O cursed corrupted nature, that is now more ready to follow man or devil, then the Son of God, *Christ Jesus, the second Adam*. Christ is wonderfull tender of his own ordinances; he is nice, touchy, and jealous: this maketh our corruption fret, vex, and sting, and to hate Christ, *Exod. 20.* thinking him to be too curious, as *Kain, Gen. 4.* because his own commanded ordinances is our rule, and him to be worshipped in them, with all the minde, all the soul, all the strength, all the understanding, even all our alls. And an honest heart will say as the Saints have said, *Thy will is very pure, therefore thy servant loveth it: a gain, I hate vain inventions but thy law do I love, Psalm 119.* An holy soul is as scrupulous, as jealous, as nice, as Gods is. It is impossible but he should be so in the regenerate part: and he will not speak in thought, that Gods commandements are burdensome: but unbelievers and superstitious hypocrites and masters of traditions in a raging and fretting mood (they are so alwaies) called *Christs* ordinances, *bands and cords, Psalm 2.*

*Quest. 7. and Answer. With worldly wisdom, pomp, ambition, &c.] Mr. White, way to the true Church, pa. 140. Mr. Cade justif. lib. 2. 156, 257, &c. Wretched and unlearned Scholars turned all the doctrine of God, to ambition and tyranny; superstition and heresie: Politicians to profaneness. In those daies and after the sweet influences of comforting aires and windes of wholesome doctrine was withheld, and did weakly breath in the church, and shortly turned to hellish smoke out of the pit, *Apo. 9.* But the sealed of God in all ages *Christ* took care of. Then was fulfilled, that which was prophesied, *The time will come when they will not suffer wholesome doctrine, or healing doctrine: but having fore ears after their own lusts shall heap to themselves teachers, and shall turn their ears from the truth, and shall be given unto fables, 2 Tim. 4. Acts 20. 30.* Then they became naked of holy truths, *Apo. 16. 15. The second Adam* and his doctrine is the garment with which our inner man is bravely clothed, *Romans 13. 14. Ephesians 4. 20, 21. Apocalypse 3. 18. Ezekiel 16.**

*Quest. 8 and answer. N. 1. Christ the Lamb slain can sit on the earth.] The seven Trumpets sound the mischiefs that wicked apostate Rome should cause, consider Psalm 110 for their rebellion against the true *Mitchells* kingdome and sacrifice-hood, *Jude 17.**

Ibid. as preparations to the sixth Trumpet.] The mystery of Iniquity was working from the Apostles times, and men successively arose that spake and wrote perverse things: wherefore the reformed are too blame in two respects.

1. In yielding too much to the Papalines to prove points from the Ancients.

Ancients, for that doth not ſatisfie them, and there is no end with them.

2. To urge againſt their Brethren, that deſire ſincerity, the opinions and practice of the Fathers in doctrine, church-politie, or ceremony. The Apoſtles being Prophets, and foreſeeing evils, gave this precept, *To remember their words*, 1 *Pet.* 3. 2. And it is ſafeſt ſo to do. This muſt be often preſſed & thought upon by all that love our Lord *Jeſus Chriſt*, with incorruption of ſpirits. It was ſaid plainly, *Beware leſt any man carry you for a ſpoil, through the traditions of men according to the rudiments of the world.* *Auguſtine* was of mind that *Councils* and *Biſhops* ought not to be objected for trial of controversies, but the holy Scriptures, *Auguſtine* ſays. Wherefore give the controverſie about altars no quiet, no not for an hour, for the truth of the Goſpel elſe will not continue with us; as the *Prieſt* will have his altar, aſſure your ſelf he will have a ſacrifice to officiate upon his altar. *Mordecai* was lured to overthrow *Haman*. God had ſworn and ſaid, that he would have war with *Amalek* til he was rooted out. O ye ſervants of the Lord contend by meek writings, by fervent prayer, and bold confeſſion for the maintenance of the faith once given to the ſaints, for *Chriſt* hath ſworn and ſaid, *Rome* apoſtate politie ſhould be perſiſhing to the end, *Exod.* 17. *Num.* 24. 2 *Thes.* 2. *Apoc.* 10. & 17. *altars* are a main prop for *Abaddons* Kingdom, and it is a complying with it, and therefore ſome learned men have done amifs in pleading for that innovation.

Ibid. and ſiſt 40] Whereas *Chriſt* pronounceth *Wo, Wo, Wo,* to the apoſtate churches, it ſheweth the ignorance and vanity of a childiſh, belly-god ſpirit of many that ſay it was a good world in the daies of *Peper*, of ſuch good neighbourhood, plenty, and proſperity, and cheapneſſe of things. Thus old apoſtates pleaded againſt *Chriſt* and his Prophet *Jeremiah* ch. 44. But his answer will ſtop all mouthes, but the obſtinate in ſuperſtition, profaneſſe and mans inventions ſay ſuch are ignorant of our own chronicles that ſo ſpeak.

Queſt. 8. and *anſw.* N. 2. *which troubled Ieſer Aſia*] The ſeven churches of *Aſia*, and others falling from the faith, *Chriſt* removed their *Candleſticks* by the *Turk*, which ſhall be further touched in the comparison of the ſeven Trumpets and ſeven Vials

Ibid. and by their reſurrection] The two Prophets that were killed by the beaſt ſtand upon their feet; that is, other godly of their ſpirit *Chriſt* raiſed for the good of the Church: as the Spirit of *Eliaſ* reſted on *Elifha*.

N 4. Thus God hath once revealed] The eleven former chapters of the *Apocalyps* revealeth the State of the church to the end of the world: and the reſt of the *Apocalyps* goeth over the ſame things with ſweet variety.

Ibid. Each bleſſing is here begun, and ſhall be perfected] all the ſaints that

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that are in this vale of tears do sit in the heavenly places, and have chambers in the *Jerusalem* that is from heaven. And here God wipeeth all tears from our eyes. And when they change this life they fully possesseth that of which they had an earnest, as the godly of gold were in the heavenly Tabernacle, *Psal. 15. 1.* The heavenly Father hath but one family, yet two Tabernacles, or two dwelling places, the one in heaven, the other on the earth: When any of his Servants hath done so much service or factorage (*Polycrman, Phil. 3. 20.*) as he thinks fit, then he calls for him home, from that part of the family on earth, to the other in the heavens to possess the joy of his Lord. Here an entrance is given us into the everlasting kingdom of our Lord and Saviour Jesus Christ, *2 Pet. 1.* here we pass from death to life, *John 5.* It is said we are in the second *Adam* renewed after the image of God that created us, and as here we bear his image, so shall we bear it in the heavens, and there be fully satisfied with it, *Psal. 17. 1 Cor. 15. 49.* and further the Scripture saith, he that hath prepared us for immortal glory after our earthly house of tabernacle is taken down, is God, who hath also given unto us the earnest of the Spirit. Another Scripture saith, He hath made us meet to be partakers of the inheritance of the Saints in light, *2 Cor. 5. 1, 2. Col. 1.* We are made meet in this life for that blessed possession. *Christians* trained up in the word of *Christ*, must hold anabaptism the *Ovidian* and *Virgilian* doctrine of the Popish purgatory, &c. Beware lest there be any man carry you for a spoil through Philosophy and vain deceit, *Col. 2.*

Chap.



CHAP. XV.

Questions, Answers, and Annotations,
Proving that Rome in Gods just Judge-
ment, is the place that he hath given unto
the power of Satan for the setting up
the mystery of iniquity.

Quest. I. and Answ. *What place by Gods unsearchable judgement was permitted to Satan for the setting up of the Mystery of Iniquity?*

Answ. Rome in Italy, for after those ruins it was brought unto, it began in process of time to be in credit again. Then Satan used all signes, and lying wonders to advance there the Throne of the Beast, the man of sin, or the Pontificalitie: And when the Pontificalitie was set up by the decree of God, then nations from East to West, obeyed and Worship the Pope, and the image of the Imperial State as of old time they did the profane Emperours, Whereas if it had not been for the Pontificality, Rome and its Empire should never have been revived, but left a most filthy lodging of Oxen and Hogs (b) Even this do the Roman Catholicks themselves confesse. And so there the wounded Head was revived by the Pontificality,

(a) As most churches so Rome in special was broken off by misbelief: and for not continuing in Gods goodness, as they were forewarned, Rom. II. (b) Stenhus against Vallo, Lib. I. in the beginning.

Quest.

Quest. 2. But Rome (totidem literis) is not named in the holy Scriptures to be the Mother of whoredoms and abominations. How do you know that all these evils were thence to arise?

Ans. By divers notes and marks,

1. It is evident that the first Head of the Roman State and Power, the Politic of Roman *Cæsars*, crucified our Lord.

2. By the Locusts and their King, the Angel of the bottomless-pit, which can agree to no politick corporation in the world but to the Pope, and his spirituality.

Quest. 3. and **Ans.** How is the King of Locusts described?

Ans. 1. It is shewed that the King of Locusts was a star in the heaven of the Church, but did apostate, and became not a Messenger of the Church of *Christ*, but the Angel of the Pit.

2. The keyes which formerly he had being an Angel, and a Star, were for the honour of *CHRISTS* Kingdome, but apostating his keyes, are the keys of the bottomless pit.

3. When he used the keys of *Christs* authority well, then light of truth he taught; to the opening of the kingdome of heaven, and to glorifie *Christ*; but apostating with the keys of the *Dragon*, and his own authoritie, he let out of the pit a smock of heresies to corrupt the earth, and to darken Sun and air, *Christ* the Sun of Justice, and his Mediation, and the Scriptures by which light cometh to our eyes. So in all this he is not a Star of Heaven, nor a Messenger of the Congregation of God, but *Apolluon*, a King of Pit-darkness.

4. In that the Holy Spirit gives the King of *Locusts* the appellation of *Apolluon*, it was to teach the sealed of God, that

all

all his Politie, his Lawes, (crossing common reason) his mass, his idolitry, his (c) false translating of Scripture, his false litigious rules of faith, his false miracles, lying signes, and wonders, (d) forged reliques, his reviving of *Saxons* office and ceremonies, (e) and heathenish customes, and fables, &c. &c. that all tendeth to eternal destruction: so he is another *Apollo*, a Devil of *Delpbos*, destroying all such as spake at his mouth.

(c) Especially on Gen. 3. 15. translating the for he, (d) Mr. Calvin and others write of their Reliques. (e) As eloquent and learned Virginius in his Christian discipulations hath shewed so also a book of the three conformities.

Quest. 4. How are his Locusts described?

Ans. 1. Out of the smoke of the Pit, the Popes Clergy arise, They be Locusts for their Great swarms, and idle bellies, bred from the pit (*fruges consumere nati*) to consume the fruits of other mens labours: Millions of Monks and Friars, &c. void of all actions for Political use, are fitly compared to Locusts.

2. They be as *Scorpions* having stings in their Tayls, shewing they be false Prophets by close poisoning and terrifying doctrine, to sting and vex, intral and torment the hearts and minds of men.

3. They are for the Wars which they and their king cause and make, and for strengthening and defending their own authority and doctrine, as horses (f) ready for battel, with wings of Chariots, with Breast-plates of iron. Also they have teeth of Lions to devour all, and to hold fast that, which by fraud or violence they have once gotten.

(f) This is too manifest ever since the Bishop of Rome got the Supremacy by the Murderer Phocas.

4. They would seem to have no secular power, yet their dealings shew they wear Crowns like Gold: as hating Gods ordinance of Magistracy. How have they and *Abaddon* their king contested against *Princes*, how have they given the affront to the greatest *Potentates*, &c. &c.

5. For private State in pretence they are said to have faces of men: for cloyster keeping, and womanly life, and for many of women-sex in their orders, they are said to have hair like women. This denoteth also their counterfeited mode-

Rome in Gods justice is given to Sathan:

fly and simplicity, and alluring inticements by good words and fair speeches, deceiving as *Balaamites* the hearts of the simple to spiritual fornication.

6. They are *three unclean spirits like frogs, spirits of Devils*; that come out of the mouth of the *Dracon*, and out of the mouth of the Beast, and out of the mouth of the false Prophet; from whom they have commission to creep into kings Courts, to teach and persuade by false miracles, and froggy, slimy, unclean doctrines of devils, to ignoble and dangerous attempts, cruel and tyranical projects, &c. But their croaking hath not that event for their purpose, under the *Phials*, as under the Trumpets. These notes all agree most fairly to the *Roman Catholicks*:

Quest. 5. *How furthermore hath the holy Spirit described Rome in its abominations?*

Ans^r. By the arms, that God hath set out the Empire and Pontificality: first by the great red *Dracon* and his tail: by the body of the *Dracon*, is meant the Empire under the *Cesars*: by the tail is meant the false Prophet, that deceived the world with false doctrine.

Quest. 6. *How secondly?*

Ans^r. The Empire is described by one Beast coming out of the Sea, who hath seven heads and ten horns: yea also in this Beast is comprized the *Pontificality*, being the *Reviver of the wounded Head*. This beast hath his arms, from the four Beasts in *Daniel* chap. 7. For *Rome* having subdued all those Countries that those Beasts ruled, and being like them for idolatry and cruelty in afflicting the holy *City* descending from heaven, is a monster compounded of all four: Being a Beast of seven heads and ten horns, mouthed like a Lion, footed like a Bear, and spotted like a Leopard.

Quest.

Quest. 7. *How thirdly?*

Ans. By the Beast that arose out of the Earth, having two horns like a Lamb, which meaneth the false Prophet, the Angel of the Pit, the usurping Vicar of Christ, which is the Pontificality, or the Corporation of Popes.

Quest. 8. *What is meant by the seven Heads of the spotted Beast?*

Ans. Two things: First the seven Hills on which the City of Rome was builded. Secondly, the seven Kings or Politicks, or kindes of government, that were and should be of that City.

Quest. 9. *How many governments had been when the Apostle wrote?*

Ans. Five had been, one then was, and another should come after.

Quest. 10. *What Head was it that then was?*

Ans. The *Cæsars* ruling the Empire. This description of a City that then reigned (when the Apostle wrote) over the Kings of the Earth, by seven Hills, and seven changes of Government agreeth with no City in the World, but Rome.

Quest. 11. *How long did that Head live, which was alive, when the Apostle wrote?*

Ans. About three hundred years, and then godly Constantinus made it dead, as is said, removing to Constantinople.

Quest. 12. *What Government did come after the Caesars, the first Head was wounded to death?*

Ans. The Pontificality, that is, the Government of the Roman State by Popes; This is meant by the Beast with two Hornes like a Lamb, who reviv'd the wounded Head of the Empire, and made it to live. So the double power of the Pontificallitie is a Seaventh, and after a sort an eighth Head or Politie.

Quest. 13. *What is meant by the ten horns of the Spotted Beast?*

Ans. The Kingdomes that committed fornication with the great Whore, and that gave their power to uphold the kingdom of the Beast, that reviv'd the Empire.

Quest. 14. *How further is Romes Policy under the Empire, and the Corporation of the Papacy, described?*

Ans. By mystical allusions to Countries and Cities: to Sodome for filthiness of life, pride, excesse, idleness and oppression: to Babylon and Egypt for false Religion, bondage, and cruelty. And observe, it is said plainly, That our Lord was crucified in the great City, or large Common-weal, which Spiritually is called Sodom and Egypt. And Apollyon the King of the Pit, the King of Locusts, and his Locusts did cruelly murder the faithful Witnesses of Christ; that they found in that their policy.

Quest. 15. *How doth the Apostle to the Thessalonians, set forth unto us the Beast with two Hornes, like a Lamb?*

Ans. By what he is, and by what he doth.

1. He is called like *Ieroboam* (a) *A man of sin* : called the (a) As God : Son of Perdition, like *Ishcariot*, a new *Antiochus*, an adversary, and in the estimation of his corporation, a God : called also the Wicked and Lawless : add hitherto the other names, and titles of the Father of the Papacy : an apostate Star, Wormwood, Angel of the Pit, King of Locusts, *Abaddon*, *Apollon*, i. e. destroyer, false Prophet, Beast of the Pit, Beast like a Lamb, Healer of the wounded Head, Tayl of the Dragon, Antichrist, Pope (b) or Dæmon.

shall finde, in the Beast, that was, and is not, and yet is.

(b) The common name which we and Papists give the Pope unawares, is to be marked, how Christ over-ruleth our tongues, for Pope and Dæmon are all one, as learned have observed.

2. His actions are, he causeth an Apostacy or Rebellion from the faith, and when that apostacy came to the height, he set him and his corporation above all authority of the Magistrate. And in the Church or Temple of God would do those things, which are proper unto God : forgiveth sins, maketh new articles of faith, (c) maketh his Decrees to be obeyed and followed, as yea before, and above the very Scriptures (d) of God, and will be Lord of faith and conscience, &c. and faith of himself; I am a God on Earth, and that all the Kingdomes of the World are his, and giveth them to whom he will. Now all this iniquity is administred in a mystery by the effectual working of Satan with all power and signs, and lying wonders in all force of deceit and violence.

13, &c. (d) He dispense with Gods Law.

Annotations upon the Questions and Answers of the fifteenth Chapter.

Quest. 1. *The man of sin or the Pontificality*] The Corporation of *Popes* is termed as one man. Mark such Corporation speeches: *Moses* speaketh to all *Israel* as to one man: so all the wicked from *Rain* to the wicked *Jews* are but one corporation: yea to the end of the World, *Mat.* 23. 35. So the four Beasts are tearmed four Kings, that is four Kingdomes, *Daniel* chap. 7. So the ten horns of the Roman Beast are ten Kings that is Kingdomes that gave their power to the Beast. And all the godly from the beginning of the world to the ending are one corporation in *Christ*, *Ephesians* 1. 10.

Quest. 3. N. 3. *With the keys of the Dragon, and his own authority*] *Keys* argue deputation of office, as *Esay* 22. *Matth.* 16. *Apoc.* 1. And we may see what deputation to office *Satan* gave the Beast like a Lamb, *Apoc.* 13. 11, 12, 13, &c. So here note King *Abaddon* is *Satans* Lieutenant to destroy *Hebrews* and *Greeks*, *Jewes* and *Gentiles*, by advancing and urging his *Keyes*, to the rejecting not only the holy doctrine of *Christ* in the old and new Testament, but those two languages of *Hebrew* and *Greek*, and making a Scripture of his base *Latine*, and urging it upon the Church. Therefore he ought to be esteemed, of *Jew* and *Gentile*, not only *Abaddon* but *Apolluon*.

Ibid. *Smoke of hereses to corrupt the earth.*] *Apolluons* apostatical kingdom did corrupt the earth: and the seven thunders of Gods judgments of the Lord God omnipotent attend to corrupt it, as in the seven Vials: as God did corrupt the corrupters, *Gen.* 6.

Ibid. *and the Scriptures by which light, &c.*] the lawless man of sin, and his *Locusts* by their strong violent, and usurped authority, and false doctrines set up a Religion more after *Homer*, *Ovid*, *Virgil*, and *Plutarch* then after the Prophets and Apostles: such a fearful darkness they brought upon all the doctrine of *Christ*: that to this day our nation in many places is full of heathenish customes and traditions.

N. 4. *His false litigious rules of faith*] even their own learned men that were at *Trent* could not understand the meaning of some points, and wrote one against another, like the old *Babylonian* builders. Things were so craftily set downe of purpose, like the oracles of *Apollo*. *vid.* the *Hist. Coun. Trent.* page 229. edition 1620. read Mr. *Cade Justif.* pag. 281. and 282.

Quest.

Quest. 4.N.1. Out of the smoke of the pipe the Popes Clergy arise.] Thus view them.

Devouring Locusts,
Stinging Scorpions,
Armed horses.
Rending Lions.
Crowned usurpers,
Croaking frogs,
Spirits of Devils.

All noisome creatures, vermine not to be suffered in any wise or godly policy: they are the creatures of a Destroyer: These attributes shew their conditions. Warm weather of policy puts quickning in the Locusts, and then they will devour, and if you look not to them betime, they will prove stinging Scorpions, then barded horses, then rending lions, then crowned usurpers; if they find not their party strong enough, then they creep like frogs into other Kings Courts, to excite to war; and then Spirits of Devils to walk over Land and Sea to destroy all them that oppose them: they are the stigmaticall sworn slaves of Satan, and Abaddons O ye Princes and Nobles, and Gentry, and Commonalty, our fathers found them so, vid. the reigns of King John, Henry 2. and Henry 3. &c.

N.2. Poisoning and terrifying Doctrine.] *Singulus cruentato*: the Scorpions sting mens hearts, that death was desired rather than life, *Apoc. 9. 6. Vid. Mr. Cade*, his worthy labours, *Iustis. lib. 1. l. 28. & lib. 2. 88 & 89.* and the Appendix, li. 1 & 3: So we may observe how the Histories of our forefathers do comment on the *Apocalips*. Also observe these stinging Scorpions in their Doctrine of Purgatorie (especially on mens deathbeds) pilgrimage, and anathemaes, and treasons, &c. And how no man must dare to question any thing, vid. the book of the Spanish Inquisition.

N 4. They wear Crowns like gold] Note, not onely King Abaddon wears a Crown, but it is said his Locusts have Crowns like Gold, each Locust dethronizeth, and uncrowneth godly Princes in his heart. A sharp Winter of policy will and must make the Scorpion-Locusts flee to the hedges to hide themselves, or else we shall all grieve it is good to remember the two noble *Henries of France*. Let our Nobles, Gentry, and Commons, all our blessed Nation, advisedly think of businesse for posterity. The Spirits of Devils are traversing the earth and Seas, as much as *Becket*, *Petrus de uobis*, and the Arch-Priest under Henry the fourth, *Gardiner*, *Bonner*, *Ravilnac*, &c. &c.

Ibid. N.4. Hating Gods Ordinance of Magistracy.] Obedience to Princes, the Doctrine of *Sons Tents*, and the sons of *S m, Rom. 13. 1 Pet.* The contrary is the Doctrine of *Apollonius Tents*, and his Locusts, and their deceived, who make but a mock of Princes and Governours, as it was foretold.

Rome in Gods justice given to Satan.

foretold of such, Likewise these filthy dreamers defile the flesh, despise dominion, and speak evill of Dignities, Jude 8.

N 5. By good words and fair speeches,] Like the old schismaticall Romanists, that by such means made Divisions and offences against the Doctrine of Christ, See how the mystery of iniquity began to work even in Rome in the apostles dayes, *Rom. 10. 17. 2 Thes. 2.* In Rome they not onely schism'd from the holy Doctrine, but from the righteous Doctrine of lawfull powers ordained of God, *Rom. 13.*

N. 6. To creep into Kings Courts.] Such are fittest for Achabean Kings Courts, which hate the true *Michaiabs*. Let *Jehosaphats* Court look to it. They can never make an holy Court, if there were 400 of them, and 450. If *Jehosaphat* notwithstanding what *Michaiab* said, will yet go to *Ramoth Gilead*, with *Achab*, *Jeroboam*-man of sinne, his Religion — Let the Princes of the Papacy wrangle together: Let the Reformed maintain the glorious Gospel, and keep at home, and stand upon their defence, and not weaken themselves in men and money, and ammunition: yet to do as *Simcon* and *Judah* did, and to help the Lord against the mighty, *Jud. 1. and 5.* Note also, as it was a plague to *Pharaoh*, and old *Egypt*, that God brought frogs into his Land, into his bed-chamber, and upon his bed, and into the *Egyptian* houses, so it is a plague that the frogs of *Rome-Egypt* come into [the Territories of Princes, to have entertainment either into their Courts, or their subjects houses, chambers and beds. The same must be noted for the other plagues of blood, darknelle, blains, boils, and sores that were on old *Egypt*, are and shall be on old *Rome-Egypt. Apoc. 16.*

Ibid N. 6. Cruel and tyrannicall projects.] They said, as their Predecessors, we have a Law, and by our Law they ought to dy, and that it was not lawfull for them to put any man to death, and so craved aid of the secular power, which men durst not refuse. The Popish company and their friends make Decrees and Cannons, and Princes must be their men to punish the transgressours. Thus they make Princes executioners of their best subjects. Vide Mr. *Cade Jusf. p. 166, 167. &c.* and who were worst enemies to the Prophets, our Lord, and his Apostles, but the Ecclesiasticks of their dayes, whose eyes ran a whoring after their fathers idols and vanities, *Jeremiab* durst not humour, but reprove the wicked apostate Prelates, therefore forthwith the King and Princes must put him to death, *Jer. 26.* So because our Lord from *Galilee* to *Ierusalem* taught against the traditions of the Elders, and reproved their errors of bodily exercise, their superstitions, their ignorance, blindness, hypocrisy, and false glosses on the Law, therefore he was a perverter of the Nation, and a mover of sedition, and so it was in the case of the apostle *Paul*, and therefore our Lord and his apostles must be put to death. Trouble wicked and apostate Prelates, you are *ipso facto*, a seditious person, and a troubler of the State. O ye Magistrates take heed how you give credit to the flatteries and Diabollicall slanders of such creatures

creatures, that you stain not your hands with innocent blood, *Lec. 3.5*
Acts 24.5.6. R.B. Latimer in a Letter to King Henry 8. sheweth how it was
 the practise of the Scorpion locusts, to convey their own inventions,
 and Proclamations under the Kings name and authority.

Princes that have cast off mysticall *Nimrod*, and have made their
 Common-weals our Lords and his Christ, will not rule subjects as the
 Princes of myricall *Egypt* and *Sodom*, to conquer honest Subjects, as
 such apostate Shepherds did of old, which were rebels and robbers,
Ezekiel. 33. such know not the wayes of peace, which is the fruit
 of holy and just government; but godly Princes in the policy of the
 heavenly *Jerusalem*, will be as it is written, *I will make thy government*
peace, and thine exaltors righteousness, *Isa. 60.* as *Ezekiel* further saith,
chap 45.9. and 46.18. Sad events have been when Princes have remo-
 ved the Land-marks. The Covenant with the Gibeonites was a Land-
 mark, which was broken and severely plagued, *Achabs* and *Naboths* sto-
 ry confer, see the plottings, and projects. Princes that will have their
 wills and lusts satisfied, mind not him that ruleth in the heavens. See a
 Land-mark concerning the liberty of the Subject, Christ ordained,
 how transgressed, how plagued, *Jer. 34.* Again, *Ishmael* thought his
 Kingly Prerogative would bear him out in covetousnesse, oppression, in-
 nocent blood, and in using the labours of his Carpenters and masons,
 without pay, *Ier. 22.* what came to this son of Belial. So here were
 Land-marks of an ancient sanction, of mens possessions, of liberties,
 and of goods transgressed, and mightily plagued. God is *Jehovah*, his
 Judgements are for ever unchangeable, he is neither wearied by long
 proesse of time, nor won to give his blessing in one age, to that which
 he hath cursed in another. There are Land-marks of Christs own ma-
 king in those ten werds, *Exod. 20.* (and in other places expounded) be-
 tween all relations divine and humane, which none may wilfully vio-
 late, but will fall on the point of his own sword, *Hos 5. Deut. 27 Job 24*
Prov 28.16.

Quest. 6. and *Ans.* This beast hath his arms from the four beasts in *Daniel*
 The *Apocalips*, and some other places and parcells of the new Testa-
 ment is a new Prophecie of Christ, of new States, and governments,
 both of the Church, the new *Jerusalem*, and its enemies, but exprest in
 old terms. This we must well observe how the Spirit of endlesse wis-
 dome and foresight, contriveth like revolutions, and the former to be
 the stamps of the latter. If we mind not this, we shall run (as we do)
 into great confusion of story: so he that is A. and Ω. from the beginning
 to the end, ruleth the world in a most wise course to shew his judge-
 ment and mercy: where in this last book of the *Apocalips*, calling old
 speeches to new matters, goeth through the Alphabet of old ages, that
 he may be seen to join the first and last stories in wise order, Mr. Bro. in
Apoc 304. and upon *Daniel* page 3. chap. 13. 9, 10.

Quest. 9 and Ans. Five had been] The seven heads of the Romane Beast afflicting the Church, *Apoc. 13.*

1. *Pompey;*
2. *Crassus,*
3. *Julius Caesar,*
4. *Bruis w.*
5. *Antonius,*
6. *Caesars,*
7. *Popes,*

* the story of
six of these
heads,

The Popes their double power is a seventh, and after a sort an eighth head: these are the seven States over the faithfull, as *John* and all the *Jews* knew * their story full well.

The Church hath great comfort, that the Pontificality is the last head of the Beast.

Heathen stories may fit these other States of *Rome*, of 1 Kings, 2. Consuls, 3. *Decemviri*, 4. Dictators, 5. *Tribunari*, 6. *Caesars*, 7. Popes, The more fall out fit, as often many do to one speech, the more *Rome* that crucified Christ is condemned, when God turneth continuall revolutions to have *Rome* called into mind.

Quest. 12. and Ans. So the double power of the Pontificality] *Caesar* and *Pontifex*. It is worth the noting, that the *Caesars* titled themselves *Pontifex*, that sheweth the Pontificality revived the wounded head of the *Cesarian Pontifex*.

Quest. 13. and Answer, What is meant by the ten horns of the spotted beast?]

Ten Tribes followed *Ieroboam*, the Man of Sin,
Ten Kingdomes followed King *Abaddon* the Man of Sinne,
Ten Tribes rebelled against the Kingdome of *David*, and
the Religion of the Temple.
Ten Kingdomes under the Papacy despised, the Kingdome
of the Son of *David*, and the holy Temple in the hea-
venly *Jerusalem*.

Stenibus a mysticall Babylonian recordeth the Kingdomes of *Europe*, that gave their power to the Beast, 1. *Spain*, and *Portugell*, 2. *Hungaria*, 3. *Great Britanny*, 4. *Denmark*, 5. *Russia*, 6. *Croazia*, and *Dalmatia*, 7. *Aragon*, 8. *Bohemia*, 9. *Suevia*, and *Normegia*, 10. *Dacia*. These paid Tribure to the Pope.

Quest. 14. and Answer, By mysticall allusions 10 Countries, and Cities, to Sodome

Sodome, for *flibineſe*] no ſin ſo vile, but it reigns in an Apoſtate Church, ſo it reigns in *Abolab*, and *Abolibab*, *Ezek. 23.* are ſaid to do worſe than the heathens before them, to tranſcend in exceſſe of impieties, *Sodom* and *Gomorrah*. The apoſtate State of King *Abaddon* became the mother of Harlots, and all abominations of the earth, Chriſt, his holy Goſpel is cords and bands, poſt and rail to mans corrupt nature, both that taken away, men do degenerate into all profaneſſe.

Ibid. That our Lord was crucified] As long as we proteſt in the *Symbolon* of our faith, that the eternal Son, the Lord of glory was crucified by *Pontius Pilate*, *Rome* muſt be held accuſed. The *Pontificality* doth not take away the curſe, but continues it, becauſe it revived the wounded head, and doth as it did, perſecuting Chriſt in his witneſſes, *Thm* *that keep the Commandments of God, and the faith of JESUS CHRIST.*

Ibid. called Sodome and Egypt.] The former be ſtamps of the latter, it is ſaid, *I am Iehovah thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage*. This is a Preface to all the Commandments: ſo the ſame muſt be a reaſon to all the Iſrael of God, to walk with God; for bringing us out of *Rome-Egypt*, out of that houſe of cruell bondage. Look what cauſe *Lot* had to be thankfull, for ſaving him from *Sodoms* deſtruction, ſuch cauſe have we for being delivered from *Rome-Sodome*, and what cauſe of thankfulneſſe and praiſe Iſrael had for deliverance from *Egypt* and *Babylon*, ſuch have we for that great and marvellous deliverance from *Rome-Egypt*, and *Rome Babilon*. All thoſe *Plaſms* of praiſe, wherein deliverance from *Egypt* is mentioned muſt be ſung of us for *Rome-Egypt*, and the holy Spirit teacheth us ſo to do, *Apoc 15.3* & *19.1*. All the faithfull under the new Teſtament are the Iſrael of God, *Gal. 6*. Note this by the way, if we under the new Teſtament are under a Covenant of grace, then was Iſrael of old under a Covenant of grace, for we ſing their ſongs. Obſerve the note in chap. and page *infra*. Again conſider, is *Rome* called *Egypt*? What ſhame ſhould cover thoſe apoſtate mouths and faces, that ſay, there is little or no difference, and an eaſie reconciliation may be made between the faith of the Church of England, and the *Romane*? What an apoſtaticall ſlander is that to our Vine and vine-dreſſers, that our God brought forth of myſticall *Egypt*, yea to our Princes and Parliaments, in all their Statutes that they made againſt the people of that curſed religion: when as manifeſt a difference God hath made, as of old he did between old *Egypt* and Iſrael, *Exod. 8.22, 23.* and to *23. &c.* as the *RR FF. D.D. D. Jewel. D. Abbot. D. Fulke, D. Caylton, D. Reynolds, D. Whitakers, Mr. Perkins*, and all our worthies have demonſtrated. See alſo Mr. *White* way to the true Church, who wrote moſt wholy, the *Epistle* dedication, and the *Epistle* to the Reader. But very like none of all theſe, neither Princes, nor Parliaments, Books of Controverſies, Teachers, and Laws underſtood, *what is Popery, properly ſo call'd*, as Biſhop *Lawa* ſaith in a book of his. But for all their plotting, the old enmity ſhall

Rome in Gods justice is given to Satan,

never be reconciled, while light and darknesse continue; God hath put the enmity, *Gen. 3. 15.* What, will ye reconcile the Kingdome of Christ, and the Kingdome of *Abaddon*, of Satans darknesse: goodly dayes men, thou thinkest saith God, that I am like to thee, *Psal. 90.* These umpires, forsooth, will make Christ yeeld something, yea any thing on his part, and the false Lamb must yeeld something on his part, and so our Atheistical hearts think a good end is made. There was a time when our *Land* said, *No peace with Rome*, What a spirit of flumbe and giddinesse hath covered our Seers: Christ was angry of old for these sins of his sons, and of his daughters, halting between two opinions. And thirdly, is *Rome* called *Egypt*, then the Magistrate must not bring the people of Israel back to *Egypt*, nor go to *Egypt* for horses, or any help, *Deut. 17.* Accursed be their projects, that by fair speeches, and plausible pretences, but indeed speaking lies through hypocrisie, do insinuate to corrupt the breasts of Princes, to reduce their people into *Rome*: *Egypt*'s bondage: *Judah* is blamed for these projects, *Isa. 30. & 31.* Most of the stories of old *Egypt* and *Babylon* must mind us of their allusions. Note two things, 1. Israel doted on the Egyptians, and Babylonians their lovers, traversing projects with them, *Jer. 2. Ezek. 16.* But Christ beseeched their doings, that these nations were their plague, and ruine. 2. A deal of profanenesse, oppression, and much wickednesse they brought from *Babel*, as *Ezra, Nehemiah*, and *Zarabai* do shew. Let all true English hearts, that love Christ and his Gospel, and their native Countrey, greatly humble their souls, and pray that the *Ephab* of wickednesse (*Zac. 5. 6.*) may be carried unto its own place, into the Land of mysticall *Babylon*. O heavens be astonied at our 2 evils. Ah Lord God, what iniquity do we find in thee, what iniquity is in thy ordinances, thy commandements, thy Gospel, thy true Christian servants, all which now are reputed vile, mean, and as *anathema*, but thou hast not been to us in these a wildernes, or a Land of darknesse, but a God of glory, riches, honour, plenty, victory and protection from those accursed of that cursed Religion of the *breaden* God. O unthankfull Nation. Let our souls weep in secret.

Quest. 15. N. 1. Antichrist.] And what if the title Antichrist be not *totidem literis* attributed to the *Pontificality*, yet if the other titles are to be applied to it, then this is truly predicated of that Corporation; must not he be the Antichrist (can we think a worse to come) for persecuting them that held the testimony of JESUS, and for cleaving to the word of God, *Apocalips. chap. 13. 12.*

Ibid. N. 2. I am a God on earth.] Like the proud Prince of *Tyrus*, *Ezek. 28 2.* But that *Tyrian* God was not a God, but a man in the hand of him that killed him. The holy Spirit hath phrases from *Tyrus* its destruction, to shew how the Lord God will render the mysticall *Tyrian* god, his strength, his glory, and his *Gammadims*, and all that love his merchandise, a thrice execrable terrour, and make them die the death of the unbaptised, and set the glory in the true Church, the Land of the living.

ving, *Jehovah* of hosts hath purposed, (and let us believe it) to stain the pride of all glory, read *Exod. 26. & 27. & 28. & 1sa. 43. 9. Apoc. 18.* Consider like revolutions, and how the former be stamps of the latter. Ungodly Princes and men of place have proud thoughts, and think themselves some Deity: This comes from the old *Adam*, to whom *Satan* said, *Ye shall be as gods*, *Gen. 3.*



CHAP. XVI.

With Questions, Answers, and Annotations;
Proving that the mystery of iniquity begun to get head from *Constantines* time.

Quest. 1. and **Ans.** *How long was it before the mysterie of iniquity came to the full?*

Answer, 1. From *Constantines* time, Ecclesiasticall Teachers were never quiet, but still aspired after Supremacy, and drew Princes to their factions till 600 years after Christ, then about that time, *Boniface* the third Pope of *Rome*, obtained by the help of the murderer *Phocas*, to be called universall Bishop. And this universall Supremacy did so increase untill the tenth Century, that then *Satan* was let loose every where, and few Martyrs and Confessours were found to hold the Testimonie of Christ sincerely and constantly. The Locusts and their King *Abaddon* had so obscured Sun and air, the office of Christ * and Law, by which we see him, and prevailed in the world by all deceiveableness of unrighteousness among them that perish, because they received not the love of the truth in the holy and blessed Scriptures.

* The holy Bible therefore to see Christ.

2. Note.

2. Note, that the *Pontificality* continued in that height of Supremacy to about the 13th and 14th and 15th Century. All which time it was and is still upheld by Rebellion, treasonable and cruel practises, unsatiable Covetousnesse, and ambition, and by speaking lies through hypocrisie, and by strong delusions in false Doctrine, concerning the holy Scriptures, Latine-service, the attained Supremacy, images, perjury, covenant-breaking, urging unlawfull oaths, and killing of Kings, giving Dispensations for incestuous marriages, dissolving one to contract another, and all for Popish interests, to shore up their tottering *Babylon*, &c. And also their *Index Expurgatorius*, corrupting all good ancient authors, and their own Modern, yea sleighting with great contempt, the worthy (a) ancient fathers, calling them Hereticks, lyars, erroneus, instead of the great things of Gods Law, they obruded their lying Legends, &c. Mind also their detestation of the thoughts of any Reformation, either of Doctrine and manners, &c. &c. &c.

(a) M. cade Jus-
sus. Ub. 1 p. 48.
Mr. White way,
&c. 323. all
that 47. di-
gression.

(b) But her
steps are not
as her lips,
Prov. 5. 3, 4, 5.
Rom. 16. 18.

3. Oh the abominations of that apostate Church: Oh the intricate and investigable paths, the flatteries, (b) smoothnesse and fairness of speech, pleasurable delights of eyes and ears, &c. clamorous and impudent subtilties, lies, and slanders, formall pretences of palliated holinesse, and outward strength and glory of that great whore, enchanting, and merchandising the Kings of the earth, and the Nations, all which that Church yet mannaged with a secret Scorpion-like stinging terroure in their Legates and Emiffaries, Bulls, and Breves, &c.

4. What pen can delineate the miseries of the Christian-world, when and after the polity of *Apollon* became a perfect mountain of fire, and that specially appeared in the deepnesse of Satan, when he drew all the West for 200 years, into those calamitous and superstitious Warres, the 11. and 12. Centuries, for the *Low Jerusalem*, that all the force of the Kings and Princes of the West was weakened to be under the *Pontificality*. In those dayes was the *Jerusalem* from heaven, the

the holy and beloved City of Christians besieged, as if old * Gog and Magog were alive, and still the Papacy will fight against it, till Michael, the mighty angel of the Covenant, our Lord JESUS CHRIST, utter the seven Thunders of his power under the * seventh Trumpet, and the seventh Phial against Abaddons Kingdome, to give the enemy a small destruction.

* They shall feel unawares the power of Christ, the seventh Trumpet, as Jericho felt the seventh day the seven Trumpets.

Quest. 2. What is that you call the mystrie of iniquity?

Answer, It is the spirituall Supremacy of the Pontificallitie, that the Sea and Church of Rome onely, with the Head thereof, is the oracle of the world, and of infallible judgement and cannot erre, and that therefore all States and Churches, as children must be subject to him the Head, and to her as Mother, † Queen and Mistris. And this is the faith of its Corporation, which also hath through the transformation of Satan into an angel of light, some points of truth conjoynd, but exceedingly defiled and over clouded with worldly decrees and humane devices, heresies, and blasphemies which in conclusion contradict and overthrow the truths they hold, and renders their polity execrable to the Saints and their King, the holy one of Israel.

† As old Babylon said, I shall be a Lady for ever, so mysticall Babylon faith, she sits as Queen. Their wisdom and their knowledge perverted them, Isa. 47. Apoc. 18.

Quest. 3. Who were followers of the King of the Pit-darknesse, and Pit-bred Locusts, that revived the Empire.

Answer, Kings, and peoples, and multitudes and Nations, and kindreds and tongues, small and great, rich and poore, bond and free, who wondered at the glorious rising and standing of this new kind of Governour and government. This Corporation of the Papacie, the Locusts, and other mysticall Babylonians, fitly enough call, the *Romane Catholick Church*. But the First and the Last, the faithfull and true witness, teacheth to call it the Kingdome of the Beast.

The annotations upon the Questions and Answers of the sixteenth Chapter.

Apo. 16. 6.

Quest. 1. and Answer, N. 1. *Untill the tenth Century.*] 1000 years there were Churches, and many godly that did reign with, and live the life of Christ. But the tenth Centurie, reckoning from the Apostle *Iohns* death) *Rome* the cause of fall to all, and then the State of the Church or a great part was a dead State, being wonderfully estranged from the testimony of JESUS, and the word of God, the onely mean of the first Resurrection.

Ibid. N. 1. *Among them that perishe.*] Those in the Book of life, and the sealed of God, the Locusts did not hurt; but others turning their ears from the truth were given unto Fables, 2 Tim. 4. This Spirituall judgement was on Israel, *Isa.* 29. 9. A gainfaying people shall be hardened, and given up to their own hearts lusts, *Rom.* 10. 11. *Psal.* 81.

N. 2. *Unsatiable Covetousnesse.*] Unsatiabable covetousnesse and ambition introduced many corruptions in Doctrine, as it was foretold, the love of money the root of all evil, and makes men erre from the faith and a godly life, 1 Tim. 6. another Scripture saith, and through covetousnesse shall false Teachers with feigned words make merchandise of you, 2 Pet. 2. And the souls of men was one kind of the vendible things in *Rome*-*Babylons* politic, *Apo.* 18. 13. and here must be remembered their Phari-
saicall *Co.* ban robbing all Churches.

N. 11. — *Images.*] Old *Babylon* was a Land of graven Images, and were mad upon their idols, *Jer.* 50. 23. *Dan.* 3. so mysticall *Babylon*; Papists although plagued by the Turks warres would not repent of their idolatry, *Apo.* 9. 20. as Israel *Ex.* 32. 16. 26.

Ibid. And killing of Kings.] For killing of Kings (of whom they are jealous) see a booke of the State mysteries of the Jesuites, that is translated out of French, and dedicated to *Sr. Tho. Penillone* Knight and Baronet by *Peter Gosselyn*, printed by G.E. for *Nicholas Bourne*. *Qui cum Iesu iis, non iis cum Iesu*, the indoctrinated Icarions of the world.

Ibid. Any Reformation.] See the history of Councell of *Trent*, page 553. and all our godly mens labours, by teaching and writing, that all the reformed Churches may truly say of mysticall *Babylon*, as the Saints said of Old *Babylon*. We would have healed *Babylon*, but she is not healed, forsake her, and let us every one go into his own Countrey, for her judgement reacheth unto heaven, *Jer.* 51. 9. All the godly writings and endeavours of the Reformed Churches, shall rise up in judgement against them.

N. 3. *Subtilties*

N. 3. *Subillities and lies*] See Sir *Edwin Sands* relations of his travels, he shews their sleights in reports, &c. all histories and experience of Reformed Churches shew their plots and devises. But *Jethroes* Speech doth comfort the Church, *Exod.* 18. 11. Subtle Hypocrites, and Inventers of false Religion, Christ will defeat all their counsels, *Job* 5. 12, 13. read Mr. *Cade* of Popish policies, lib. 1. p. 6. lib. 2. page 159.

Ibid. N. 3. *Great Whore*] Because of the multitude of the whoredomes of the well-favoured Harlot, the mistresse of witchcrafts, that selleth the Nations through her whoredomes, and the families through her witchcrafts, The two Sisters followed the idolatryes of Ninive, *Neb.* 3. 4. 2 Kings 16. *Ezek.* 23. 5. so did the Nations the glorious well-favoured Whore, through her enchantments, *Apoc.* 17. 1, 2, 3, 4, 5. &c. And the same plagues that came on the former shall come on this latter 2 *Pet.* 2. 1, 2.

N. 4. *a perfect Mountain of fire*] Where King *Abaddon* Locusts and Subjects be maintained, it will make that Kingdome a burning *Sinai*. The King of *Locusts*, and his *Locusts*, the great incendiaries of the World, and all is to minister advancement to Popish interests. They excite Princes against Princes, yea *Turks* against Princes of *Christendoms* and Princes against subjects, &c.

Ibid. N. 4. *Drew all the West for two hundred years*] Wo and alas, it is to think of those miseries when presently after, *Apoc.* 20. 7. the tenth Century, Satan was let loose. That age was an unhappy age: even as the Locust *Gentherd* spake, and the Locust *Bellarmine* saith, *Never age more unlearned or unhappy*. Cited by Dr. *Usher*, in answer to a Jesuit, pa. 7 Mr. *Cade*, lib. 1. pa. 40.

Ibid. 4 *For the Low Jerusalem*] Christ had told that Jerusalem should be desolate so long as the Gentiles calling continueth, even to the worlds end, *Matth.* 24 *Luke* 21. as he caused *Moses* to foretell *Deut.* 28. 63. *Num.* 33. 56. But the Pontificality the false Prophet to weaken Princes who would be deceived, and not excell in Gods word, as they most of all might do: He caused them to go from *England*, *France*, &c. men women, and children to recover the cursed Land. Compare the apostasie of *Nimrod*, and the man of *Sin* in *Israel*, with the apostasie of mystricall *Nimrod*, the man of *sin* in the Christian Church; and the miseries thereupon depending. Far from Justice and Peace, 2 *Chron.* 15. 3, 4, 5, 6. How do men of power that are crafty and plausible draw men away from the Gospel of Christ?

Ibid. As of old, *Gog and Magog*.] By *Gog and Magog*, *Apoc.* 20. 12 meant all oppressours of the faithful *Christians*, whether *Turk* or *Pope*, as *Michael* our Prince, captain of the Lords host, calmed old *Gog* waves, *Daniel* 12. So he will mysticall *Gog and Magog*, *Apoc.* chap. 20. & 20.

Quest. 2 and *answ.* It is the spiritual Supremacy] The Locusts say such

The mystery of iniquity began to get head from &c.

as subraic not to the Popes supremacy do renouncee Christianity Mr. *Cade Jusif. lib. 1. pag. 98.* If Satan had not mightily possessed mens hearts, *Rome* the only place plainly cursed, should not rule Religion. But the rejected of God must strive, where God warneth to do otherwise, Mr. *Bro. in Sinai Sight.* The Romists seeking to have *Rome* a peculiar Citie, do revive the shadow of the old Covenant: for now we are not tyed to no one Mountain, much less to *Abaddons City* of seven Mountains, *Joh. 4. 21.* And the name *Catholick*, used of old in the Church destroyeth that opinion, *Catholica quæ esse potest quæ Romana dicitur.* And seeing the partition Wall is broken down between Jews and us, why make they another partition between us and them. *Rome* for this and all of that Synagogue, are to be held accursed till our Lord cometh, for it is accursed. And some of our Divines do little better than *Judaize* about the Jewes possessing *Canaan* and *Jerusalem.*

[*Ibid. Some points of truth confirmed*] The Whores cup of Fornications was guiled with some truths, but filled with the waters and wine of *Sodome*, and doctrines of Devils, *A Mystery.* By thy Witchcrafts were deceived all nations; cauterized consciences speak lies through hypocrisie, *Apoc. 18. 23. 1 Tim. 4.*

[*Ibid. Heresies and blasphemies*] And I saw a Woman sit upon a scarlet coloured Beast, full of Names of blasphemy. Their translations, Psalters, Rosaries, &c. shew this. The Lord hath rebuked such Satans, and still will.

[*Quest. 3. and Answer. Kings and Peoples, and Multitudes, &c.*] Here you may behold a *Roman Catholick*: here is their universality, multitude unitie, outward glory, &c. let them boast: but rather let them tremble, and consider *Apoc. 13. 8. & 17. 8.* *They whose Names are not written in the Lambs book of life from the foundation of the world followed the beast.* Their Diets, Councils, Parliaments, Synods, &c. were to inslave themselves to serve a Beast, and blasphemous Whore, a Witch, &c. God shall send them strong delusions to believe lies, *2 Thess. 2.* Be wise now therefore O ye Kings, be instructed ye Judges of the earth. Serve *Jehovah*, kiss the Son, the Heir of heaven, *Psal. 2. Mat. 21. 38. Hebr. 1. 2.* O ye Princes study your Kingdomes, Principalities, and your common-Weals. O ye Nobles and Judges study to advance the Gospel, the glory of any Nation, that embraceth it, and that walketh after it. Oh be perswaded it is a good, light, and easie yoke, *1 Chron. 12. 8.* ye are the chief Bishops from God and Pastors: oh do not ye by negligence or trans-action of your power to the unworthy, cause the Lords flock to be scattered.



CHAP. XVII.

With Questions, Answers, and Annotations,
Concerning the two Witnesses, and the
mark of the Beast: And the decay of
the mystery of iniquity.

Quest. 1. *Who kept the Testimony of Jesus, and the word of God that came from Sems Tents in the times of the rising and height of the Pontificality?*

Ans. Many in the times of the rising of it, and there were here and there two Witnesses, some that followed the true Lamb, and that in the height of it, prophecyed, misliked, and cryed out against the proceedings of the mystery of iniquity. But this company were not so conspicuous and visibly glorious, being for divers Hundreds of years driven as into a Wilderness through a red sea of fire and fagot by the Beast of the Bottomless pit, the counterfeit Lamb, and the prevailing faction of his six hundred sixty six apostatical number, yet at the last, the Brethren overcame by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.

Quest. 2. *Then the papacy would not bear with such as contested against it?*

Ans. Christs faithful witnesses were caused to mourn in Sackcloth: No man might buy or sell that would not Wor-

Like their
forefathers,
the servants
of servants,
the curled
Canaanite.
Deut. 2. 28, 29.

ship the Image of the Beasts imperial State re-erected in the Pontificality, and receive the Mark of the Beast, in his hand or forehead, or the name of the Beast, or at least be of the number of his name : yea, else were most cruelly used (as is said) throughout their large Common-weal. That Whorish Church, was and is drunk with the bloud; and martyrs, of Jesus.

Quest. 3. *What do you understand to be the mark of the Beast ?*

Ans. The Popes Canon-Law telleth that none may live under the Empire, but by yielding to the Popes Lawes, in his subscribing to his Imperial and Ecclesiasticall Supremacy, and oath of fidelity as a mark on the hand, and some open token of communion with him, and profession of his decrees as a mark in the forehead : The saying of the *Ave Maria*, went over all to the poor beggars, and reverence to the cross, and coming to their most wicked Mass. Forbidding and restraining from reading and teaching the holy Scriptures, but for licensed and auricular Confession. Briefly all differing from their Dracons Lawes were heretiques, and might not use policy having not the marks of his Politie.

Quest. 4. *Did then the Pontificalitie and Papacy (as the old Empire) persecute the faith of the Prophets and Apostles doctrine.*

Ans. Yea, for it is said that the latter Beast like a Lamb with two horns, did all that the former Beast did. He had the voice and speach of the Dracon-Cesars : and did maintain the same War against the * Saints, and for the same cause, and that was, the keeping of the commandments of God, and the faith of Jesus. And this is the very mark of those that have Gods Name in their Foreheads.

* For the wars
of the dragon-
Cesars, and
dragon-
Popes, see former
notes.

the decay of the mystery of iniquity.

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Note as the old Beast-like enemies fought against the faith of Jerusalem Sems Tents, and the People of God: so *Rome-Egypt, Rome-Babylon*, with like cruelty and intestine hatred both in the *Cæsars*, and Popes against the same glorious faith of Jerusalem the holy City that came down from heaven. *Kain* began the War, the Pontificality and *Papacy* follow *Kains* waies. The former be stamps of the latter. As there is a like revolution of time, so there is of other matters of Christs administration.

Quest. 5. *But the mystery of Iniquity the spiritual Supremacy did not still continue in that strength and repute in the Christian world, as it had in former times?*

Ans. The Apostle foretold that the Lord Jesus would consume that wicked, that man of sin, and his corporation with the Spirit of his mouth, and abolish it with the brightness of his coming; so the fifteenth century, the Lamb, the King of mount Sion appeared with one hundred and forty four thousand, attending on him who caused the Gospel to break out again, and the light of it in the holy city increased to our daies that Christ the Sun of Justice shineth and reigneth in *England, Scotland, France, Germany, &c.* Blessed be his glorious name. And let the four and twenty Elders, and the four lively Wights, and all that fear God both small and great, give thanks and sing Hallelujahs with all hearty courage, as *Apocal. 15. & 19.*

Quest. and Ans. 6. *Shall the Papacy be still decreasing?*

Ans. Yea, for the preaching of the eternal Gospel saileth *Rome-babylon*, and buildeth *Jerusalem*. This the Sword of Christs mouth, hath consumed the Kingdome of the Beast: and chiefly through this, *Abaddon* the son of perdition, the angel of the bottomless pit, and his cursed earthly politie and corporation shall be perishing to the end, and is every day going to utter perdition.

Quest.

Quest. 7. *But the Polity of Rome. Egypt is strong by power and subtill counsells, through the Kings and Princes that give their power to the Beast, and through the swarms of innumerable Locusts, and all his worshippers: all which are conderate with him, and say, b who can warr with the Beast as*

b So said the Atheists of old Apocal. 13. 4.

Egypt, and old Babylon, Dan. 3. 15. Exod. 5. 2. Jer. 50. 34.

* The called, the chosen, the faithful, are on the Lambs part, Apoc. 17. 14. † All those cry mightily to him that sits on the Cloud, to thrust in his

Ans. Strong is Lord God of Hosts, the King of Kings, and Lord of Lords, that will judge the great Whore, and overthrow that habitation of Devils, that hold of every foul Spirit, that Cage of every uncleane and hatefull Bird. For he sitteth as on a *White Cloud* with a sicke in his hand, and as on a *White Horse* of truth and might, and in righteousness doth judge and make Warr. And the godly * Warriours † Princes, † Teachers and † people, as on *White Horses* in his truth and might will follow him.

Apoc. 17. 14. † All those cry mightily to him that sits on the Cloud, to thrust in his

† And that we might be assured of Mysticall *Babylons* destruction, the holy Spirit alludeth to the stories of the old enemies, the old world, *Sodome, Egypt, Chanaan, Edom, Tyrus, Niniven, Babel*, and apostate *Jerusalem*, & to the four cursed Kingdomes in *Daniel* chap. 7. & to *Gog and Magog*, *Ezek. 38, & 39*. As Gods wrath and vengeance came on them, so most surely shall the cursed, bloody, heathenish, apostaticall polity of King *Abaddon* be trodden in the wine-presse of the wrath of the Lord God omnipotent, and perish. The seven * Phials set forth this, how the just God doth pour out plagues on the Throne and Kingdome of the Beast.

Gen. 6. 11, 12. 13. & 11. 8. Jos. 10. 11. Jud. 4. & 5. 19. Jer. 25. 10. Nah. 3. 4. 17. Ezek. 17. & 28. Deut. 2. 27, 28. with Apoc. 13. 17. Esai. 63. 3. * The seven Phials shew how Rome shal as it dealt in the Trumpets, as shall be more largely shewed hereafter.

Quest.

Quest. 8. *Shall the Gospel of Christ increase in glory?*

Answer, It shall: Christ will raise up holy Teachers, who shall by his great power cause the earth to be lightened with glory. And the Temple and Testimony which the Beast of the Pit had shut up, shall be further opened, and the Lord the Almighty One shall reign. The same Kingdomes that gave their power to the Beast, shall regain, and shall revive from their dead apostaticall condition, and hate the *Whore*, that loathsome Corporation of the King of Locusts, make their Kingdomes our Lords and his Christs, for they shall embrace the Gospel which shall shine among them. This is called the marriage of the *Lamb*, *Apoc. 19.* And verily, as that whorish Polity hath been desolate and naked, in respect of *England, Scotland,* and much of *Germany, &c.* so shall it be of *France,* and *Spain,* and others, when Gods purposes are fulfilled.

Quest. 9. *What is the finall judgement given on the second Beast with two horns like a Lamb, who is the Beast of Empire revived, and also with his Locusts is the false Prophet?*

Answer, It is said the Beast was caught, and with him the false Prophet which worketh miracles before him, by which he deceiveth them that receive the mark of the Beast, and worship his image, both were cast alive as Sodomites into the Lake burning with fire and Brimstone, and shall be tormented with the Devils day and night, for ever and ever.

Even so, Amen, Lord God omnipotent, holy, just and true are thy wayes, and judgements, O King of Saints,

Quest. 10. *What is the judgement on them that are seduced by the great, glorious, and Catholick Whore, and were drunken with.*

Of the two witnesses and of

With the cup of the Wine of her fornications, that had the Mark of the Beast, and did worship his image?

Ans. They shall drink of the Cup of the wrath of God, the wine mixed in the cup of his anger, and shall be tormented for ever and ever, without rest-day or night in fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, *Apoc. 14.* This should be a most serious admonition, for men to come out of mysticall *Babylon*, mysticall *Egypt*, to use no garments, no prayers, no laws of the Popes making.

Psal. 11. 6. and 75. 3.

Quest. 11. What are we to think of all that go under the name of *Papists*, that are under the *Papacy*?

Ans. Fearfull judgement is pronounced on all those that worship the image of the Beast, or have his Mark or print of his name in hand or forehead, but sentence is not so passed on all that are of the Number of his name, yet they are in great danger, unless they obey the voice from heaven, *Come out of her my people.*

O thrice blessed is that Kingdome,

O thrice blessed is that family,

O thrice blessed is that person,

that not onely hath gotten victory over the Beast, and over his image, and over his Mark, but also and over the number of his name.

Quest. 12. What is the end of all that know not God, and which obey not to the Gospel of our Lord *Jesus Christ*, which will not be of the Corporation of the holy City?

Ans. Everlasting destruction from the presence of the Lord, and from the glory of his power: for so it is said, without shall be dogs and sorcerers, and fornicators, and murderers, and idolaters, and the fearfull and unbelievers, and the abominable, and whosoever loveth, and maketh a lie, *Apoc. 21. and 22.*

Quest

Quest. 13. *What is the end of the godly that would not obey the Papacy, and of all that sincerely walk with God?*

Ans. The Apostle *John* heard a voice from heaven, saying, *Write*, blessed are they that die in the Lord; even so saith the Spirit, for *they rest from their labours*, and their works follow with them. And in the day of the all-joyfull resurrection, our weak, vile, and corrupt bodies, shall be raised up incorruptible, and be fashioned and made like our Lords glorious body. And the Saints that are alive, and remain unto the coming of the Lord, shall have instead of death a sudden and unspeakable * changing in their bodies, and shall together with them of the *Resurrection*, be caught up in the clouds to meet the Lord in the air, and to be ever with the Lord, nor to die any more, but are equall unto the angels, and shall shine like the Sun in the Kingdom of their Father, Amen, Even so come LORD JESUS.

Phil. 3. 12.
They shall not be unclothed, but clothed upon: in them mortality be swallowed up of life.

2 Cor. 5. 4.
Luk. 20. 35. 36

Annotations upon the Questions and Answers of the seventeenth Chapter.

Quest. 1. and *Ans.* Here and there two witnesses. [See Mr. *White*, *Way*, &c. page 384. &c. and Mr. *Cade*, *Justif. 1. chap. 4* and *lib. 2. chap. 1* and many others, *Christ* still raising up his witnesses, was an argument that his cause should live till better times. All the power of the Western world, that Pope, and Emperour, and other horns of the Beast could make, could not root out the Church, nor the faith of the Primitive purity. It did and shall increase in spite of fire, and fagot, prisons, Massacres, *Index Expurgatorius*, &c. the King of Locusts, and his Locusts prevailed against the bodies of the Saints, but not against their Testimony to the true faith of *Christ*.

Ibid. — *Prophefied, mistified, and cried out.*] Here is a sore combat

Of the two Witnesses, and of

of Michaels servants, called the patience of the Saints, as with the *Casars*, so now with the Tail of the Dragon, the King of Locusts. All the fight was for the salvation and power, and Kingdome of God and his word, and the authority of of Christ and his Testimony, *Apoc. 12. 10.* and this still is, and must be intended for unto banishment, spoiling of goods, bonds, and death: Yea it shall be contended for till the seventh Trumpets [sounding sheweth Christs reigning over the Kingdoms of the world in the glorious manifestation of his Ordinances, *Apoc. 11. 15. 19.*

Ibid. For divers hundreds of years] In those dayes the Temple was shut, and Christs Ordinances abandoned by the authority of the *Beast with two horns*, like a Lamb, so there is two kinds of authority, and for this was the great strife, *Jehosaphat* much reformed the State, and took away the high places, that had *Groves*, but the other high places stood still, for the peoples heart was not able to comply with purer worship, *2 Chron. 10. 33* So in our dayes our people are full of superstitions, [and have faithfull teaching, therefore pure Reformation shall not be yet, nay none the things not reformed by Queen *Elizabeth* and King *James*, are a means of introducing mee things of Popish abominations.

Ibid. Of his 666. Apostaticall number.] Observe the Romane Catholick Church of Kings, multitudes, peoples, Nations and kindreds, and tongues rejoiced, when the Beast of the Pit had killed the two witnesses, and Martyrs of Iesus, so they are the many that go the broad way, and Christs witnesses few that go the narrow way. Papists ask where was your company before *Luther*, the answer is easie, where was fit not? and they themselves knew and saw where it was well enough. They did not murder men that were invisible. And it doth not alter the Case in respect of truth, that Christs witnesses were mean, weak, and few, *Christ was among them, 1 Cor. 14. 11, 12, 13. 2 Cor. 4. 8. 9, 10, 11.* and *13. 4. vid. Mr. Cade, lib. 2. page 181. &c.* What unreasonable prating do the Locusts use, (the foolish woman is clamorous *Prov. 9.*) that we must shew a visible glorious company, professing the Gospel in all ages, when the Spirit forewarned of perillous times, and of apostasie from the faith: and evermore they that spake or did any thing to question Popish Doctrines, or their usurped power were killed, &c.

Question 2. and Answer, No man might buy or sell.] *Apoclyps 11. and 12. and 13. and 14. chapters*, set forth their cruelties, the just is an abomination to the wicked, & *contra*, a Proverb of experience from the first and last Counsells. It is more dangerous to speak against, and withstand their decrees and decretals, than the commandements of God, a speech of the good and noble Lord *Cobham*, is worthy of place, be good people loe, for the breaking of Gods Law, and his great commandements, they never yet cursed me, but for their *divine* Laws and traditions, most cruelly do they handle me and other men, Thus that good Noble man spake to the people with a loud voice of

of those bloody stinging Scorpions, the Bishop of *Canterbury* and other Locusts. Babylonian Luciferi that exalted themselves against the Kingdom of Christ, and the Laws of the Land, *Acts* and *Monuments* 731. of the last Edition. Whores that break wedlock are cruell, *Exek.* 16. and 23. *Sicut Patres uestri etiam vos, Acts* 7.51. How are mens inventions yet pressed in these dayes of the Gospel (1636.) But for Gods Commandements how slighted. Experience, the Saints of God, both godly ministers, and people have of this continually.

Ibid. worship the image of the beasts imperiall State.] The Imperiall State of the Pontificality was a glorious image, that all the world wondered and worshipped, but *John* and all gracious know that that State is a Beast, and is going into the lake of fire.

Quest. 3. and Answ. In subscribing, &c.] All had, must have communion with the Beast in one manner or other. Gods marked hated the Beasts mark, and the Beasts marked hated Gods mark.

Ibid. Receive into the Crosse.] So do the Bishops in their Canons, that in the sign of the Crosse in Baptisme, the child is dedicated thereby to him that died on the Crosse, *Can.* 30. And many of our people, that will not be Papists, yet are very superstitious, defend themselves by the Crosse in Baptisme, *Mat.* 18. 7. *Luc.* 17. 1. That is a sad speech which Christ saith, Cursed is he that maketh the blind to go out of their way, and let all the people say, Amen, *Deut.* 27.

Ibid. Of the 3. Quest. and Answ. Forbidding and restraining from reading and teaching the holy Scriptures.] It is great wickednesse, that any should forbid any of the simplest to read the holy Bible, or any godly learned, requested by a company not to expound it, as in the Primitive Churches, this order for every man able and faithfull to utter his gift continued to the time of *Theodoret*, yea long after, *Theod.* upon 1 *Cor.* 14. See what the Spirit saith by the Apostle *Peter*, 1 *Pet.* 4. 10. 2 *Tim.* 2. 2. But *Gregory* the ninth, a Pope of *Rome* prohibited, that no Lay-man should preach, of whatsoever degree he was.

Quest. 4. and Answ. He had the voice and speech.] Laws be the Speech of a polity, so that many have fitly compared the new Religion, of the Pontificality with old *Romes*, because it is so stuffed with old heathenish Customes, after the Theologie (rather the Pologie) of *Virgil* and *Ovid*, &c. Adde hereunto the Popes decretalls over-ruling States, are wicked commonly, and the more they be, being urged by men unlawfull.

Ibid. Keeping of the commandements of God, and the faith of Jesus] Blessed is he that warcheth against cunning craftinesse and deceir, that he may keep his garment close to him, *Apoc.* 16. 15. Christ hath made us Kings and Priests, and then we must bear holinesse in our hearts and foreheads. And let the just hold on his way, and let the clean in hands increase in courage, *Job* 17. 9. *Apoc.* 21. 11. Truth is better than our lives or States: be independent, and God will be with the good; for whose-

ever faith the Lord shall be ashamed of me and of my words among this adulterous and sinfull generation, [that is, that doth adulterate the faith by heretical Doctrines and mens Precepts and traditions] of him shall the Son of man be ashamed also, when he shall come in his own glory, and the Fathers, and the holy angels, *Mat. 9. Luc. 9.* Here note, how the Corporation of the seed of the Serpent, esteemeth Christ and his servants, and the holy Doctrine, *anathema*. And contrarily the Corporation of the holy seed, esteem the Serpent and his seed, and their commendements and inventions, *anathema, maramatha*. This hath been the deadly feud and enmity and war from the beginning, ever since *Kain* slew *Habel*. This is the fire, sword, and division that Christ hath sent on the earth, *Gen. 3. 15 Mat. 10. Luc. 12.* This must be constantly observed for Kingdomes, towns, and families, and persons.

Qu. 5. and Answ. The King of mount Sion appeared with 144000. [Observe the allusion in the term Mount *Sion*, which sheweth, all that follow the Lamb under the new Testament, harp the same song of holy faith, as the faithfull of Mount *Sion* of old, *Apoc. 14.* answerable to this the Apostle sweetly protesteth, *Acts 16. 6, 7.* and all the Epistle to the *Hebrews* sheweth this most evidently. Likewise any part of the old Testament, cited or paraphrased, or any way expressed by our Lord and his apostles, proveth that cursed Popery should be accursed, that objecteth novelty to our most holy faith, and this well considered will strengthen the godly Student, against the Anabaptist and Antinomian, &c.

In *Apocal. chap. 7.* there were 144000. that the first Beast warred against: and in chap. 14. the same number (that held the faith of the Patriarchs and Apostles) The second Beast warres against them. The tenth Century Satan was let loose to deceive, and then the Churches were in a dead State from a Church-life, but now the Churches begin to recover life, to live again is, as it were, a Resurrection, as the Jews in the return from *Babel*, *Ezek. 37. Apoc. 22.*

Ibid. And all that fear God, both small and great gave thanks. [None but one made gracious, as *Iohn* can see the holy *Jerusalem*, and sing praise, *Ezek. 43. 12.* Worldly look to worldly pomp, and every man as he bears a person Christian, will praise the Lord God for his salvations from the idolatry, heresie, strange language, and tyranny of the man of sinne, of *Rome-Egypt*, *Psal. 98. 1, 2, 3. Psal. 114.* Oh the fearfull judgement of Christ giving the world over to slavery and befottednesse in former times: Rejoice over her thou heaven, and ye holy Apostles, and Prophets, for God hath avenged ye on her, read attentively, *Psal. 81.* and in all this booke of the *Apocalips* compare old things with new.

Quest. 6. And chiefly through this Abaddon. [States misse much the mark that think to overthrow the Kingdome of *Abaddon*, if liberties, and not the quarrell of the Gospel be nor sincerely intended. Let the King of *Swedens* doings advise them; And consider *Zac. 4. 6.* chiefly so must the Temple be built, and Fathers and Councels, Doctors, and School-men,

are not the sword of Christs mouth, much lesse a dumb, halc, idle, and proud ministry: those and these humane helps we have used long enough.

Ibid. Shall be perishing to the end.] As those four beasts *Dan*, *7* perished by the time of our Lords first coming, so the Romane Beast made of those four shall by his second. A greater curse cannot be to terrifie us in partaking with them. For what State will seek to uphold the Kingdome of the Beast, King *Abaddon* must sink with it, as a great millstone that Christ casteth into the sea, and let each State whose Kingdome is the Lords, and his Christs, take heed how they tamper in leagues and Trearies with any of the horns, that yet uphold and give their power to the Beast, and mark events. Christ hath and will preserve his Common-Weals that rule for him, that in truth defend his faith, as *DJCarrion* in his thankfull remembrance hath evidenced to our ingratefull and forgetfull Nation. Will we not yet mind that theam of theirs, *nulla fides observanda hereticis*: yea it is more than a theam; it is one of their Papall Laws, a Canon in the Councel of *Constance*, *Seff. 19*. Will nor we believe anian to be bald till we see his brains, *vide Cade Jusfif. lib. 2. 80, 81. &c.* and the apendix: *Quos salvos suscitavit, quos destruit demeritat*. Just with God that they that will nor know his holy faith, should not know reason. The children of *Neph*, and *Tahpanher* have broken thine head (contrary to *Gen. 3. 15.*) *Jer. 2. 14. 9. 13.* and *30. 4*. The harlot *Abolubab* doted on the Egyptian and Babylonian worships, which were her ruine: they sent for the brave Gallants of *Babel* clothed in red attire, a type of Scarlet Cardiaals of mysticall *Babylon*, *Ezek. 23. 14, 15. Hof. 9. 2.* and *10. 6. &c. &c.* Dear Queen *Elizabeth* would not suffer *Jerolamus Martinengo* to come over into England for any Treaty, *Hist. Council of Trent 440.* but now Treaties, and Locusts are either sent for or suffered to swarm. Alasse what means it? that an ambassadour should be sent to the seven Mountain, City, of mysticall *Babylon*. What have we to do to drink the waters of *Tyber*, *Jer. 2. 18.* (1636) *Ezek. 23. 16.* in King *Edwards* dayes the State sent for *P. Martyr*, and *Martin Buter*, and for many years countenanced men of their Spirit, but now &c. The syncerity of the Gospel is the sure Basis of all prosperity to a State: and notwithstanding all this, *Elias*, and *Elisba*, and *Samuel*, &c. will be the Chariots of Israel and the horsemen thereof. False Religion and oppression is the earthquake of a Seate, as *Mr. Cade* most affectionately sheweth in the Appendix.

Quest. 7. and Answ. That gave their power to the beast.] The Kings that did traffick with the Pope continually for his confirmation, they felt Christs anger for it, for he would have them know, that by him Kings reign, that all power in heaven and earth is his, that the most high ruleth over the Kingdomes of men; as the proud King of old *Babel*, who was made a beast, did confesse to warn the Beast of mysticall *Babylon*, of his blasphemous arrogancy, *Prov. 8. Mat. 28. 18. Dan. 4. Rom. 13. 1. &c.*

Kingdome

Kingdomes: that will not stick to Gods covenant shall find this Scripture made good on them; 2 Chron. 22. 8.

Ibid. *The King of Kings, and Lord of Lords.*] The Lamb shall overcome and revenge the blood of his servants; *Apoc. 19. Five heads were fallen for Gods peoples sake*, when John wrote, and the sixth head was wounded to death for persecuting the faith, so shall the seventh Head feel the curse of the living God

Ibid. *That will judge the great whore.*] God shall judge them and his Prophets, and their enemies shall judge them, and the righteous men shall judge them after the manner of adulteresses, and after the manner of women that shed blood: because they are adulteresses, and blood is in their hands, *Ezek. 16. 38. and 23. 45.*

Ibid. *That hold of every foul spirit.*] Whom do these foul spirits, conscience-cauetised hypocrites seduce? on whom do these Vultures, kites, and ravens seize on? surely on none but those men and women, that have sore and itching ears, and cannot abide sound Teaching, and have no love to the truth, and laden with sins, and led away with divers lusts, lusts of the eyes, of flesh, and pride of life, *1 Tim. 6. 10* 2 *Tim. 3. 6, 7. and 4. and 3, 4.* 1 *John 2. 16. Apoc. 18. 2.* This verse of *Apoc. 18. 2.* may be an allusion to *Isa. 13. 11. 22.* as old Babylon was troubled, *Zim, Jim, and Olim*, so mysticall Babylonians in our Land, in these dayes of darknesse have been troubled with spirits, and hobgoblins, and night-terrors, &c. But blessed be the father of mercies, the God of all consolation for the Gospel of his Son, which hath scattered these evils from us.

Ibid. *For he sitteth as on a white cloud, with a sickle in his hand, and on a white horse.*] Let the Saints remember with joy how Christ the King rode on a cloud, in bringing Israel out of old Egypt, so now in bringing us his Israel out of *Rome Egypt*, Gird thy sword upon thy thigh, O most mighty, *Psal. 45.* in *Apoc. 6. 2.* Christ rode as on a white horse in his instruments the angels invisibly, men visibly against the *Casars*, till he had wounded to death that head of the Romane State: so now against the reviver of the wounded head, he rode on a white horse, *Apocal. 19. 11.* as against old Egypt, *Hab 3. 8. Jehovah shall reign for ever, and ever. Moses and all faithfull so sing, Exod. 15. Apoc. 15.*

At the figure of the † *The holy spirit alludeth to the stories of the old enemies.*] *Apocalyps 18. &c.* sheweth the great fall of mysticall Babylon from old stories (Oh that our brethren would be conversant in the holy Scriptures) the Romane polity killing men for the Prophets and Apostles Doctrine, is as guilty as if it had killed them and all holy in the same faith. All the righteous blood shed from *Habel* the righteous to this day shall be required of them, and it should admonish our Nobles, Gentry, ministry and Commonalty, to take heed how they comply with that bloody, whorish Church, lest they acquire the guiltinesse of its massacres, treasons, Gun-powder plot, &c. consider *Jab 9. 4.* to help the Reader to compare the *Apocalyps* with old stories, somewhat I will mention for these present expressions, The

The old world, *Gen. 6.11, 12, 13.* corrupted the earth by apostasie, and God would corrupt, that is destroy it, so the Lord will corrupt the policy of the man of Sin, *Apos. 17.18.* God plagued *Sodom. Gen. 19.* Rome is called *Sodom*, and God will destroy it, *Apos. 11.2.* We know how God plagued *Egypt.* Rome is called *Egypt, Apoc. 11.8.* and many of the plagues of *Egypt* are and shall be on *Rome-Egypt, Apoc. 16.* *Sichon* the King of the *Amorites* would not suffer Israel to buy and sell bread nor drink: so the Popish policy, *Apos. 13.16.* but God destroyed the one, and will the other, *Edom Isa. 63.* with *Apocal. 19.15.* *Tyrus, Ezek. 27. 30, 31, 32.* with *Apos. 18. 15, 16, 17, 18, 19.* *Niniveb, 3, 4, 17. Apoc. 17.4.* and for *Ninivebs* Locusts, *Apos. 9.* Apostate *Jerusalem, Jeremiab 25. 10. Apoc. 18. 12, 13.* Of the four beasts in *Dan. 7.* spoken of afore, in applying them to the Romane beast. All the *Apocalyps*, almost every Sentence is taken from the Prophets; expressing old terms for new States, and places, and times, but that would be too long a work here to describe, 'It is done other where.

Quest. 8. and Answer. The same Kingdomes that gave their power.] A man even by mans wit, might marvell why Princes would suffer such a deceiver, as *Apollon* to stand one year, his Doctrine being against all light of the blessed Scriptures, & each Prince being able to cast him from his Territories. Gods wayes are unsearchable. God hath chosen a few onely, and none can come to Christ, unlesse the heavenly Father draw him, but the things revealed belong to us and our children.

Ibid. They shall embrace the Gospel.] The holy City shall be yet more glorious. The streets of the City are pure gold, as clear as glasse, then shall the Saints walk chearfully, when Gods commandements and the faith of Christ are purged from the filthy scum of mans inventions. Our Lord Christ, the Teacher appointed of the Father, and his apostles in their Doctrine were like Refiners fire and fullers sope to the Rabbies of traditions and bodily exercise, *Mat. 5. and 6. and 7. and 11. and 23.* but they were not able to abide it, but as *Cain*, persecuted with intestine hatred: so Christ in his martyrs, and his angels in the Reformed Churches, hath been and will be as refiners fire and fullers sope to the King of Locusts, and his Locusts Doctrine, he will purge his floor of the fullsome stufte; and the chaffe of the deceitfull hypoerites.

Ibid. And verily, as that whorish policy hath been.] As *Israel* in *Egypt* under *Pharaoh*, so the cause of the Gospel seemed unrecoverable under the Egyptiacall Kingdome of the Man of Sin, but the sayings of God are true; he is *Jehowah*, performer of promise, as *Israel* felt for old *Egypt, Exod. 6. 3.* so we have felt for *Rome-Egypt*, and as we have seen the loving kindnesse of God, so shall others, *Rome-Egypt* shall be more and more desolate.

Quest. 9. and answer. With his Locusts, is the false Prophet.] The Pontificality is a Beast of Empire in its power, and it with its Clergy is the false Prophet, a Corporation speech, false Prophet; that is the body of false Prophets.

Ibid,

Of the two Witnesses, and of

Ibid. Cast alive as Sodomites.] The common-weal of King *Abaddon* is called *Sodome*, and his Catholick company and Church saith of her self, she is a Queen, *Apoc. 18.* yet she is but the Queen of *Sedome* and *Babylon*: all the Kings and Princes that are of that polity, let them fear the punishment of *Sodome*, unless they repent, and make their common-weals our Lords and his Christs.

Quest. 10. and ans. Without rest day and night.] God gave men over, that loved not the truth, to believe lies, that they might be damned, *Terrour*, it is said without *Rest*, and then what lies and witchcrafts do they teach and believe, of *Masses*, *Trentalls*, *Requiems*, *Dirges*, *Libera me's*, &c. No rest to them that follow the Beast.

Ibid. To use no garments.] Their Cannons and prayers, and apparrell, are all bent to a blind drift, and not fittest to have been used in our tongue, the whole frame is out of order, *Mr. Bro. in Apoc. 94. and 356.*

Quest. 11. and ans. But sentence is not so passed, &c.] We judge well of many of our forefathers, that they are Saints in heaven, for they made divers good Laws against Devilish Popery, and were still complaining of Popish enormities, and many in their last Wills, would not bequeath any thing to maintain Popish *Masses*, &c. &c. and in their judgement and affection were much against Popery, and did come very far out of that polity, yet through fear went under the name of Papists, and the number of his name, and durst not, through the diligent tyranny of the Scorpion-Locusts, openly confesse the truth, as there are now such in *Spain* and *Italy* &c. that hate Popery, yet go under the name of the Beast, and the God that multiplieth to pardon, the God of all mercies, no doubt did, and doth passe by the weaknesse of his servants in those dayes and places of darknesse, but that is no comfort to Papists that are in Reformed Churches, for they in obstinacy still worship the Image of the Beast, and have his mark, both in hand and forehead.

Ibid. Come out of her my people.] They must not be of worldly glorious, mysticall *Babylons* part that will condemn her, but absolute free from her. We must be as in a wilderness, as *Israel* from *Egypt*, and as on an high mountain in the Spirit, as *John* and *Ezekiel* afore Christ will shew us the glory of his own ordinances, and the great Whore, and her abominations, and till we be ashamed of all the wickednesse that we have received from the man of sin, we cannot so clearly see the form and fashion of heavenly things, *Ezek. 43. 10, 11.* Forty nine thousand were perswaded to leave old *Babylon*, in hope of Christ his first coming, so they that hope of comfort at Christ his second coming, must come out of all mysticall *Babylons* polity, *R. R. B. Jewell* and other Worthies of Christ in our State, *Def. Apol. chap. 22. Divis. 1.* But in departing from the Papacy. Godly Teachers must not think of a new Constitution of Churches, but of Reformation, part off all additions from the holy Scriptures, from offices in the Church, and officers, seals and censures, and the open

open profane from seals, and the Primitive apostolick purity will appear, if we otherwise do, we shall not avoid the ungodlinesse of Anabaptistrie, and other praters that do dischurche Churches and Members.

Ibid. *O thrice blessed.*] The Lord JESUS saith, *Blessed is he that readeth, and they that hear the words of this Prophecie* (of the Apocalyps) *and keep those things which are written therein,* Apoc. 1. and 22.7. Again, *Blessed are they that do his commandements, that they may have right to the tree of life, and may enter in through the gates into the City,* Apoc. 22. 14 Mark the phrase, *Blessed are they that do his commandements*, what is this? a covenant of works, is not this the same language of *Levit. 26.* and *Deut. 28.* and 30 vain talkers must vent their *Mateologismes*?

Quest. 12. and answer, That know not God, &c.] Many will not be Papists, and yet are ignorant (and love to be so) superstitious, ungodly, and unrighteous in all their life, they hated knowledge and did not choose the fear of the Lord, and such shall eat the fruit of their own wayes, *Prov. 1.* and 5.12

Answer, without shall be dogs.] Withour, the Lord Jesus Christ in his holy ordinances doth make a marvellous separation of the precious from the vile, but at that day shall be the perfection, *Psal. 1. Mat. 25.* Also note all these sorts of sinners are not to be understood as commonly men apprehend them, but they stand in opposition to the peace, quietnesse, holinesse, zeal, purity of worships, truth, grace, and glory of the heavenly Jerusalem. — *shall be dogs.*] The Concision were dogs and murderers, *Psal. 22 Phil. 3* and cast out, *Gal 4.* they resisted the building of new Jerusalem, maintaining bodily exercise (*opus operatum*) their idol and vanity: this made their house and habitation desolate to this day. And is not this written for our admonition. Those mine enemies which would not that I should reign over them, bring hither and slay them before me. *Luc. 19. 2 Thes. 1.9.* as it was observed at the beginning that CHRIST his Doctrine, and servants were held *anathema* of the godlesse, so it will ever be.

Ibid. *And sorcerers.*] Or poisoning Sorcerers, read *Thankfull Remembrance*, page 193. *Arias* translates *venefici*, *Apoc. 22. 15.* It is thought the Jesuites are such creatures, the book of their State mysteries mentioned doth imply such things, it must be taken also spiritually, bewitching people by teined words, &c. to make them believe false Doctrine, *Gal. 3.1.* All this the Locusts must do, for we are sure that the holy Lord God doth not answer them by dreams, nor by *Urim*, nor by Prophets: so that the next course is to go to *Endor*, they know who will there readily attend them, *1 Sam. 28. 6.*

Ibid. — *And the fearfull.*] And I say unto you my friends, *Be not afraid, of them that kill the body, and after that have no more that they can do,* *Luk. 12. 1, 1,* am he that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and the Son of man who shall be made as grasse, and forgettest *Iehovah*, the eternall being, thy maker,

Of the two witnesses, and of &c.

that hath stretched out the heavens, and laid the foundation of the earth in the waters, *Isa. 51.* If Gods word bear Supremacy in our hearts, and faith evidence to us things not seen, we shall as men of another spirit and independent as those three noble martyrs and Confessors, *Dan. 3.* and as *Daniel* himself, chap. 6. as *Moses* *Hib. 11.* as *Caleb* and *Iosua*, &c. &c.

Quest. 13. and Answ. — Saying, Write.] Observe still the blessed comforts of the *written word*, and mark the command *Write*, *Apoc. 14. 13. Psa. 103. 18.*

Ibid. — For they rest from their labours.] Let him that hath an ear to hear, let him hear what the spirit saith to the Churches, Those that keep the commandments of God and the faith of Jesus, *write it*, they shall have *rest*. They shall have *Rest* that follow the true Lambs Religion, let liars and cursed dogs bark never so much to the contrary. let all that bear the name of Christian, hate and curse the fables of the heathenish Papacy of Purgatory, that men walk when they are dead, and their vain Doctrine of prayer for the dead, and their anniversaries, and other ceremonies and superstitions numberlesse, as the Christian Disputations of Mr. *Vivet* shew. Oye all that are Gods *Iesurun*, the Israel of God, study the blessed Scriptures, your inheritance, cursed, smokie Poperie, and all deceitfull vain Doctrines will flee before the glorious light of the word, *AMEN, AMEN.*



A Postscript

BUT ye Beloved, Remember the words which were spoken before of the Apostles of our LORD IESUS CHRIST, *2 Pet. 3. 2.* and *Iudas Thaddeus* verse *17. 1 Iohn 4. 6. &c. &c.*

The holy spirit seeing and foreseeing that false Teachers were and continually would arise after the apostles times with fair speeches, flattering and feigned words, philosophy, a shew of wisdom, cogging and vain deceit, spurious Epistles, feigned revelations of the spirit, and hypocritical lies and slanders, and by bringing in fables, superstitious, voluntary humility, will-worship, mens Precepts, Decrees, Doctrines of Devils, perverse things, damnable heresies, and rejection of Magistracy, to cause divisions and offences to beguile men, and to carry them for a spoil from the plainnesse and simplicity of the Apostles Doctrine,

Strine: and these evils were pursued by all deceit and violence of flesh and blood, being driven on by the fury of spirituall wickednesses, principalities and powers, the rulers of the darknesse of this world, that did war against the Church about super-celestiall things: therefore this warning and many others were given to regard the Prophets and Apostles Doctrine. Thus the Holy Ghost did as is noted in the conclusion of the old Testament, referre them that feared God to the Law of lively oracles, given by the inspiration of the SON OF GOD, the angel of the Covenant, and by the ministry of *Moses at Horeb, Mal 4.*

Thus Christ was taught to day, and so shall till the time of his coming,
2 Cor. 11. 26. Heb. 13. 8.

The *Cæsars*
 persecuted the
 faithfull for

*The word of God and the
 Testimonie of JESUS.*
Apoc. 6. 9. ch. 1. 9.

*Keeping of the commande-
 ments of God, and holding
 the testimony of JESUS.*
Christ, Apoc. 12. 17.

The Popes
 persecuted the
 faithfull for

*Keeping of the Commandements of
 God and the faith of Iesus, Apoc.*
14. 12.

*The Testimony of JESUS, and for
 the word of God, Apoc. chap.*
20. 4.



THE THIRD PART.

CHAP. XVIII.

Of the seven Trumpets in *Apocalyps* 8, 9, 10, & 11. chapters : In which the Popes Rising to his Antichristian Hierarchy is first described, compared with the seven Phials in chap. 16. under which the Antichristian Hierarchy doth fall, and is consumed by degrees.



THE Seven seals destroyed the *Roman* Empire, and the seven Trumpets do forbid that *Rome* being overthrown (as *Jericho*) should be built again, and as *Hiel* endeavoured to re-edify *Jericho*, contrary to Gods will, for which a God in Justice took away his eldest and youngest son. So Princes that joined with the Pope to hate the Greek Empire, that they might set up *Rome*, for which a God in Justice made it the means of their wo and great misery.

The comparison of the Phrases for the Trumpets in *App.* 8, 9, 10, & 11. chapters, with chap. 16. for the Phials is diligently to be marked for the understanding of the true scope of the *Apocalyps*. The Phrase con-
cogni

The seven Trumpets shew the Popes rising.

cerning the Plagues; for the ruine of the Papacy in the Phialls are wonderfully fitted to the former Phrases in the Trumpets, by which the Popes rising was first described.

SECT. 1. The first Trumpet, and first Phiall.

Under the first Trumpet, *Satan* endeavouring to advance his project, *The Mystery of Iniquity*, then the Earth had haile and fire mixed with bloud cast into it: which metaphorically importeth stormy, fiery, and bloody contentions, which Church-men were full of, from *Constantines* times, about *Papal* Authority and *JESUS* Christ his alone mediation was neglected, this made the profession of christianity to be full of Hypocritic, and full of coldnesse in the pure worships among people, & thereby love to the truth waxing cold, the people began to be given over unto fables, &c. for when *B.B.* strove for superiority, then *Monachi* fell to idleness, and to extol Saints and Angels, &c. and to hate painfull and orthodox Schollers, as *Athanasius*, *Chrysostome*, *Basil*, &c.

Unlearned
Schollars turned
all to ambition
and heresie to
politicians to
propence.

In like sort from the first Phiall) most greivous Ulcers and Boyles of State are powred upon the Popish Earth: The plague of old Egypt is upon the mindes of Papists, his *James'es* and his *Jambres'es*, namely on their seduced ones that resisteth the truth, after the *LAMBS* appearing on *Mount Sion*, with his 144000 attending on him, in the fourteenth Century, but more in the fifteenth.

SECT. 2. The second Trumpet and second Phiall.

Under the second Trumpet, the *Mystery of Iniquity* still increasing towards the sixth Century, *Ecclesiasticks* never ceased affecting superiority, and the spirituall supremacy (one of the greatest Heresies) that they became a Mounraine (but not as yet come to his full growth) of fire cast into the Sea of Nations: burning and throwing out sulphurous and bloody matter of contention, by heresies, errors, Ceremonies, &c. every where, so that true Religion was burned up greatly, both in Magistrates and men of place, and in ordinary Christians, and in Teachers compared to ships. This was a further degree of misery to the Church, (more then the first Trumpet warned) to the quickning of the Beast.

In like sort, under the second Phiall, the Sea of Nations, namely the most potent Kingdome of King *Abaddon* hath been and is within it self full of bloody commotions, through diverse factions, and sharp contentions, which came out of the Phiall of Gods anger, to consume the bowels of that viperous Hierarchy: and holy Martyrs discovered that the whole Sea of Ordinances of their Religion, was of no more soul-nourishment, then the putrified blood of the dead, so that all be-
came

came his marked, were like the dead Sea *Asphaltes*, being full of hypocrisie, trusting in bodily exercise, idolatry, sorceries, idleness, murthers, pride, covetousness, filthy lusts, &c. This also was a great plague to the King of Locusts, and to his Locusts.

SECT. 3. *The third Trumpet and third Phial.*

3. **U**nder the third Trumper, a great star fell from the heaven of the Church, which denoteth an apostasie of many learned men, and Greek Testaments they became *wormwood*, and each one to strengthen his Faction, made bitter by false and bad expositions, the sweet fountains and waters of much neglected holy Scripture, so that a third part of their Church became dead in ed by storkfull all abominations, and through much addition of heathenish Customes, contempt, and They instead of being comfortable and clear lights, were but stinking onely translation torch lights, and full of contentions, which caused much innocent blood tions from to be shed. This did further help on to the three Woes of great misery, translations that were yet to come on the world. were used

So in like sort, the third Phial pours out wrath upon the Papal fountain with us, bred rains and Rivers, their canons, decretalls, cathedrall Expositions, and uncertainty, Monastick studies, all their divine Services, as they called them, &c. and it bred Also their feigned reliques, Papal dispensations, Papal indulgences, hal- disdain, and lowed amulets, holy Shrines, &c. &c. all which were rivers from their it bred blind- Sea, to convey and transport maintenance and glory to their glorious nestle, and it Monarchy of the King of Locusts, King *Abaddon*. All these things by bred con- this Phial were made known to be but rotten dotages, lying fables, tempt of This bred effusion of much blood in all countries from their Princes, Christ, and at Shipmen, and their people; which also in all occasions, as rivers and last it bred re- fountains did shew their Subsidious relation to the great Pontifical Sea, jection to by all endeavours, but especially, in that their Princes were then *Car- Machomed, nisses*, the executioners of the Papal Breves and determinations, &c. and to the against the Saints, and Prophets. Now these from the just judgement man of sin, of God do drink blood, measure for measure, by the Princes Teachers, Locusts went and people that fall from the Papacy, God is unchangeable in his ju- from all pro- fice on the *Cains* of the earth, from the blood of *Abel* the righteous to sessions, as this day, as he was, so he is, and will be still the same.

The conscio-
nable study of
the holy Text,
from the He-
brew and

with us, bred
translations
were used

Franciscans,
Dominicans,
Carmelites,
Priests, Le-
vites, &c.

Our native country chiefly did pour out this phial in *wickliffes* dayes, but more in K. H. 8. and K. E. 6. and Q. E. and K. J. And *Luther* and o- thers did it in *Germany*.

SECT. 4. *The fourth Trumpet, and fourth Phial.*

4. **U**nder the fourth Trumper, the apostate churches not being warn- ed by the three former Trumpets, the fourth sounded a further degree

The seven Trumpets shew the Popes Rising.

degree of apostasie, that sad and dark evils of most grievous blindness and ignorance should be in the Church (yet in these times, Christ that restrains apostasie, had his two Witnesses) that a third part of Sun, Moon, and Stars, were smitten with the day and the night.

Jacob expoundeth Sun, Moon, and Stars to be his Church: Learned men and Scholars greatly fell away, that the Mountain of fire came to a further greatnesse, and more burned in the world.

In like sort (under the fourth Phial) a great part of *Apollons* Sun-glorious universality (and by Synecdoche, all his inferior glories) is smitten by the godly Witnesses: as *Elias* smore *Achabs* Kingdom, that brought it into a desperate burning fever: and as men so affected speak strange things; so the *Pseudo-Catholicks* be in a great boiling heat, torment and vexation, because as it is seen in all Countreys, more or less cast off Popery. So that whereas they should have repented and glorified God for his inestimable mercy of the everlasting Gospel, they fret as *Moab* and *Balaam*, and utter great blasphemies.

SECT. 5. *Of the fifth Trumpet, and sixth, and fifth Phial.*

5. IN the fifth Trumpet is shewed that the Beast *Abyssinena*, when he with his Locusts crept out of the Pit of deep darknesse, they conjured up with them a smoke of all former errors and heresies and heathenish customes that Christ the Son of Justice, his Throne and Kingdome, and his blessed Law (the air by which we see him) were darkned. And also he with his Locusts set up a pompous throne exercising universal Supremacy in temporal and spiritual things like old *Babel*.

And so as old *Babel* is called a destroying Mountain: so now *Abaddon* of mystical *Babylon* became a Mountain of fire of most grievous calamities to all Christendome: What an incendiary was he.

1. Against *Constantines* Kingdome in exciting the Turk to invade it.
2. In the Wars for the Low Jerusalem after the Tenth Century.
3. By intestine Garboyls among themselves still to uphold Popish interests.
4. By cruel dealing against any that contested their enormities: as will be said more in the sixth Trumpet.

The name of the King and Beast of the Pit is *Abaddon* and *Apollun* a destroying and beast-like Prince. As his Name is, so is he. And his Locusts are filled with his spirit of all deceit, hypocrisie, and cruelty. See more of this in them, and their King in their Dialogue.

The Pontificality or Corporation of Popes whose Kingdome was so glorious, and whose Throne so radiant that all the world wondered (Apoc.

(Apoc. 13: 3, 4.) at the beams thereof; and thence he like the Sun did rule the day of that State, (so that his Creatures and Parasites say, he is as the Sun) And from this throne he sent his Decretals, and the power of his counsels, and the tulminations of his excommunications &c. into all his Kingdome to the terrour and amazement of all opposers (our native Countrey is a sufficient commentary of this) A very Leviathan, Job 41. A Dragon as *Pharaoh* of old in his Waters, Ezek. 29. and acted by the old Red Dragon. This is the first Wo.

In like sort in the Phials that glorious earthly Throne, Kingdome and Supremacy is made vile and much darkned, for more godly Teachers in pouring out the fifth Phial, have polluted the Pride of all the glory of that mystical *Tyrus* god, and brought into Contempt, in some places, all the honourable of that earthly State. They discovered *Abaddons* and his Locusts hidden abominations and blasphemous impieties that some well-minded and courageous Princes have taken from him his usurped authoritie: and yet in spirituals they have, and do still tamper with him in temporals, as *Venice* and others, and now his Throne is much ecclipsed, that it shines not in many places, his mandates are slighted, his excommunications are of no terrour, &c. And now the King of Locusts in some kingdomes is experimentally known to be *Apollon*, an apostate Star, the grand impostor of Christendome: the man of sin that made all the World to sin.

Ezek. 28. 2, 6,
7, 8, 9.
Christ the
mighty Angel
roared like a
Lion in his
faithful wit-
nesses. Apoc. 10:
3. & 19. 14.

He and his Locusts got land by begging for monasteries and got other unclean cages, for unclean birds of every wing: Locusts of all professions, by these he had a great Kingdome, and his Throne of Government was set up in every nation: all which together made his great Polis, or large Common-weal.

So that now under the fifth Phial, the Throne and kingdome of the Beast is darkned by contempt and pillane of land in some of the kingdomes that had given their power to the Beast: and all the other kingdomes will do the same: as *England* hath done of late in the extirpation of the Tail of that episcopal Hierarchy.

But yet in all this mercy of glorious light and reformation, the Beasts marked, are transported with implacable fury and envy: for so it is said They gnawed their tongues for sorrow and blasphemed the God of heaven, for their pains and sores (of State) and repented not of their works of their idolatry, murders, forceries, fornications, and thefts, &c. deifying the Pontificality and teaching his Decrees to be infallible.

This is often laid to the charge of the Papalines, they repented not: like old *Babel* of whom it is said, We would have cured *Babel*, but she is not cured, Jer. 51. This argues great obduration of heart, like *Pharaoh* like *Jericho*, like the *Chamunites*, &c. their state is compared with and alluded to these old Enemies of the Gospel: Therefore they shall not repent till they be all destroyed, as the other were.

The seven Phials shew the Popes ruin.

It is hard, yea impossible for men to repent which will not learn from the word of God how their case standeth; and they have so blasphemed the holy and blessed Scriptures, and corrupted them as far as in them lieth putting the for be to bring the virgin Mary into Christ his honour to destroy the Bible, and the world, *Gen. 3. 15.* making Peter the Rock of the Church, &c. thus they have most reproachfully corrupted the blessed Scriptures, and cannot minde them in sincerity, because the Lord Jesus hath in his just judgement blinded their eyes, stopped their ears, hardened their heart for their utter confusion.

SECT. VI

1. I think it will be pertinent to touch a little the tenth chapter of the *Apocalyps* (before I go to the sixth and seventh Trumpet) for it is most comfortable for the Church to observe it against the evils that came, and are yet upon the Church by the Beast of the Pit, and by the Turkish desolating forces under the fifth, & sixth and seventh Trumpet, and under the first second, and third Wo, and under the fifth and sixth, and seventh Phials: yea all the Phials do expound this tenth chapter.

2. This chapter sets forth a glorious description of the mighty Angel of the Covenant, the Lamb, the King of Mount Sion, that although king *Abaddon* came out of Pit-darknesse with his Locusts to darken all knowledge of Christ, and his Word, yet here it is for the joy and comfort of all the godly that our mighty Redeemer is come from heaven, and is described full of glory. And this description of Christ is from *Moses, Esaias, Daniel, Ezekiel, Mat. 17.* and *Apoc. 1.*

1. He is clothed with a cloud, and his feet as Pillars of fire: this remembers the conduct of Israel from Egypt, to assure us of the same mercy of Redemption from Rome Egypt, what old Egypt found and felt Rome Egypt shall feel the like.

2. The Rain bow remembreth *Gen. 9.* and *Esay 54. Ezek. 1.* that in all stormes, floods and inundations of Pope Dracons Tyranny (*Apoc. 12. & 13.*) the Rainbow doth assure us that God will remember his covenant for his church: and that the Waters of trouble, the rod of the wicked shall not ever be upon the Lot of the righteous, *Psalms 124.* and 125.

3. His face is as the sun-shining in his strength, *Dan 10. Mat. 17. Apoc. 1.* his eyes in every place behold the evil and the good. Christ is greater than *Moses*, *Moses* face did shine, but not as the sun: For Christ glory darkned his (yet not his but Christ which he put on him) for when he came to Christ, he put off his vail. If we pursue the re-

nour

nour of the Law that Christ gave to *Moses*, our faces shall shine, as *Moses*, through Christs brightnesse upon us, if we delight to study the holy Bible. And his face so shining, doth assure us that he will utterly dispell the Popish frogs, and that in the Lords due season the whole earth shall be filled with his glory, *Apoc.* 18.

4. One foot on the Sea, and another on the land, doth shew from *Dem.* 12. and *Psalm* 8. that the Lamb slain, though he once were the afflicted Son of sorrowful *Enosh*, yet that now he is exalted above every name, and that to him all power in heaven and in earth, was and is committed, and that he rules all by Sea, and Land: and therefore little children and faithful evermore did, and evermore shall say *Hosanna* to him that now is in the highest heavens. The great Cry of *Hosanna* destroyed the *Cæsars* Empire, so it shall the Reviver of the Empire, King *Abaddon*.

Apoc. 6. & 7. & 12. & 13. & 14. chap.

5. His voice is as the voice of a Lion when he roareth: he being the Lion of the Tribe of *Judah*: hath made all the Beasts of the Pit to tremble: and this teacheth what the Pope and Turk shall find: Christ with his called, chosen and faithful, full of courage in teaching the Gospel, shall take the prey and recover the spoil, and the King of the Pit, his Locusts and all his marked shall not be able to help themselves from his just judgements.

6. The seven thunders from him uttered their voices of secret unspeakable wrath to the Enemies of the Church: which the Phials in chap. 16. declare abundantly: and the enemies shall not perceive it, but go on in hardness impenitency as *Pharaoh* did, to their utter destruction.

7. Christ hath in his hand the little book of the Holy Scriptures always open for great consolation to the Church, from which the Holy Angels of the Churches, and other Witnesses do still prophesy to nations and Kings of their great Trespas in advancing the seven Mountain City. All *Abaddons* power and his Locusts could never shut this book, nor hinder prophesying. This our native Countrey shewed in the days of King *Henry* the eight and Queen *Mary*, and in times before See the story of the Saints *Marbeck* and *Tindal*, &c. &c.

8. All this is mannaged with an oath to comfort and stablish the heirs of promise that the Lord Christ the only Potentate (*1 Tim* 6.) will put an end to all the troubles of the Church under the voice of the seventh Trumpet: and last Wo, and seventh Phial:

9. It is of necessary consequence to observe some circumstances about the sad times of the fifth and sixth Trumpets, because some say the Beast of the Pit, King *Abaddon* did utterly root out the church of Christ, and that no visible true church did appear when Anti-christ possessed all in our ward shew.

10. But this is impossible: for the promise is that the gates of (*Hades*) death and destruction, should not prevail, *Math.* 16. 2. and that

The seven Phials shew the Popes ruine.

promise also is firm as a Rock, which saith, that Christ must reign till he make his enemies his footstool, *1 Cor. 15. 25.* *Abaddon* could not put the Son of God, the Rock and his cause so under his feet; for as is said, Christ the great angel of the Covenant did ever shew that he ruled as King in his Kingdome of mount *Sion* (*Apoc. 14.*) and had ever one foot on the Sea, and the other on the Land, and the fifth had sixth Trumpet, to rule all things both by Land and Sea, and that he had the little book of the holy Bible ever open in his hand, which he still put into the hearts of his witnesses to prophesie, though in sackcloth, and full of troubles, *Apoc. 11.* this book Christ still kept open in spite of all the new *Antiochus* devises.

11. Therefore let this teach us with strong assurance, that though the Papacy did so overspread, yet that Christ had here and there two witnesses, some godly ones that held the fundamentall truths, when the Beast of the Pit had most darkened the surface of *Christendome*, and they are also called the two Olive branches, and the two Candle-sticks, which Christ made still to abide before him, that in every age his Saints might see the light of holy Doctrine. 2. This likewise is for great consolation to the Saints, that the Gospel of the Kingdome, as it hath, so it shall continue, notwithstanding all the opposition that hath been and shall be in the world against it,

3. Hence many are sharply to be reprov'd and rebuked, that think and utter blasphemies, that Christ did not reign, and that he had no witnesses under the Papacy, and that the Beast of the Pit had annihilated the Church of God. And hence new upstarts, vain men that wait for new apostles, and new Revelations, would dischurch the Reformed Churches, and dischurch members thereof, that have come (according to the commandement) out of mysticall *Babylon*. And in great wickednesse they cast off Magistracy, and the ordinances of the publick ministry, and the care of Religion in family, &c. and so themselves become very antichrists, yea, some in new *England*, 1. Do abhor the baptising of the infants of godly parents. 2. Account our Congregations antichristian. 3. Make no regard to sanctifie the Lords day. 4. Despise Magistracy. 5. Scorn our godly Teachers: the Lord grant that such as do openly professe this abomination, may never have a toleration among us, but if the Lord please to be gracious to them to enlighten their minds by the word of truth, then they will soon see how they are given to Satan, and lying Spirits. 12. Remember that apostasie from the faith was foretold, and that the brethren must be put in it, that they might be carefull to be nourished up in the words of faith, and in good Doctrine, such holy brethren ever were, and ever shall be, because God from the beginning hath elected such to salvation, through sanctification of the Spirit, and the belief of the truth. 13. Can such a thought enter into our hearts, that the Man of sinne hath destroyed Christs kingdome utterly, that it should not have a being ever since the apostles

apostles dayes. Let us mark what our Lord Jesus Christ hath said to his apostles, *I have chosen you, and ordained you, that ye should go forth among the Nations, and bring forth fruit, and that your fruit should remain.* Let us not therefore be deceived, that Antichrist hath ever been able to root out the Kingdome of Christ, although they killed some witnesses, yet still Christ raised others to prophesie, and the most holy faith is builded on Christ the rock, the polity of the heavenly *Jerusalem* is builded more sure, then that the seed of the Serpent should ever be able to prevail so far, as to destroy it utterly: It is builded on the twelve foundations of the faith of the holy Patriarks and apostles Doctrine, and this city is compassed with a wall of holy truth unvineible. And what hath shaken *Abaddons* Kingdome, but the prophesying of the two witnesses, from the opened book, that is in Christ his hand.

Thus much by way of *Parenthesis* to *Apoc. 10.*

Now I will go on with the Trumpets and Phials,

SECT. 7.

The sixth Trumpet, and second wo, and sixth Phial.

1. **T**He sixth Trumpet sheweth how Christ raised up the Turk from *Euphrates*: they were four evil Angels or messengers of Christs wrath, before whom Christ roared as a Lion, so that nothing could hinder them: they are described in terrible manner to plague the idolatries of the apostate Churches, whom Christ sent to destroy the third part of men, who came westward, and wasted the *Asian* Churches, those wars were worst fearful and bitter, and because the seven Churches of *Asia*, and others fell from the faith, Christ therefore in his just judgement removed their candle-stick by the Turk, who brought lamentable errors and profanescie into *Asia*, and at last into *Europe*. But *Rome* was the cause of the fall and of weakning to all; for the Pontificallie seeking to advance its Supremacy, did by all means weaken *Constantines* Empire, and the Popish Princes did assist the Papacy therein, for the Pontificallie, and its frog locusts excited the Turk to war against the Greek Empire, and to overthrow new-*Rome*, or *Constantina*, but Princes to their sorrow and detriment, saw that it was unrecoverable to this day, and so will be till Princes cast off the Man of sin (that made them to sin) and receive Christ as their King and Law-giver. Here was great wo the churches of the East, and then it came to the West.

2. So in like sort, under the sixth Phial, the Turk getting the Greek Empire, Christ maketh him to plague the Papacy (The kings of the East from *Euphrates* in the sixth Phial are the same people, and scourge of Christ, in the sixth Trumpet that are mentioned in the sixth Trumpet, *Apocal. 8.*) And we may well say, that the Lord Jesus Christ the onely potentate made the Turk in some sense to be an *Armageddon* in part to the Papacy

When the Turks plague the Papacy, then the frogs croak up and down in Kings Courts, and so when the reformed Churches departed from the man of sin (as the godly from *Ieroboam*, 2 *Chron.* 11. 13 16.) and his policy, then frogs bestirred themselves in Kings courts, mark now in *Apoc.* 16. and the 13. verse is immediately inferred from the 12. verse.

Papacy, and of some Papal Princes that were excited to those wars by the frogs, as histories shew. But it must chiefly be understood, that when the Reformed Churches one after another departed from the Papacy, then the frogs that came out of the mowths of the Beast, and false Prophet, and the Dragon, did creep into Kings Courts, and stirred them to warre against the two witnesses, the two Candle-sticks, and two Olive-trees. But Christ made all the enemies projects and endeavours to be an *Armageddon* to themselves, as among the *Waldenses* and the *Albigenses*, &c. and in *Bohemia*, &c.

The Beast hath and still rogeth and warreth with the Saints in many places, as he can muster his forces:

3. But under the Phials Satan and the double power of *Rome*, although they stir up all their forces against the Reformed churches by their three froggy spirits, Devilish Emissaries, yet they do not fight more prosperously than *Jabin* King of *Canaan* at *Mageddon*, to be cut in pieces. This was wonderfully seen in our native Countrey, 88. and 1605. Then the great and onely Potentate, Christ Jesus the great angel, *Apoc.* 10. shewed how he had one foot on the sea, and the other on the Land, and over-ruled war, and guile, deceit and violence. nor to passe bounds. Then the Rainbow in the cloud, and the feet as Pillars of fire were remembred and manifested. Then the Saints did sing the song of *Moses* and *Deborah*, to the praise of the angel of the covenant, *Jehovah* of hosts mighty in battel, and still we have cause to sing *Hallelu-Jah* for those and our deliverances, and other countries shall have such mercies, and sing such praises.

But the people of God must be carefull to watch and keep their garments, that when those frogs have croaked up any expedition against us, the Lord Christ may not behold the nakednesse of our unworthy walking ecclesiastically or civilly, lest he depart from us, when he seeth any filthinesse in our camps.

4. Also under the sixth trumpet we must be carefull to observe that although the power of the Beast of the Pit hath been great and spread far and near (and it is yet grew) yet there was the societie of holy people two witnesses, that did worship God as in his Temple, and still he hath looked to them, as to Israel of old from the Temple, ever measuring them, and caring for them, but yet the King of Locusts and his Locusts, the seed of the Serpent shall do a deal of mischief, trampling the holy city, in all their large *Polis*, where ever they shall find such as are holy worshippers, how then can the prating Locusts say, where was your Church before *Luther*.

5. Though the Beast and his marked are strong in worldly power, yet the two Witnesses by their praying, prophesying, and martyrdome, were as great a vexation, and a torment of wo to the Papacy, as ever *Elias* and other Prophets, were to *Achabs* and *Jezabels* Kingdome by their prophesying, praying, and sufferings, yea martyrdome in the full intent and indeavour of *Achab* and *Jezabel*.

And

The seven Phials shew the Popes ruin:

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And the Martyrs are as *Moses* plaguing mystical *Egypt* with spiritual plagues, as with spiritual darkness, &c.

And the two Witnesses by praying, prophesying, and sufferings brought great troubles to the Popish kingdom, not only by peoples falling from them many seeing the Pontificality an incendiary of all their troubles depart from it, and not only that, but in taking up arms in their defence as in *Bohemia* and others to this day: yes, not only that, but by intestine troubles in the Papacy it self, the Princes thereof full of tumults among themselves as was in *Achabs* kingdome, this wrought much good to the reformed in two things.

1. The enemies were so busied about their own interests that they could not so well minde how the reformed got strength.

2. When the Papal Princes were thus weakned, then the Protestants could stand upon their defence.

And this also was a great torment to the Beasts Kingdome, that the two Prophets that were slain did stand upon their feet again (that is Christ raised up others of their spirit, as *Elisba* was raised up with the spirit of *Elia*. (that is gifts of *Elias*) rooted out of *Achabs* kingdome. So the martyrs caused a great Earthquake of State in *Star-wormwoods* kingdome to its fearful terrour amazement and overthrow in many places, that a tenth part of that large Polis, or Common-Weal fell since the preaching of the everlasting Gospel.

SECT. VIII.

The seventh Trumpet, and third Wo, and seventh Phial.

Under the seventh Trumpet, and third Wo is shewed the further Torment and Wo of the ungodly and profane kingdome of the Beast of the Pit after that the Martyrs had by prayer, prophesying and martyrdome called for fire to burn it. And under this seventh Trumpet it will in further events of things be more fully manifested to the great rage and anger of the King of Locusts, and to his Locusts, and to all his marked, when in Christs appointed season every nation, kindred, tongue, and people of the Papacy shall submit to the Everlasting Gospel, to fear God, and to give him glory, and to worship him that made the heaven and the earth, and the fountains of water: and upon this mystical *Babylon* shall fall more and more by faithfull Angels, one after another (*Apoc. 14.*) But this will not be of Kingdoms together all at once, casting off *+baddons* Kingdome, but it will be successive, one Country and Kingdome after another.

1. Now the seventh Phial is much like the seventh Trumpet: one will explaine the other; But this we are diligently to observe, that in the

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Especial, Gen.
3. 15.

the fifth Trumpet, it is mentioned that the *Ayre* is darkened, as well as the *Sun*, the *Ayre* is such a medium, that by it we see the light of the *Sun*, the blessed and holy Law of Christ, his lively Oracles, is the *Ayre* by which as the onely Instrument we see the *Son* of God. This *Ayre* was darkened by the cursed smoke of Heresies, from the pit of darknesse, blaspheming the purity of the Hebrew and Greeke Testaments, binding by all possible meanes, Translations into our owne Languages, and forbidding the Study of the Scriptures, urging their unsound Translations, as authentick, * corrupting most Satanically, the holy Rolls not fearing an eternall Pillory: obtruding also idle and erroneous, and hereticall expositions, wicked Decretalls, golden Legens, Apocrypha Books, their Rosaries, Missals, Ladies Plater, transcendently blasphemous, Heathenish customes, &c. &c.

By all which the Beasts marked knew, *what* and *who* King *Abaddon* was: these declared him to them. By these they saw and belevied him to be their God, their most holy Father, that he had power to forgive sin, and had power to send them into *Purgatory*, and to recall them, &c. &c. There was a kind of invisible spirituall power, that went from him to all his marked. How did they reverence him, and submit themselves to him in his Cardinals, Nuncios, Preists, Jesuites, even all his Seminaries and Locusts of every kind.

3. Now the wrath of Christ in the seventh Phial, is powred on all this smoke, this pontifician *Ayre*, all these were dispelled by the light from Christs Throne set up in the reformed Churches; by the Angels that he sent, holy spirits invisibly, his Christian servants visibly. They by learning Hebrew and Greek, and teaching in the Scholes of the Prophets: And by the helpe of the blessed Spirit of Christ, the great *Rabboni*, and Doctor of his Church, did by sound and learned Translations and Orthodox expositions, and by many excellent and worthy endeavours, both by teaching and writing (the Enemy being Judges) and by the practise of noble Arts and Sciences, especially Printing, and by courageous Parliaments in the dayes of King *Hen.* the eighth, and King *Ed.* the sixth, and Queen *El.* and King *James*, and King *Charles*, and by Diets in *Germany*, &c. make such Voices, Thundrings, and Lightnings in the Popish *Ayre*, that it did dispell the fogs and smoke that *Apollon* and his Locusts had formerly raised: and as the Angel *Jehovah*, at the giving of the Law of his Gospell, did by his voice with Thunder and Earth-quake dispell the Idolatry of old *Egypt* from his *Israel*, so now against *Rome-Egypt*, he did thunder and send forth lightning by zealous *Luiber*, *Tuelanston*, and diverse Martyrs in *Germany*, &c. and by painfull *Tindall*, &c. and by Martyrs in *England*, *Germany*, *France*, *Scotland*, &c. And after this by faithfull prophelying, and Orthodox writings of many worthies of the Lord in *England*, *Scotland*, *Geneva*, &c. but yet something is still to be reformed for the be-smoked *Ayre* is not fully cleared amongst the best reformed in some points.

Yea the Lord
Jesus hath so
ordered in his
providence
that some
learned in the
Popish King-
dome have
been as means
to overthrow
it, as *Adias*.
Monte.

The seven Phials shew the Popes ruin.

4. In *Abaddons* Kingdome, that shall yet be by the just providence, of Christ a further terrible Earth-quake of his Government, that it shall be greatly divided, the Cities of the Nations shall more and more fall from it, which will also be a cause of more wars and commotions, and such fiercenesse of wrath shall come on the Papacy, as there did on the Chanaanites, by haile, *Jos. 10.* and such alteration of policy shall be in the Kingdom of Locusts Kingdome, as if Islands and Mountaines were not found, and such alteration and breaking, as of the *b* old world corrupted, and Chanaanites destroyed, that the Israelites might dwell in their sted; and the Kingdomes of the world shall become our Lords and his Christs, and he shall reign for ever and ever.

5. Then the twenty four Elders which sat before God on their seats shall fall on their faces, and worship God, saying, We give thee thanks O Lord God Almighty which art, and wast, and art to come, because thou hast taken to thee thy great power, & hast reigned, and the Nations were angry, and thy wrath is come, & the time of the dead, that they should be judged, and that thou should give reward unto thy Servants the Prophets, and to the Saints, and them that feare thy name both small and great, and shouldst corrupt them that corrupt the Earth. And the Temple of God was * opened in Heaven, and there were seen in his * The apostle Temple, the Arke of his Testament, and there were Lightnings, and ate and wick- Voices, and Thundrings, and an Earth-quake, and great haile, ed Kings of *Apoc. 11.*

the Man of sin, by burning and destroying the holy Temples of Christ, both godly Teachers, and godly Congregations, *1. Cor. 6. 15 19 Ch. 3. 16. 17 2. Cor. 6. 16.*

6. Thus great *Babylon* shall heare the voice of the seventh Trumpet as *Jerico* did, and feelee the seventh Phial of Gods wrath in the Lords due season, when Nations oppressed by them shall learne skilfully to sing *Hallelujah*, and with understanding shall praise the Lords: the Lord must, for vaine is the helpe of man, consume that bad King *Abaddon* of *Kitium Italy*, in the end at his glorious appearing, as those Beasts in *Daniel*, by the first comming of Christ into the World were wholly consumed, for whom God sat on a fiery Throne, so the Beast compounded of those foure shall not wholly perish untill the second coming of Christ, for whom a white Throne of Justice is openly revealed, by sentence thence the false Prophet Pope, and the Beast of his Authority, shall ay feelee Gods wrath untill they be both cast with the Dragon into eternall fire. Amen.

b Gen. 6. the Earth is corrupted, and I will corrupt them, saith Christ Jeroboab.

Judah shut the Temple, so did

SECT. IX.

Consider these things advisedly about the Phials.

1. The seven Phials doe distinguish the manner of Christs dispensation, not the time, as it is apparant.

1. Because these Phials are not yet powred out in all the Kingdomes that gave their power to the Beast, as not on Spaine, &c.

2. All these Phials have been, and are now in further execution in our Native Country.

3. The holy Spirit, as is noted, transfers the plague of the Papacy in dispelling its Ayre to the seventh Phial; under it, it shall be utterly dispersed (though as yet it is still much in some places) from all the Countries where the Beasts Kingdome hath been and yet is.

4. As the fry Mountaine of *Avaddons* Kingdome, increased by degrees, and in some Countries more and sooner then in others, so it decreaseth in the same manner. If this had been seriously marked, some would not have not been (may I say) so peremptory, and definitive for the Popes utter destruction in 1650. or 1655. we are not to talke what the Lord Christ can doe, but rather to observe the course of his providence, as it hath been exercised since *Wickliffs* dayes, both concerning the enmity and wars of the holy seed, and the seed of the Serpent, I with, as *Jeremiah* said to *Hananiah*, that the Lord would performe your words which you have propheseyed. But it shall not be so.

5. *Rome, Kittim, Italy*, shall be a mark for Gods Judgements to the end, it shall hold some strength in their iniquity to the end. For the Church shall be troubled in one place or other with Dogs, Murderers, Fornicators, Soreterers, Lyars, and other abominable. Let us not flatter our selves, the seed of the Serpent shall be to the end; and all outward Enemies shall not be put (though more and more weakened) under the feet of Christ till the end. The Heavenly *Jerusalem* hath been of the Serpent from the Apostles dayes, and shall be to the end, and the seed of the Serpent shall bruise to the end. The holy Spirit doth shew us the Counter other, more sell of Christ, that there is no age in which the vanity of this cursed or lesse, secret World shall not be manifested, *Gen. 3. Eccl. 1.* Such peace as many or open, while talk of under Christs personall raign is not for this World, but for the the Church re- World to come. &c.

* Great Brit-
tany was the
last that fully
yeilded to
Romes policie,
and the first
that cast it off.
Jer. 28.

There shall
be persecution
and vexation
from the seed
of the Serpent
in one place
or other, more
or open, while
the Church re-
maineth in

this World: notwithstanding all that is alledged for the glorious personall reigne of Christ here on Earth, they mistake the Tropes used in the Prophets, from the visible to he in visible Church here on Earth.

6. There is no Phiall powred on the Turks tyranicall Kingdome, for he was raised up, only to be a scourge to the Apostasie of the Greek Churches, in the Trumpets, and of later yeares of the Papacy in the Phials. But when the Kingdomes that gave their power to the Beast of the Pit, and his Kingdome of *Kittim*, doe revolt from him, and embrace the Gospell in sincerity and purity, then God will throw that Rod of the Turke into the fire.



Chap. XIX.

The dead Bones, *Ezekiel*, 37. 11, 12. &c. must not be understood of the Jewes calling after our times, but only of their returne from *Babel*.

Then said he unto me, Son of man, these bones are the whole House of Israel, behold they say our bones are dried, and our hope is lost, we are cut off for our parts.

Therefore Prophesie, and say unto them, thus saith the Lord God; Behold O my people, I will open your Graves, and cause you to come out of your Graves, and bring you into the Land of Israel—and I will place you in your own Land.

1. The coherence of this Scripture, about the dead bones, with the former Chapter is not to be understood of the Jewes, calling at all after our times, but must properly and only to be understood of their return from *Babel*, the Land of the North, and other Countries where they had been scattered by the Kings of *Assur* and *Babel*.

2. But before I go on, I will premise some principall over-ruling providences of Christ, which the holy story doth declare unto us; 1. Concerning the progeny of *Salomon* being extinct, 2. Concerning his Kingdome being overthrown, 3. Concerning the Temple and City burnt, and laid in a heap of dust, and thus Christ in the indignation of his wrath did loath both King and Priest, 4. Concerning themselves

in
them
shall
come
of
the
city

in sad captivity, 5. Concerning the Temples holy Vessells carryed captive, 6. Concerning other grivous evils of scorne and derision, and of other dayly dangers, both corporall and spirituall, *Dan. 1. & 3.* Who is able to recount their sorrows and calamities : Now being thus disconsolate : It is no marvaile it caused them to say, our bones are dried up, and our hope is lost, we are cut off for our parts.

So the Apostle
useth this same
argument, 2.

Cor. 1. 9. 10

his comfort, *Is*

Esa. 26. 19.

& Hof. 13. 14.

But now at last it pleased the Lord God to comfort them by an allusion to the Doctrine of the Resurrection, that as surely as they beleived the Doctrine of the Resurrection, so surely God could and would revive their dead State. Now we are not to think that the Prophet doth comfort any but the present age, then in Bondage and captivity, and therefore he doth not prophesie of the Jewes calling to inhabite *Chanaan* againe, and build *Jerusalem* againe, now after our times, as too many doe misinterpret the Prophets meaning.

3. They were so disconsolate under *Babels* Yoke, that when *Cyrus* made that Proclamation, of their returne, *Ezra. 1.* they thought they rather dreamed, then that it was a truth of their deliverance granted, *Psal. 126.* Many acts of un-belief were in their hearts, and in their speeches, and so it is with us in afflictions : Yet Christ was faithfull in his promises, he cannot deny himselfe.

Some object, that the Apostle then in *Rom. 11.* might well then have spared the Jewes in so deep a question as touching their calling.

Ans. I dare not say so, for the Apostle being a Prophet, it was as authentike as if *Esaia*s or *Ezekiel* had foretold it. And by the same answer it may be questioned (notwithstanding all the plausible speeches of some) whether any Prophet of the old Testament did prophesie of the Jewes calling yet to come, for the Apostle doth only by allusion, cite *Esaia*s and *Ezekiel* to shew that as the Lord God did formerly shew his power and mercy in their restauration from *Babel*, so he would once againe call them to the faith, after so long a time. To the same effect the Apostle dealt in *Act. 13. 40. 41.* in citing *Abakuk*s prophesie. *Abakuk* prophesied of the *Chaldeans* to arise ; But the Jewes then would no more beleive that *Babel* should overcome them, then they beleived the Apostle *Paul*, citing *Abakuk*s words of Gods wrath, by the Romans, to make an end of them. And so Saint *Paul* doth, in like manner, cite *Dan. 11.* in *2. Thess. 2.* concerning the man of sin, the new *Antiochus* of *Rome* by allusion only.

4. Whereas the present age of *Ezekiel*s days was so disconsolate, and lamented, one would think the Prophet comforts them, and doth not of men that should live two thousand years after, it is not reasonable to think (most impertinent assertions) As if a godly soul, or a man under grivous pressuress and afflictions at present, should be comforted for consolation, must the Teacher then tell stories to them that neither they nor theirs for many genera-

3. Again.

5. Again these in captivity were godly and faithfully, and knew they were chastised for not regarding Gods * covenant in Christ, and therefore they did humble themselves and confesse their sins, as *Levit. 26.* now are perforetold and had gracious promises of return to *Canaan*, and of building swaded of no city and Temple, and that the City should be builded on its own heap, such thing, al- and that they should have a policy to buy and sell, *Ier. 32.* and the Pro- though fore-phet *Jeremiah* knew well enough that the godly in the state of *Judah* were warned, *Heb.* or would be most cast down in their spirits, even as *Jeremy* himself was *ro. 25. 26. 27.* concerning their most grievous calamities, as *Ier. 32.* * and thereupon * It was in the Lord God did comfort him and all the godly of those dayes, and did that age of revive their hearts in divers passages (even as he did by *Ezekiel*) see God: people, *Ier. 29. 30. 31. 32. 33.* chapters. that needed this satisfacti-

6. But the Jews now are not godly, but grievous apostates, for they hold Christ, and his Go'pel, Kingdome and people *anathema*, they are exceeding hard of heart, and blaspheme our Christ, & look for Christ yet to come, not one of 1000 is godly of them, nor have been for many hundred years.

7. A glorious calling of the Jews from *Rom. 11.* is not denied in all places where they are scattered, and will not this be a wonderfull glory to them and us, that they in all places where they are shall yield obedience to the Gospel. This should suffice, for more cannot be proved, and when Christ came we Gentiles were received into their sheepfold, *Iohn 10.* Other sheep I have, &c. but hereafter the contrary, *Rom. 11. 11.* To provoke them to follow them, that, was their glory, this ours.

8. So certainly, this speech of *Ezek. 37.* was spoken for the present disconsolate age. These were not yet cast off, nor cut off from their own All *Zac. 2.* was people, but they onely were as yet Gods people, and that made *Zacharia* consolatory to *riah* say * that the Lord will yet choose *Sion* and *Jerusalem*, and that yet the returned he would be jealous for *Jerusalem*, and *Sion*. This was to comfort them who were vexed under many pressures, being under the government of the *Persians*, and ed by the *Sa-* under such like pressures, they should be under *Iavan* whole, and *Ia-* maritans, and *van* parted, namely in much affliction, therefore it was fit and conve- others, *Ieru-* nient, so to comfort them, for the Lord doth alwayes speak freely to his *lem*, being as olive, and so the Lord did yet choose them, even after this, for the yet unwall'd, time of the Seventy Sevens of years, in which space of time they should although the be the peculiar holy people, and *Ie* *usalem* should continue to be the ho- providence of ly City, but after the Seventy Sevens of years were accomplished, accor- Christ was as] ding to *Dan. 9* they had not any peculiar privilege, nor ever shall. a wail of fire We must not regard that strange Doctrine, that teacheth otherwise, but for them, till what tends to that *Sion* in *Hebrews 12.* and in *Apocalyps 14. 1.* and it was walled. to that *Jerusalem* *Hebrews 12. Gal. 4. Apoc. 3* and *21.* in too many things we do hinder the conversion of the Jews in Judaizing with them: They hope for the building of *Ieru-* *usalem*, and daily pray for their return to *Canaan*, and many of us thus Judaize with them, in teaching their return thither to be a glorious Church again.

9. And whereas the people of God in *Jeremiahs* and *Ezekiels* dayes were much.

* This Text of *Dan. 9. 24.* did comfort them for the losse of the Ark, *Jer. 3.* and the shirking of the rest of the Ceremonies, and because the Lord foresaw what he would once more do by the Romane polity, therefore he gave to *Daniel* that glorious revelation, that they should expect the MESSIAS, the holy of holy, to confirm the Covenant for the many by his death.

much dejected in spirit, for the sorrows which they felt by *Babel* the golden head (as they had cause) & went weeping to *Babel*, not clearly discerning Gods counsel, yet at the end of the captivity, the holy counsels of God were fully opened by *Gabriel* the holy angels glorious message from heaven to *Daniel*, * *Dan. 9. 24.* That they need not mourn nor lament for destroying *Salomons* Progeny and Kingdome, because the holy angel had told them of the MESSIAS their King greater than *Salomon*, who was also of the house of *David*, for it is said, he shall be great, and shall be called the Son of the most high, and the Lord God shall give unto him the throne of his father *David*, and he shall reign over the house of *Jacob*, for ever, and of his Kingdome there shall be no end, *Luc. 1. 32, 33.* and hence we learn that Christs spirituall kingdome shall never be ended, nor overthrown, nor his heavenly progeny extinct, who are Princes and Priests in all the earth, *Psal. 145. 16.* and the *Metropolis* of his kingdome, is the heavenly *Sion* and *Jerusalem*, builded by the Gospel, over all the four quarters of the world and this city 1500 mile square, compassed about with a wall of precious truth, invincible, that no power of the enemy can scale it, or make any breach in it, and the foundations of the wall are twelve, compounded of twelve precious Jewels, (The holy Doctrines of the Lambs twelve apostles) that there can be no Satanicall pioneers to make any mynes to blow it up (no, if they be as deep in their counsels as *Garnet* and *Faux*, of that hellish crue) and the Temple within this holy city, is so glorious, that it secretly affrightens all opposers, more than that in the times of *Psal. 48.* For the Lord God of hosts, even the LAMB is the Temple, who is also the Rock of defence of his Church.

10. Now though all this be our glory under the new Testament, yet the Doctrine of many is contrarie, for in effect they teach the Jews to lament and mourn for earthly *Canaan*, and for the low *Jerusalem* and Temple. Teachers may as well follow their Thalmudicall fables, as this doctrine, and so they do in part, for they look for a pompous Kingdome in *Canaan*, and continue against Gods oath, the line of *Salomon*, *Ier. 22.* These things will be touched again, as the argument calls for it.

11. The Prophecie of *Amos* chap. 9. is expounded in *Acts 15.* by the holy Council, and it will confine all our expositions that we make upon *Esaias*, *Ezekiel* and *Zacharias*, for such a calling of the Jews, as I have shewed. The last of *Amos* expounded by the Apostles themselves, I take it is a key to open all these matters: to this agree the words of the Prophets, *Acts 15.* he speaks plurally, Prophets, yet cites but *Amos*, and let us marke how the apostles interpret, and because almost all the Prophets shut up their Prophecies like *Amos*, therefore I suppose *Amos* and that Councell do expound them all, and so *Amos* will expound, *Jer. 30. 31, 32, and 33.* chapters, some part of them, as also *Ezek. 37.* the latter part of it, as it shall be touched about the two sticks, which come next to be considered.

CHAP. XX.

Of the two Sticks, *Ezek.* 37. in confutation of them that say, it is not yet fulfilled that *Ephraim* was joyned to *Judah*, also some observations are annexed from *Zach.* 2. *Zach.* 8. *Zach.* 9. *Zach.* 10. and chap. 11.

SECT. I.

A *Answer.* I. It is evident by an expresse promise, that the other Tribes, as well as *Judah* should return from captivity out of the Land of the North and from other countries where they were scattered, Consider these Scriptures.

Jer. 3. In those dayes the house of *Judah* shall walk with the house of *Israel*, and they shall come together out of the Land of the North, to the Land that I have given for an inheritance to your fathers, with this verse, the 16, and the 17th verse should be minded.

Jer. 50. In those dayes, and in that time, saith *Jehovah*, the children of *Israel* shall come, they and the children of *Judah* together, going and weeping, although the ing, they shall go and seek *Jehovah* their God, and many such expressions the *Medes* and *Persians* were Prophets have.

2. The 49000 that did return with *Zorobabel*, *Ezra* 2. many of them likened to a might be of the ten Tribes, for at this time all the Tribes were called savage Bear Jews, but before I go further I would note two things. 1. The angel to *Babel*, *Dan.* 7. *Gabriel's* glorious message from heaven of the Seventy f. vens, and the yet they are holy Doctrine therein contained. 2. The mild government * of the likened to a Kings of *Persia*, under *Darius Artaxast* 41 year, that so favoured *Ezra* and tamed Ram for *Nehemiah*, and eight years under his successor *Darius*, and 42 years under the comfort of *Artaxerxes* his successor, almost 100 years, this long space was of much *Israel*, *Dan.* 8.

rest

372 *The two sticks of Ephr. and Judah joined in their return. &c.*

rest to Israel. These two things doubtlesse would cause many to remember *Sion* and *Jerusalem*, and to return and flock to *Canaan*. And in the time of that comfortable quietnesse they might get Cattel, Silver and gold, apparel, &c. as in these 80. years of *David* & *Salomon*, *Ez. 38.* how did they increas in riches, and honour, in multitudes? and so in our native Country, in the dayes of *Q. E.* and *K. J.* How did *England* increas in people, honour and wealth by our blessed peace, which the Lord in great mercy gave us for 66 years?

V. Tremel. in 1 Chr. 9 & Neh. 11. 12. 3 these of Ephraim, and Manasse

3. Again, it is said plainly, *1 Chron. 9.* that some of *Ephraim* and *Manasse* were of them that returned, and some of *Bethel* that idolatrous City of the ten Tribes returned, and it is shewed that they dwelled with *Judah* in *Jerusalem*; and many moe in the other Cities of *Judah*, this is an history to the prophesie of the two sticks to be as one.

were an earnest that more should return, and *Mr. Pemble, Zach. on 13.* sheweth that of the 49000 that returned, 12000 of them were of the ten Tribes.

SECT. 2.

SOME object that those of the other Tribes besides *Judah*, were but a sprinkling. & not worthy of consideration in respect of the Prophesie.

Ans. 1. I think we may be much to blame to say so, & what is 38000 besides the Levites, and *Nethinims* and their servants and hand maids, in all 49000. *Ans. 1.* I think we may be much to blame to say so, & what is 38000, that returned (suppose they were all of *Judah*) to the infinite numbers of *Judah* that were carried captive, & that still remained in the nations abroad; that number would be but a thin replenishing of the land of *Judea*, and *Jerusalem*, and *Benjamin*, and we are not otherwise to think, but that many moe of *Ju* returned afterwards.

The term Nations, Jer. 3. 17. may intimate Ephraims nations, as Gen. 48. 19.

2. I suppose I may take up the argument of the Apostle, that the promises of God were not without effect, though so many of the ten Tribes did not return, as did at *Judah*, some did return, though not to the State of a Kingdome by itself, yet we are not to make question, but that multitudes did return afterward according to the Prophesie, many myriads of them, as is evident by the wars under *Javan*, as *Dau. 11.* and *Ezek. 38.* and *39.* shews that very many of the whole house of Israel, did replenish the land of *Judah* and *Benjamin*, *Iosephus* and the *Machabees* shew it was so, and it is said, there were besides them that had returned, and that did separate themselves from the filthinesse of the heathens, *Ezra 6. 21.* and *Darius Artaxast* gave great encouragement, *Ezra 7. 13.*

* So Tremellius, Gen. 49.

3. *Judahs* Tribe was principally to be nominated in the returned, because of the Prophesie to *Judah*, the fourth son of *Isaac*, who should have his Tribe chiefly to exist, because of his *Stilob*, according to *Isaacs* Prophesie. * *A Tribe shall not fail to Judah till his Son shall come.*

4. The

4. This is considerable that all the time of the *Seventy Sevens*, the Tribes were kept in some distinction, yea, untill the destruction of *Jerusalem* by *Titus*, but not so afterward, * for they could not, being so scattered. The deceitfull unbelieving Jews did trouble the believing Gentiles, by darkning the holy Genealogies of the Scriptures by their endlesse genealogies; for after the Evangelists, *Matthew* and *Luke* had cleared the case of our Lord, by uncontrollable private Records, which the Jews could not deny, that our Lord sprang out of Judah, then the apostle charged the Churches to take heed of (not onely that, but to avoid) Jews fables, and their endlesse genealogies. And now let us consider the 21. verse of *Ezek. 37. I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own Land.* Can we think, but that this was spoken of to the present age, and therefore in that respect it cannot be understood of the Jews calling yet to come; for we all know, they shall not be called till the fullness of the Gentiles be come in, and when is that? I will gather them from among the heathen, when is that? mark it, for the Lord speaketh reproachfully [*the heathen*] but now many of the Jews are among Reformed Churches, which cannot be called heathen. The Apostle said long since, whether we be Jews, *Scythians*, bond or free, all are one in Christ Jesus, shall we then be accounted dogs, unclean. Certainly, *Ezekiel* so speaketh of Israel, that the heathen should have nothing to do in their policy, as long as their Prerogative did continue: and whereas *Ezekiel* saith [*whither they be gone*] he calls to mind all their oppressors, as well *Assur*, as *Babel*, and from [*these heathen*] they shall be brought into their own Land, but when the Jews are called to the faith, they will esteem of *Canaan* no better than any other countrey; as indeed they ought not.

* The Jews write that none knew their own Tribes. Dr. *Lightsfoot*, and others shew the vanity of their modern genealogies.

5. Now we will touch a little of *Zachariah*, who utters many consolatory promises, and prophesies to the present age of his time (and for the times of the *Seventy Sevens*) because they were slack in returning to their * brethren that had already returned, & had felt some hardship by some of the former Kings of *Persia*, and were put into many tears by *Samballat* and his associates of the Samaritans, yet the Lord God promiseth that he would put into their hearts to return, to be as one with Judah.

* It is a singular observation (I think) of *Brocardus* that *Hamans*

Plot against the Jews in 127 Provinces was a chastisement to them for their slackness in returning, they loved their outward comforts, and fertiled habitation too much, they should have done, as 2 *Chron. 11. 13, 16. I hope the Lord will remember poor new England*, and our posterity, as *Jer. 2. 2, 3.*

6. I will expresse some Scriptures of *Zac. 2. 6, 7. Ho, ho, come forth, and flee from the Land of the North, saith the Lord, for I have sired you abroad as the four winds of the heaven saith the Lord. Deliver thy self O Zion, that dwellest with the daughter of Babylon. This earnest call of the*

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Lord might well cause *Ezra* and his company to return, and of them many might be of the ten Tribes, as well as of *Judah*; his return was four or five years after, for this Prophecie was uttered in the second of *Darius Artaxast*, and *Ezra* returned in the seventh

7. *Zachary* 8. sheweth that the returned were somewhat disconsolate, because *Jerusalem* was so scant of inhabitants, as (*Nehemiah* 11.) read *Zac.* 8. Therefore God promiseth, I will save my people from the East countrey, and from the West countrey, and I will bring them, and they shall dwell in the midst of *Jerusalem*, &c. in verse 13. it is said, And it shall come to passe, that as ye were a curse among the heathen, O house of *Judah* and house of *Israel*, so will I save you, and you shall be a blessing, fear not, we are not to doubt, but the Lord brought them of the ten Tribes, as well as of *Judah*, read verses 20. 21.

8. *Zac.* 9. 13. When I have bent *Judah* for me, and filled the bow with *Ephraim*, and raised up thy sons O *Zion* against thy sons O *Javan*, and made thee as a sword of a mighty man. The Lord made *Judah* and *Ephraim* a bow and arrows against the enemies, in the dayes of the *Seleuco-Logidae*, as the *Macchabees* shew, and this sheweth that many of the ten Tribes had returned, as well as *Judah*. See *Tremellius* on *Zac.* 9.

Zach. 10. 6. I will strengthen the house of *Judah*, and I will save the house of *Joseph*, and will bring them again to place them, &c. and they of *Ephraim* shall be as a mighty man--I will hiss for them, and gather them v. 10.--I will bring them again also out of *Egypt*, and *Assur* into *Gilead*, and *Lebanon*, &c. These speeches and others do shew, that *Ephraim* had returned as well as *Judah*, and were as one stick

10. And the new Testament sheweth, that *Israel* in the Tribes were multiplied, great multitudes followed the Lord *Jesus* where ever he came, and he dwelt and taught much in those places where captivity began by the Kings of *Assur*, there the light of the Gospel first began, in the Land of *Zabulon* and *Naphtali*, *Esaias*, had prophesied it should be so *Esai.* 9. And there are historics and writers, that shew how at the holy feasts of the Jews, there were hundreds of thousands that assembled, which sheweth, that many of the ten Tribes had returned, and were as one stick joined together in holy worship.

11. And this will further be evidenced by *Zac.* 11. that they had returned, both *Judah* and *Israel*, and were as one, because the Lord threatened them, that he would break the brotherhood of *Ephraim* and *Judah*, for their departing from the faith, and did not regard the Law of the Angel of the Covenant, which he by *Moses* gave at *Horeb*; for he had charged them by the Ministry of *Ma'achi*, to remember the lively oracles, with the Statutes and judgements, that were commanded for all *Israel*, for they should have no more Prophets till *John-Elias*.

12. But they followed the wicked doctrine of the three shepherds, *Sad-ducisme*, *Pharisaisme*, &c. & many Jews that despised the holy Covenant, became treacherous; therefore God brought upon *Jerusalem* & all *Judea*, heavy

heavy miseries that they destroyed one another before our Lords incarnation and after : very many sorrows by civill dissensions, and schismes, so that then was broken the brotherhood of *Judah* and *Ephraim*, and thus, *Zach. 11.* must be understood of these times, and to this effect.

13. And further to dilate on the Text. They took *Jerusalem* from one another by domestick seditions, and they cut down the Cedar-great men, spoiling and destroying the great ones among themselves, and the great ones did roar like Lions on the meaner sort, as they had gotten power over them, so their kinde of consolations was taken away, not so much literally to be understood, but the Temples holy worships, were heathenishly, and otherwayes corrupted, and their exercises in their Synagogues were greatly suspended; for as either of their factions prevailed, they blessed themselves, as though the Lord God favoured them. But the Lord took his pity from them, and did deliver them every one into the hand of his neighbour, and into the hands of their Kings, the *Seleucids*, the *Herods* and the *Romans*, whom they also called to their quarrells, and yet for all this, *Canaan* was yet the holy Land, and *Jerusalem* was yet the holy city, & *Sion* the holy mountain, for in all these troubles the Lord had a care of the poor of the flock that waited on him.

14. the stories of these things are manifest, and that *Zach. 11.* must not be understood of the times, after [now our dayes] many passages will tedder and confine the times of some mens apprehensions, as that Scripture of their under-valuing MESSIAS their King, the Lord of glorie, at the price of a slave, and so applied by the Evangelists, upon which followed a further breach of brotherhood, and civil dissensions, horrible distresse and wrath, *vid. Tremellius* and *Zach.* and *Iosephus* on the wars of the Jews.

Zach. 11. 10, 11, 12, 13, 14.

15. *Zach. 11.* may well and must be accommodated to the times somewhat preceding our Lords dayes, and somewhat after, but there is not the least shew of intimation, of applying the Prophet to the Jews calling now after our times. Let the godly Christian Student, diligently read the Scriptures (*We erre not knowing the Scriptures*) and then *Iosephus* and *Maccabees* and other authors: and with all observe the times, the families or Nations, and the places of their habitations, and for the times of the new Testament, mark allusions, as hath and will be touched, but so far as Propriety will reach for times and persons that must be still adhered unto.

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heavy miseries that they destroyed one another before our Lords incarnation and after : very many sorrows by civill diffentions, and schismes, so that then was broken the brotherhood of *Judah* and *Ephraim*, and thus, *Zac. 11.* must be understood of these times, and to this effect.

13. And further to dilate on the Text. They took *Jerusalem* from one another by domesticall seditions, and they cut down the Cedar-great men, spoiling and destroying the great ones among themselves, and the great ones did roar like Lions on the meaner sort, as they had gotten power over them, so their Kingdome of consolations was taken away, not so much literally to be understood, but the Temples holy worshipp, were heathenishly, and otherwayes corrupted, and their exercises in their Synagogues were greatly suspended; for as either of their factions prevailed, they blessed themselves, as though the Lord God favoured them. But the Lord took his pity from them, and did deliver them every one into the hand of his neighbour, and into the hands of their Kings, the *Seleucide*, the *Herods* and the *Romans*, whom they also called to their quarrells, and yet for all this, *Canaan* was yet the holy Land, and *Jerusalem* was yet the holy city, & *Sion* the holy mountain, for in all these troubles the Lord had a care of the poor of the flock that waited on him.

14. the stories of these things are manifest, and that *Zach. 11.* must not be understood of the times, after [now our dayes] many passages will tedder and confine the times of some mens apprehensions, as that Scripture of their under-valuing *MESSIAS* their King, the Lord of glorie, at the price of a slave, and so applied by the Evangelists, upon which followed a further breach of brotherhood, and civill diffentions, horrible distresse and wrath, *vid. Tremellius* and *Zach.* and *Iosephus* on the wars of the Jews.

Zac. 11. 10, 11,
12, 13, 14.

15. *Zach. 11.* may well and must be accommodated to the times somewhat preceding our Lords dayes, and somewhat after, but there is not the least shew of intimation, of applying the Prophet to the Jews calling now after our times. Let the godly Christian Student, diligently read the Scriptures (*We erre not knowing the Scriptures*) and then *Iosephus* and *Maccabees* and other authors: and with all observe the times, the families or Nations, and the places of their habitations, and for the times of the new Testament, mark allusions, as hath and will be touched, but so far as Propriety will reach for times and persons that must be still adhered unto.



CHAP. XXI.

Of the Jewes calling, the 12, 13, & 14. Chapters of *Zachary*, that it cannot be applied to the Jewes calling yet to come, as many Ministers do too unadvisedly teach.

WEE are to consider many passages in *Dan.* 7, 8, 9, 10, 11, & 12. Chapters, 1. That all the time of the Holy Angel, *Gabriel's* message of the Seventy Sevens, the Jewes were called the holy people, *Michaels* people, *Daniels* people, their Religion is called the truth, *Sion* and the Temple is called the holy Mountaine, *Jerusalem* the holy City, and the only place of holy worship in the World, *Joh.* 4. And the Son of God is called *MICHAEL*, the great Prince before his blessed Incarnation, and that he had over them a speciall regard during the date and lease of their prerogative of the Seventy Sevens.

2. Therefore we are diligently to observe, *Zach.* 12. that although those troubles were among them, yet still *Jerusalem* was the holy City, and that God had respect to them, because the holy faith of the Gospell was among them, and also among the Godly dispersed Jewes, and the same holy faith was maintained by the many godly that exhorted one another, but the most of them were of the meaner sort, called the poor of the flock, and for their sakes, *Jerusalem* was a burdensome Stone to all the ungodly, whither the Heathens, or the lawlesse Apostates of *Daniels* people (*Dan.* 11.) And sometimes the better part that had some life of Religion were their Leaders, and did governe them, and they were as a Torch of fire in a sheafe to burne and devour the Enemies, and *Jerusalem* was defended, and as yet, *adhuc permaneat*, did abide in her own place, and so it was to abide untill the ending of the Seventy Sevens, *Zach.* 12. 6.

3. And

3. And whereas Zachariah saith in Chap. 12. 6. *Jerusalem shall be permanent, Jerusalem is there*, and I think in all other places in the old Testament, in the plurall teaching them celestial meditations (as *Psal. 135. 1.*) And that although the Saints of *them the high Trinity*, should yet inhabit the *Low-Jerusalem*, in much affliction, they should notwithstanding account themselves but strangers (*Levit. 25. 23.*) and should rather look to the *Jerusalem* that is above, the sight of true peace, the Heavenly City, as *Abraham, Isaac*, and *Jacob* did to the Heavenly Countrey, *Ebr. 11.*

4. This speech that *Jerusalem* should yet abide, and be inhabited, is consolatory, both for the present State of the Church against the plottings of *Sambalaz, &c.* and for that *Daniel* had shewed that *Javan* in the fourth Beast, should bring great affliction of trampling *Daniels* holy people, and taking away the dayly sacrifice, and altering the times. (of the holy Feasts) and the Law. And that *Antiochus* should disrelish the holy Mountaine, *Jerusalem*, and the Temple, &c. notwithstanding all these troubles *Jerusalem* should yet abide an holy City (They were not yet to be cut off from their Olive Tree) And Gods dealing for his people was a burdensome Stone, and a Torch of fire to all the Hornes of the fourth Beast, and all the Enemies to the ending of the Seventy Sevens.

5. And Zach. 12. saith God, would raise up noble worthies for them, so God gave them sometimes valiant men to be for their comfort, as the worthies of old in the reign of *David*. Valiant in acting and suffering for the truthe sake that was only among them. The Jewes were then the holy people, and *Jerusalem* the holy City, and *Sion* the holy Mountaine, though *Antiochus* had greatly polluted the Temple. And the godly poor of the flock did observe these things, and still did inhabit *Jerusalem* (or still did so desire, though driven into Mountaines and going about to Dens, and Caves of the Earth) looking for the Kingdome of Heaven to disperse *Jerusalem*, now drawing on towards the ending of the Seventy Sevens, *Jerusalem* hope, is And for their sakes, as is said, God destroyed all Enemies that came against the holy City *Jerusalem*, whither the Heathens, or the Lawlesse Throne above Jewes that profaned the holy covenant, *Dan. 11.*

6. And we must not slightly passe over this Epithet, *Jerusalem* the Holy City. It is so called at the beginning and ending of the Seventy Sevens, & likewise so called at the beginning of our Lords Preaching, and at Gods vengeance his Resurrection, *Mat. 4 & 27* marke, it was so, at that very time as they had crucified *MESSIAS* their King, the Lord of glory, but after their ascension, that title was never bestowed upon it. For then the date of their prerogative was our, and the Gentiles brought in to equall Covenant. But for the whole time of the Seventy Sevens, as *Esai. 14. Jer.* the Angel from Heaven had declared, while the preferment of the circumcised Jew was in honour, *Christ* had a speciall eye to them and the *Low-Jerusalem*. As when it was destroyed by the *Chaldean*, the Lord

• *The Jews calling in Zac. 11, 12, 13, is not yet to come.*

bade his dispersed people to remember it in all Countries. *Ier. 51. 50.* and so *Daniel* did and 49000, though in the dust, *Psal. 102.* But after our Saviours ascension, and sending the Spirit, furnishing his holy Disciples with gifts to be Master-builders for the erecting the New *Jerusalem*, there is not any word of intimation in all the Evangelists, Acts, Epistles, or Apocalyps (nay, nor in any Prophet of the old Testament) that they should remember the Low-*Jerusalem*, &c. But more of this hereafter.

7. *Jerusalem*, the sight of peace, the faithfull held and looked to hold in possession till our Lords dayes, *Esa. 66. Psal. 110. & 95.* would instruct them so to believe, as they did. Observe well, *1. King. 11. 13. 32. 36. & 2. King. 21. 4. Ier. 51. 50. Dan. 9. Psal. 102.* And we must consider that although the Kings of North and South afflicted *Israel* and *Jerusalem*, *Dan. 11.* and had a great hand in bruising the holy people, yet Christ plagued those Kings and Kingdomes. And although the Jewes in the times of the *Maccabees* were mutinous and became wicked and Law-lesse, and brought much trouble to their own Brethren, as also did the Remainders of the *Selensida*, the Herods, and the Romans, yet among all these Enemies of the faith, Christ caused from his fiery Throne (*Dan. 7.*) that Rivers of fire ran among them; God had ever a speciall eye of regard to them for his promise sake, *Zach. 2. 8. 1. King. 11. 32.* He shall have one Tribe for my Servant Davids sake, and for *Jerusalem* the City which I have chosen, out of all the Tribes of *Israel*. The Providences of Christ in a constant progresse, of the holy story, made this promise good to the ending of the Seventy Sevens. Then was the Period of *Israels* peculiar glory.

CHAP.



CHAP. XXII.

Expounding Zac. 12. 10, 11, 12,
13, 14. Verses.

1. **Z**achariab sheweth how the faithfull should mourne for the sinns of the times, every godly Family, cheifly them of *David's* progenie, of the Family of *Nathan* (*Solomon's* Brother by *Bathsheba*) of whom our Lord lineally ascended. As also of the godly of the Tribe of *Levi*, and all the godly Families that did remaine, for then to them was the blessed Fountaine for sin and uncleansesse opened. And our godly translators doe confer, *Act. 2.* in the 3000. converted by *Peters* Sermon to be an History to this Prophecie. And *Act. 1. 14.* is fitly to be conferred for their godly private exercises.

2. Also we must diligently observe how *John Elias*, the fore-runner to Christ, by his powerfull Ministry did turne the heart of the Fathers to the children, and the children to hearken to the wisdom of their godly Teachers, that the evill Spirits of the three Shepherds, and their Doctrine was much quailed, and were made ashamed of their evil wayes. And our Lord Jesus Christ the great Apostle, from Heaven coming after *John Baptist*, he brought his Fanne of holy Doctrine in his hand, and by his holy Spirit separating the chaffe of persons and Doctrine in wonderfull manner, as in *Mat. 5, 6, & 7.* chapters, and at other times, which Sermons of Christ made them rage against him, and were never quiet, laying snares still for him, till they had his life. And when they had smitten this blessed Shepherd, and destroyed the Temple of his precious Man-hood, he raised it againe and gloriously ascended. Then afterward the Lord Christ gave a mouth and wisdom to his holy Disciples and Apostles, that all false Doctrine, and all Worldly wisdom of *Satans* Kingdome, fell (like *Dagon*) before them. All their idols of the Doctrines of justification (*ex opere operato*) bodily exercise, and their Traditions of their *Abotibus*, and the Sadducisme of the Sadduces,

and other errors among them. All these idols of theirs, and the Heathens were famished and so perished, *Zeph. 2. 11.*

3. That Doctrine of Justification of bodily exercise was the great controversie of those dayes, and it was their idoll and vanity, as *Deut. 32.* compared with *Rom. 10.* that idoll cleaving to the letter, made them despise *MESSIAS* their King, whose most precious obedience, through his manifold sufferings made his death a most acceptable Sacrifice, and so it was the end of the Law for justification to every one that believeth,

and by himall that believe are justified from their sins guilt and punishment, which the bodily exercise of all the Law of *Moses* could not doe. And that they might not think of justification by bodily exercise from the Temples worship, *Christ* destroyed City and holy Place to this day, who brought to us by his once offering up of himselfe to an everlasting Righteousnesse or Justification.

4. After the Jewes had rejected the corner-Stone, their King for *Caesar*, many heavy and unexpressable sorrows came upon the Jewes and *Jerusalem* continually, untill by the Roman power, *Titus Vespasian*, who came against *Jerusalem*, took the City, rifled the Houses, and the uncleane infidell Souldiers ravished the women, slaughtered multitudes, and carryed may thousands of Jewes Captives, and sold many numbers of them for Slaves. All this came to passe about forty years after our Lords ascension. Our Lord sitting on Mount *Olivet*, and beholding the City told these things of *Zachariah* (*Ch. 14. 1, 3, 4*) to his Disciples, *Mat. 14. Luc. 19. & 21.*

5. And the Apostle as a Prophet, *Act. 13.* threatned by allusion, *Habakkuk* prophesie against them (noted before) that as the *Chaldean* had done, the Romans should execute further and greater wrath upon them, even wrath to the utmost. And so the Apostle had told the revolving Hebrewes, that they and their Nation would be Bryars and Thornes, and must look for violent fire to consume them. *Moses* and *David* fore-saw all these evils; *Deut. 32. 22. 2 Sam. 23.* Then the corner Stone which the Builders refused, fell on them and bruised them to powder.

6. The Prophet *Zachariah* having spoken of the destruction of the Low-*Jerusalem*, makes this transition to speak by way of allegory of the building and setting up of the High *Jerusalem*: As by the returned from *Babel*, *Jerusalem* was builded from *Benjamin* Gate, &c. so here shall the Heavenly *Jerusalem* be builded, notwithstanding all oppositions of Enemies. And whereas it is said, *Zac. 14. Jerusalem* shall be inhabited in her own place: it is to be understood that the Heavenly *Jerusalem* should begin to be builded in the Earthly, as it was firstest. Thence the Law went forth of *Sion*, and the word of the Lord from *Jerusalem*, then the Mountaine of the Lords House was lifted above all Mountaines, and all Nations flowed unto it, to build on that Mountaine, and this promised blessing was performed before *Salem* was abolished.

and

Moses Doctrine given by *Christ* taught the sure merits, *Act. 13.* *Deut. 30.* Such an idol it was, and is, that it hath cast off the Jewes to this day; For by it they despised the Son of God and his justification.

Act. 13. 40, 41.
1. Thes. 2. 16.
Ebr 6. 8. &
10. 26, 27, 28,
29, 30.

b Jer. 31. 38.
39. Is literally
propheticall,
and performed
in Nehem 3.
but this of Zac.
14. 6. is allego-
goricall, see
Tremel. on
Zach. 14. 10.
&c.

and the word of the Lord did not faile, that *Lopheth* must have religion from *Sams Tents*.

7. There were skilfull Master-Builders at *Salem*, the Fishers of *Gallilee*, and the other Apostles with others to the number of six score, and five thousand after, which, with the Physician of *Asiack*, and the Tent-Maker of *Tarsus* that might carry the healing and wholsome *b waters b* One Lord in of holy Doctrine to the uttermost parts of the Earth. Oh how wonder- his Apoc. 21. full and un-utterable was the glory of Christ in and by them, that he expounds, was King over all the Earth, that, as the Apostle saith, God was not Zach. 14. & the God of the Jewes, only, but of the Gentiles also, Rom. 3. Ezek. 47. For these waters

that run thorough the streets of the Heavenly Jerusalem, and no better waters shall ever come among us then what the holy Prophets and Apostles have let us in their most sweet, and blessed writings. Let us beware of deceitfull opinions of new Apostles, and new Revelations.

8. *Zac. 14. 12.* sheweth that all montaneous oppositions could not hinder the building of this Heavenly Jerusalem, this City was lifted in glory and did and doth abide notwithstanding all the wrackings of the misbelieving and unbelieving Jewes, and the Roman Empire against it. And all that fought against his Holy City, both the *Cæsars*, the old Pontificality (the sixth head of the Roman Beast afflicting the Church) and the new Pontificality, the Papacy, the seventh Head (and Tuke afterward) found great severity of thundring wrath and terrour of most bitter plagues: as if their filthy flesh rotted from their bones, and their same waters idolatrous and adulterous eyes did consume in their holes, and their blasphemous tongues in their mouths. Ezekiel speaks of, that came

9. And the Lord MESSIAS to whom the Father of Heaven had committed all authority and power, raised tumults among them, first ple, Ezek. 47. on the Jewes, then on the *Cæsars Augusti*, and their people in most fearful manner. That the *Cæsars* and their Assassines had death, and *Adm*, expounds, Zac. a gulph and grave of destruction by intestine garboiles in their Armies, and Ezek. in destroying one another for three hundred years, the six seals do also Apoc. 21. & shew this in Ap. 90 Ap. 6. 22.

10. *Zach. 14. 16.* When the Heavenly Jerusalem was builded on *b* constantly, twelve precious Foundations, all of precious Jewels, the Prophets and continually, Apostles Doctrine, *b* then those holy waters (as is noted) of healing from month to Doctrine issued, and had free course into all quarters under Heaven, month, &c. Esai. East, West, North, and South, and every quarter had three Gates into 66. 13. these the City. And the godly in all times of the New Testament, did flee as allegoricall like Doves to nestle in this City, they came to it *b* anniversary to expressions, keep the Feast of Tabernacles. And the Apoc. 7. is an Historicall pro *b* All Nations phesie, that 140000. of *Israel*, the twelve Tribes that held the faith, did beseech him, and an innumerable company of all Nations come to this City to beseech as they were in and praise *b* the Eternal Son of God, who did Tabernacle or Temple in him, Psal. 72. our nature for redemption: and when they came, they brought 17 Gen. 12.

The Jews calling in Zac. 11, 12, 13. is not yet to come.

Palme-Branches in their hands, crying *Hosanna*, Salvation to our God that sitteth on the Thorne, and to the LAMBE for evermore.

11. And they that will not come to the Feast of Tabernacles, to serve Christ Iesus (the true Tabernacle or Temple) in his holy Assemblies in this his *Ierusalem* they shall have no Raine to moisten their dry and barren hearts. They shall not know what meanes the Dewes that fall on Mount *Hermon*, and the sweet small Raine that distilleth on the Holy Mountaine of *Sion* (*Apoc. 14. 1.*) All the Gentiles that will not yeild obedience to the faith of the Gospell, Christ will bring upon them positive and privative plagues, as the stories of the Church shew this in all the Centuries, in all Countries.

12. And because Christ Iesus our Lord hath made us Kings and Sacrificers to God, his Father, Holinesse to *Jehovah*, which was graven on the front place of the high Sacrificer, shall be written on the Horse Brides, and on every Pot in the Heavenly *Ierusalem*, thus *Zachariah*, 23 *Dan. 9. & Esai. 66.* sheweth an utter abrogation of the Ceremonies of *Moses*, *Chanaan*, City, Temple, and worships.

13. And let this be noted that the holy Apostles expounding the Prophets, never taught the Saints that ever they should expect any outward glory to returne to *Chanaan*, City, Temple, or Kingdome, but taught them of the Heavenly *Ierusalem*, and therein the Lord God of Hosts, the Lambe to be the Temple, and the holy worship to be chiefly spirituall, prayer to be every where in sitting up pure hands and hearts in all godly qualifications, as our Lord *Messias* told the woman of *Samaria*, *Ioh. 4.*

14. And therefore the Apostle *Peter*, the Apostle of the circumcision, taught the scattered Tribes of *Israel*, in *Pontus*, *Asia*, *Galatia*, *Bithinia*, *Cappadocia*, and *Chaldea*, of the Heavenly inheritance that fadeth not (as *Canaan*) and that themselves were lively Stones in the spirituall building, to be an holy Priest-hood to offer up spirituall sacrifice, acceptable to God by Iesus Christ the true Temple. And that they that were and had been for many dayes *Lo-ammi*, and *Lo-ruchamah*, *Hos. 1. & 3.* were now by the glorious Gospell made Gods people, and had obtained mercy and pity, and warnes them that they be not as their Fathers, to stumble at Christ, and his Doctrine. And further instructs them that the Prophecies which they so looked, to be fulfilled in an outward manner, were not to be taken properly and literally, as *Ezekiels* Land, City, and Temple, is taken to this day of the Jewes in propriety of speech, that *Peter* blameth: And the teaching otherwise was damnable heresie, and a denying of Christ Iesus (as the Apostle said of Circumcision, *Gal. 5. 2, 3, 4.*) as experience also tels us these fifteen hundred years. And therefore let Teachers beware how they harden Jewes in their idols and vanity. *Solomons* Kingdome was shaken, but we receive a Kingdome that cannot be shaken, the Low-*Ierusalem* was destroyed, but the Heavenly City cannot: The Priest hood of *Levi* is passed away, but Christ

Christ's Preist-hood abideth for ever, &c. and we crosse all the Doctrine of Christ's new Testament to plead any more for Terrestials.



Chap. XXIII.

Expounding, Zach. 12, 10, 11, 12, 13, 14. & Zach. 14. 10, 11, &c.

SECT. I.

It is objected that Zac. 12. 10, 11, 12, 13, 14. is not fulfilled.

AND I will poure upon the House of *David*, and upon the inhabitants of *Jerusalem*, the Spirit of grace and supplications, and they shall look upon me whom they have peirced, and they shall mourne for him, as one mourneth for his only Son, &c. and the Family of the House of *David* and *Nathan* shall mourne, and the House of *Levi*, and the Family of *Shimei* shall mourne.

1. I think, *Act. 1. 14* is an History to the prophesie for *Dauids* House † these all continued with one accord in prayer and supplication, with the women, and *Mary* the Mother of *IESUS*. and with his † *The Apostles* Brethren. In this company was some of the House of *David*, and some argument is of the Family of *Nathan*, and some of the House of *Levi*, for it is said, a strong, that al- great company of the Preists were subject to the faith, *Act. 6.* and *Bar-* though most *nabas* a Levite became a gracious Son of consolation to the Church: did not mourne And that the Lord powred on the inhabitants of *Jerusalem*, the Spi- it of yet the faith-ful- his grace and supplications is historied in *Acts, ch. 2. 37* and many nesse of God is more afterwards, *ch. 4.* and in after times of every Tribe twelve thou- not without sand, *Apoc. 7.*

effect, and God had not cast off

all, the Apostle reasons from himselfe, as if there should not have been no more then him- selfe, Rom. 3. & 11. 1, 2, 3. but in the Acts there were five thousand and more, and in Je- rusalem, su- ely the faithfull are but a little flock.

2. I doubt not but when the Jewes be hereafter called according to *Rom.* 11. they will mourn for their own sins; and for the sins of their fore Fathers, but we must stick to propriety, unless it opposeth the analogie of faith in other Scriptures, that so we may confer History to prophesie, and that is one of the surest ways of understanding the Holy Scriptures, if we can rightly attaine unto it.

3. For now we are not to expect new Revelations to tell the Church which man is of the House of *David*, and what of the Family of *Nathan*, or which man is of the House of *Levi*, and of the Family of *Shimei*. But if we will understand, *Zach.* 13. of the Jewes calling yet to come, we must expect new Revelations, and some that have a propheticall Spirit to tell the Church which man is of which Family and Tribe: But the truth is, this distinction of Families must be as evidently manifested by their genealogies at the time of the Jewes calling, by the preaching of the Gospel, as it was to *Zacharias*, when he prophesied that the House of *David*, and Family of *Nathan*, and the House of *Levi*, and the Family of *Shimei* should mourne, that so the Saints then may be comforted in that prophesie, that it was fulfilled by them and to them.

4. For unless they be genealogized, how shall they know that the Prophet spake true for the consolation of their named particular Families. And there will be further reason of this distinction, they of *Judah* and *Levi* being the noblest Families, and so should be perspicuous, and exemplary to all the Jewes, for they are so spoken of that they should go before the rest in holy Worships. Either the Jewes have now evident demonstration in their genealogies for these Families, or else a Prophet must arise to shew them these Families, but the former they deny, they say that none knows his Tribe, much lesse of which chief Family: Then a Prophet must arise to shew them, which is of *David*, and which is of *Levi*, that the particular promise to those Families may be applied to them, and then they in speciall only are to regard it.

5. Again, it may be the Families of *Nathan* and *Shimei*, may be ignorant or careless to performe that worship, but if a Prophet declare to them which is of which Family, and call upon them, it might be a comfortable invitation to performe the worship fore told, that the blessing promised might be made good to them, *Zac.* 13. 1. And as I conceive this distinction of Families, must be as evident for the performance as it was in the dayes of the prophesie.

6. Distinction was kept carefully in some Families, all the time of the Seventy Sevens. And the wisdom of God saw it was very needfull it should be so, our Lords genealogie was undoubtedly known, though much in private records, and so *Zacharias*, *Luc.* 1. of the course of *Abia*, *Levi*, the eighth course, and *Paul* of *Benjamin* by Father and Mother, and *Barabas* a Levite. But these distinctions of Families & Tribes could not be so kept after the desolation of *Jerusalem* by the Romans, who scattered them into the foure winds of the Heaven for 1600. yeares together.

ther, the wisdom of God therefore saw it was most needfull to confound all their Tribe genealogies; and themselves now say, that none knoweth certainly of which Family, and of which Tribe any of them be, and if any of them shall affirme otherwise, yet by Apostolicall canons we must not believe them.

7. And some moderne Doctors of theirs that follow their Forefathers steps in denying the Lord Jesus Christ, write thus, in the days of *Messias* the King, when his Kingdome shall be settled, and all *Israel* gathered unto him, all they shall be genealogized according to their Families. Thus if we will not stick to propriety, we must run to Jewish Fables and endlesse genealogies, and look with them for new Revelations, and so not cleave fully to the words and commandments of the Apostles of our Lord and Saviour.

Mr. Broi Keij.
37.

8. There is also a like necessity of genealogies, if we refer *Hez. 37.* to the Jewes calling yet to come, that they might know which is of *Judah*, and which is of *Ephraim*. But what hath been above written must serve for this also.

SECT. II.

Also it is objected and much pleaded for, from Zac. 14. 10, 11, &c. that Ierusalem in Chanaan shall be restored, that the Jewes shall have a Kingdome there, and all Nations must flock to them, &c.

1. **A** Nsw. We dare not understand, *Zac. 14. 10. &c.* literally, for if an Angell from Heaven should preach that our posterity must keep a worship anniversary at *Ierusalem*, namely there to keep the Feast of Tabernacles, he must be held *anathema*, for it is plain Iudaisme and not a genuine interpretation of the Prophets meaning, and contradicteth the most sure word that hath been given by any holy Angel to *Daniel*, Chap. 9. That Seventy Sevens are exactly accounted for, *Ierusalem* to be an holy City, and that in the next generation following the ending of them, the City and holy Place should have final and utter desolations, which hath been verified for these fifteen hundred years, and more.

2. This of *Zac. 14.* hath the same analogie of faith, with *Esai. 66.* from month to month, and from Sabbath to Sabbath shall all flesh come to worship before *Iehovah* at a *Ierusalem*, and *Mal. 1.* expounds, *Dan. 9. & Esai. 66. & Zac. 14.* From the rising of the Sun to the going down of the same, my name shall be great among the Gentiles, and in every place *incense* shall be offered unto my name, and a pure offering, for my name shall be great among the Heathen saith *Iehovah* of Hosts. And the Lords conference with the woman of *Samarita* is pertinent: *Job. 4.* And the Apostle *Paul* sheweth that after our Lord and blessed Media-

your had given himselfe a Ransome for all, and that Testimony in due time, as *Dan. 9.* had fore-told, then saith the Apostle, it is the will of the Lord, that men pray every where lifting up pure hands, 1. *Tim. 2.*

3. Must the Teachers of *England* teach their Auditors, that they must keep an anniversary worship, namely the Feast of Tabernacles in *Low-Ierusalem* in *Chanaan*, or else that such greivous judgements both privative and positive, as are there threatned will come upon the Nation, *Zac. 14. 17. 18.* Or must I teach these things to my Children, and must my Children teach their Children so, and theirs the after Generation, as all are bound to doe, if it be understood in a literall sence, *Ps. 48.* (as some have intimated for *Ierusalem* in *Chanaan*) but I dare not receive this Doctrine, and therefore I say to mine, take heed what you heare, and I am assured that time will shew that such as expound otherwise about the Jewes calling have run into many absurdities.



CHAP. XXIV.

Gog and Magog in *Ezek. 38. & 39.* must be taken properly, but Gog and Magog in *Apoc. 20.* must be taken in a mystical sence.

SECT. 1.

1. **T**HE consent of *Moses*, and the Prophets, and of the New Testament, is wonderfull in places, times, and Families, but few minde-such studies, and that makes many write and speake at randome, drawing prophesies and Rories to the times after the great mysterie of godlinesse was manifested the

(the holy Incarnation of God manifested in the flesh) when their events are before it.

2. The *Apocalyps* all of it is by allusion to the old enemies of the Low-Jerusalem, as the stories of *Egypt*, *Babel*, *Tyrus*, &c. are alluded unto, that the heavenly *Jerusalem* should have many enemies in all quarters. The *Apocalyps* expresseth new times, states, and governments in old terms, so it openeth all the old Testament for us, that all the old enemies fought against Christ and his Kingdome then, as now *Rome* and *Turk* do against Christ and his holy City from heaven.

3. *Magog*, *Meshech*, *Tubal*, &c. were Nations known in *Ezekiel's* dayes, and without mixture, and their dwelling undoubted. But now the Lord God hath made great confusion and scattering of all Nations by the warres and commotions that have been in the world, that those places are not known by such Princes and Nations.

4. The very phrase of the holy Prophet, concerning the Nations he describeth, *Magog*, *Meshech*, *Tubal*, *Gomer*, *Togarmah*, and the North-quarters, that is, the North quarters from *Israel*, with the times, do argue, that it was of *Israel* that returned from Captivity, from all the Countries of *Assurs* and *Babels* dispersion (nor of the *Romane*) And it cannot be said, that the *Jews* now are in such a captivity as formerly, unlesse it be the spirituall captivity to Sin, *Saran*, and *Unbelief*: as all Nations are, without the Gospel. These Considerations would make one conceive that the Prophecie of *Ezekiel*, chap. 38. and 39. must be before the ending of *Gabriels Seventy Sevens*. People must be taught to distinguish between *Gog* and *Magog* spoken in propriety, and of *Gog* and *Magog* taken mystically.

5. If we regard the holy story well, we shall find that most Prophecies of these things reach not much further than the first coming of Christ, *Balaam* goes as far (if not further) as any Prophecie of the old Testament concerning Kingdomes, and Countries, and their affairs: He prophesied of *Kittim* afflicting *Heber* (the *Jews* or *Hebrews*) and especially of Christ *Jesus*, the chiefest of all *Hebers* sons, and so all Christians, as in the *Cassars* and *Popes*.

6. *Tremellius*, Mr. *Forbes*, and many others expound, *Ezek.* 38. 39. to be of the Nations that were under the Kingdome of *Selucida*, called the Kings of the North in *Dan.* 11.

SECT. 2.

I Think it is to good purpose, to examine some verses in *Ezek.* 38. and 39. concerning *Gog*. Thus it is said, chap. 38. 16.

1: And I will bring thee against my Land, that the beathen may know me when I shall be sanctified in thee O *Gog* before their eyes.

The

The Lord God of Israel did not bring Gog and his armies unto the mountains of Israel to war onely, but that the knowledge of God might be dispersed among the heathen, by the dispersion and affliction of his people, doubtlesse those wars had that effect, doubtlesse it caused after a while much dispute in many points about Religion, and the calling of the Gentiles now drawing on, and for these dayes of affliction, it is said, *many shall greatly search, and knowledge shall increase*, Dan. 12. So then the persecution of the two witnesses by the Beast of the Pit, caused much study in Christendome, as it did warring with mysticall Gog.

The warres among the *Seleuco-lagida* were many and great, and many fearfull slaughters among them, the which the Jews could foretell to the heathen by the Prophecies of *Ezekiel*, *Daniel*, and *Zachariah*, Dan. 11. and 12. as by an historical Prophecy, and it is reported by divers writers, that the Jews were skilfull in Prophecies, and By *Daniel* they might have understanding to foretell many events about the Kings of the North and South, yea, and of many other great matters about the coming of *Messias*. Mr. Bro. hath this in the Consent of Scripture, *Ann. mundi* 3910, that *Sybil* writ that which *Virgil* is thought to follow, and *Lactantius* citeth, may well be made by some witty men, taught of a Jew, or the Spirits otherwise might well speak of those times what *Daniel* taught plainly.

These things of Gog would cause much knowledge of *Jehovah*, the God of Israel, for it is said, the Heathen shall know the Lord God of *Israel* when these things should have their events above Gog and Magog, *Thubal*, *Mishech* and *Togarmah*, &c. There were great expectations in the world, but especially of Israel by *Daniel's* Prophecies, which would cause great rumours among all sorts: so we may well think that *Jehovah* the God of Israel brought these wars of *Javan*, in the Land of Gog, for this purpose, *that the heathen may know me*, saith *Jehovah*, the ever-living God.

By these wars there was spread a report among the heathens what Laws Israel had, better and more ancient than all the heathens: and although the heathens captived the Jews, yet their Law captived the heathens. This rumour of the holy Scriptures stirred up *Ptolomie Philadelphus* King of *Egypt*, to endeavour to have the old Testament translated for his Library, which was done for him by seventy two learned Interpreters of the Jews. And this their work to this day, is called the *Septuagint*.

2. Eze. 38. ult. *Thus will I magnifie myself, and sanctifie my self, and I will be known among the Nations, and they shall know that I am Jehovah.*

Christ did make himself great over Gog, by the bloody slaughters, that he saw among his Camps, but all these troubles of Gog among the people Israel, were so ordered as is noted, that the heathen might know *Jehovah* the Lord God of Israel, therefore there was a further Providence of Christ, to shew his power to be great over Gogs Kingdome in the latter,

Affa

Asia, when in *Aniobis*, the chief City of the Kingdome of the *Seleucida*, (Kings of the North) the faith of the Gospel of the Son of God, so prevailed, that the disciples of Christ were there first called *Christians*. So the seven Churches of old Gogs kingdome, doth further look to *Ezekiel*, That these events may plainly shew they are an history to the Prophecy of *Ezekiel*, and Christ in their own language doth conquer them to his Kingdome and faith of the Gospel.

3 Ezek. 39. 23. And the heathen shall know, that the house of Israel went into captivity for their iniquity, because they trespassed against me, &c.

This Text will afford their meditations, 1. It must be well observed, that the knowledge of all the providences of Christ that befell Israel by *Assur*, and *Babel* came not to Israel, as the heathens had foolish conceits of the people of God, which made them have these Proverbs in scorn of Israel, yea in scorn and derision of *Iehovah* the God of Israel, that they were a Nation born to bondage, and their holy Religion was a barbarous superstition, &c.

2. But now the heathens by the Septuagint, and the Jews being so dispersed among them of *Levan* in Gogs countrey, and in *Egypt*, did know that all these captivities came on Israel for their iniquities and apostasies from the faith of the Gospel of the Son of God.

3. These things might be a means to procure much knowledge of the Lord God of Israel among the heathens, and it did so, for *Zac. 8.* shews that the heathens should take hold of the skirt of him that is a Jew, and so comfort much with the people of God, and this reason should the heathens themselves give, *we have heard that God is with you*: yea, further they should say, *Surely our fathers have inherited lies, vanity, and things wherein there is no profit*, 1. r. 16.

4. The wayes of Christ are unsearchable; for this knowledge might well come among the heathens, by the Jews daily conference, and by preaching the word among them, in their Synagogues, and by the Septuagints translation. The Septuaginta translation was much used among them. *Saint Luke* and the Apostles chiefly used that translation, and cite many times the Text of their translation (as learned men observe) and the godly Proselytes did much read it doubtlesse, and the prophane heathen might also read it, because *Horace* and *Ovid* mock at their Sabbatiness, as the Chaldeans had done.

It is also as true, they might have knowledge by the Jews being so dispersed, and having Synagogues in all great Cities, by which means Jews matters would be much celebrated.

Beloved Reader, if we were better versed in the holy Scriptures of the Son of God, we should know more of him, and the manning of his Mediatorian Kingdome in mercy, and severity from *Gen 3 15.* concerning the holy Seed, and the Seed of the Serpent.

The heathens by these providences of Christ and by his word that they began to have among them, know what iniquity was, and for what principal iniquity Israel was dispersed by Assur, and Babel.

SECT. 3.

Object. Some say, there shall be a great Battell, which hath never as yet come to passe, as *Ezek. 39.* and *Apoc. 20.*

1. But for answer we ought to understand the warriours there and here are of divers times, and peoples and places (as is above noted) That of *Ezekiel* is of Israel and the *low Jerusalem*, this of *Gog and Magog* in the *Apocalyps*, is meant of the troublers of the Church (the holy City from heaven) wheresoever, and that at divers times.

2. Neither place, either of *Ezekiel*, or of *Apocalyps* must be understood of any one Battell, there never was, nor ever shall be any such one Battell, as some would understand in *Ezek. 39.* although it be said that all the arms and weapons of war, of bows, and arrows, bucklers, shields, &c. should serve the Cities of Israel to burn seven years, and they shall not need to go to the woods and Forrests, to fetch home fuell to their fires. What, shall not the Cities of Israel fetch home fuell for their necessary uses, for their families to burn for seven years? We must labour to understand better, when the literall sense must admit of allegories. *Tremellius* understands seven years to be very long, and very often, *numera finitus promissio.*

3. *Gog and Magog*, and all the North quarters mentioned, are the Kingdome of the *Seleucide*, one of the iron legs, *Dan. 2.* and explained chap. 11. and their war with the other leg, the *Legide of Egypt*, and their camping in Israel brought great troubles to them for 250 years, and more, so that all their arms, utensils, and weapons of war should last seven year for fire-wood: and because they were a continuall vexation to Israel for above 250 years, it is spoken as one battell: such are Corporation-speeches, and so the *Apocalyps* must be understood, not of one battell, but after the *tenth Century*, then the holy City of Christians was besieged in all quarters, and is still even to this day, and yet still it shall be vexed by the Beast and false Prophet (that also is a Corporation speech) for the Beast-like Empire of the Papacy, and the false Prophet-Pope, and all his Clergy have been in being these 600 years and more, and is still as yet in being, and so for a while shall be, till they be with Satan cast into the Lake of fire and *Brimstone*.

4. Corporation-Speeches must be observed diligently, as Man of sin, not to be attributed to one man, but it is the *Pontificality*, the whole Corporation of Popes, they are that Man of sin, that Adversary that exalts himself, &c. and so the two witnesses, are not properly two, but they are all the godly, that have, do, and shall witnesse against the Beast, and false Prophet, the holy Scripture is full of of such manner of speaking. *Moses* often speaks to all Israel as to one man, so it is said, the

Prince

Prince of *Tyrus* was in *Eden* the garden of God, but it is not meant of that *Ezek. 18.*
 Prince of *Tyrus* as in *Ezekiels* dayes, but of him in *David* and *Salomons* dayes
 he in *Ezekiels* dayes was an apostate and an enemy to *Israel* and,
 did not care for that honour, as to be of the household of God, and
 common-weal of *Israel*, in which *Hyam* Prince of *Tyrus* rejoiced,
1 Kings 5.

5. It is not said, *Israel* shall have such a battell against *Gog*, but
 that *Gog* and his companies shall fall on the mountains of *Israel*, and this
 came to passe by the *Ptolomies* of *Egypt*, overcoming *Gog* the King of
 the North in divers battells. The *Seluco-lagida* made marriages to
 strengthen one another, but it did not take that effect, for they
 dealt deceitfully one with another; therefore it is said, *they shall be de-*
stroyed one of another, *Ezek 38. 21.* But all this came to them for afflict-
 ing the Saints of them, the holy Trinity, and Christ was a burdensome
 stone to them for their oppressing *Jerusalem*, the holy City.

6. It is true also the Jews had (as in the *Maccabees* and *Iosephus*) a
 great hand divers times against *Gog*, as against *Antiochus* the vile, and
 afterwards also.



CHAP. XXV.

Some Observations on Jeremiah 30, 31, 32, 33 Chapters.

IT is evident; that the Prophet must in these Chapters be taken in
 propriety for the return from *Babels* captivity, and from all other
 Lands of the North. where they were chiefly scattered

For *Jer. 30. 18.* *Ezra* and *Nehemiah* do shew the fulfilling of that 18.
 verse. Also chap. 31. 23. these words, *as yet*, they have been often touch-
 ed, and for chap. 31. 38, 39 *Nehemiah* in chap. 3. is an expresse history;
 for chap. 32. the godly being much disconsolate, yea *Jeremiah* himself
 for that incurable breach (in mans apprehension) and grievous wound
 in the Common weal of *Israel*, yet *Jehovah* the performer of promises
 doth assure them they shall return from *Babel*, and have a policy to buy
 and sell, to set and let, &c. and this promise was as sure as the order of
 the heavens, and chap. 33. hath speeches of like comfort.

Heb. 6. 8. and 10. 27, 28, 29. The godly it may be were troubled, as the *Thessalonians*, *2 Thes. 2. 1. 2.* For when the Jews saw that *Babel* had so ruined them, they could not chuse but have many sad thoughts of discomfort, *that they should never return*: So when the Churches saw wrath so full of fierie indignation on the Jews, they thought the day of Christ was at hand. The Apostle satisfied them, and the Prophet *Jeremiab* comforts them with this speech [*as yet*] and the Prophets often reiterate these words, which must be marked.

And in all those prophecies of their return, there are many promises of Christ mixed, for he is the *radix* of all comforts to the Church, because God will send Christ to destroy Satans work and his seed, and to blesse us, *All promises are made in him to be yea and Amen*, as that promise to *Achaz*, although he despised it, *Esai 7.* and would not put the safety of his Kingdome on such promises, but would seek as his stubborn and unbelieving heart taught him, help from *Assur*, but because God had made promise [*yet*] to protect *Jerusalem*, the City he had chosen to put his name there, therefore he would protect it, and because our heavenly Father would send his Son to be *immanuel*, God with us: therefore he would yet save *Judah*, *Sion* and *Jerusalem*. *Jeremiabs* Prophecies are of this nature to be understood.

Esaias before *Jeremiab*, had said by prophecie, that although *Babel* had sorely afflicted the Church, notwithstanding the Lord would have mercy on *Jacob*, and would yet choose *Israel*, and set them in their own Land, the Land of *Ieborab*, called elsewhere the *Holy Land*, and pleasant Land, and so it was to the ending of the *Seventy Sevens*, but then any Land, City and Assembly, where the Gospel of Christ was and is taught, believed, and professed, was and is as holy as that Land.



CHAP. XXVI.

That the Covenant of God in Christ made with Israel in Deuteronom. is the very same, that God made with Israel in Exodus and Leviticus, and so to the end of the 19. chap. of Numbers, in answer to them that hold the former to be only a covenant of works, and the latter in Deut. to a covenant of grace, because it is said in Deut. 21. 9. beside the Covenant which he made with them in Horeb.

Mr. Ainsworth saith, it is the same Covenant, but onely renewed to the children. And Tremellius speaketh to the same effect, we must remember, that *Malachi* in shutting up the old Testament chargeth Israel from Christ to cleave to the Law, given by *Moses* at *Horeb*, *Mal* 4. as the onely good means to secure them from the Apostasie that would come upon them in the dayes of *Antiochus Epiphanes*, yea it began even in the dayes of *Malachi*, then stout words were spoken, that it was in vain to serve God, &c. Like the apostacy of the old world, *Job* 21. 14; 15. and 22. *Dan* 11. 14. 30. 17. *Mal* 3. 13; 14. And the angel foretold of the lawlesse crew of *Daniels* 3¹, 3². people, that would deal corruptly concerning the holy covenant.

2. It was greatly consequent to renew the covenant to the children, for now all their fathers were dead of the first numbring: and so it was very fit that the children should be taught the fathers holy Religion, by way of covenant, the better to watch over their hearts, before they went over *Jordan*, to possesse *Canaan*.

3. *Moses*

The Covenant of God in Deuteronomie,

3. *Moses* repeats divers passages of *Christ* in three former chapters of *Deuteronomie* as a preparation, and then most pathetically exhorteth to the obedience of *Christ*, *Deut.* 4. and prosecuteth the same exhortation in chap. 5. where he repeat. *Exod.* 20. and mark the second and third verse of chap. 5. in these words, *Not with our fathers [only] made Ithovah this Covenant, but with us.* This doth not only look to them of the first numbring, that died in the wilderness, but to *Jacob*, *Isaac* and *Abraham*, and so *Tremellius*, it was verily the same covenant for substance, that was made with *Abraham*, renewed in the wilderness, and exhibited fully and plainly in *Christ*, but in respect of times and persons, it is called a divers form of covenant, *vid. Heb.* 8. So he, yea, I doubt not but we may go higher, even to that promise of God to our first Parents, *Gen.* 3. 15. and to *Noah Gen.* 6. Promise and covenant are often taken promiscuously, and it is for our comfort so to understand.

The word only must be understood, as in Cor. I. 17. Deut. 6. 13. & 10. 20. and so the Rabbins of the Jews understood it, vid. Mr. Ainsworth

It is much for our edification and comfort in the holy faith, so to understand the same promise made to our first Parents concerning *Christ* (for they had sacrifices to seal the covenant of their salvation to him, the same was made with *Noah Gen.* 6. and the same with *Sem* (whose God was God, blessed for ever) *Abraham*, *Isaac*, and *Jacob*, and in that covenant all the visible Church were engaged, before *Moses* to observe it, and it is called the way of *Christ* and his charge in his commandments, statutes, and Laws, *Gen.* 26. 5. These were enjoyed by *Christ*, and by most godly tradition propagated in godly families from father to child, untill *Christ* commanded *Moses* to put all these Laws and histories of *Genesis* into writing, with sundry other Laws, because the Church was now grown into a large common-wealth, and were to dwell in a Land by themselves, as *Christ*'s peculiar people.

I will adde one Text in *Leviticus* to stablish our hearts in sound Doctrine, chap. 25. 23. *The Land shall not be sold for ever; for the Land is mine, for ye are strangers and sojourners with me.* This text shews what all the Polity of *Christ* by *Moses* aimed at, even faith and love in the Son of God *Christ Iesus*: this text hath irradiant beams over all the holy Doctrine. What a worthy exercise might a godly Oratour of a congregation, a Scribe taught unto the Kingdome of heaven, that hath his wits exercised in the word of righteousness make hence to an Auditor?

1. *You are strangers and sojourners with me.* How might he amplify this from other Scriptures? 1 *Chron.* 29. *Psal.* 39. and 119. *Heb.* 11. by the godly example of the Nobles of all ages, 1 *Pet.* 1. and 2. 11.

2. From the coherence of matter in the verses preceding, and following, that those that confesse in heart this Doctrine of *Christ*, that they are but strangers and sojourners in this cursed world, they must not oppress and vex one another, in setting and lering, in buying and selling, but deal justly and mercifully one with another.

3. It will afford an heavenly meditation to consider, how and why the Lord should say he is a stranger, and sojourner in this world, surely this Text sheweth how Light, Life, and immortality was brought to light by the Gospel in *Moses*, and in *Leviticus*.

4. *Deuteronomie* must be understood to be the same covenant with *Ex-All Deuteronomie* and *Leviticus*, for we must observe that the Son of God, the holy nomic is the Angel of Gods preface repeareth diverse Laws that were formerly commanded in *Exodus* and *Leviticus*, the holy Law with the exposition was Moles Sermons first delivered in *Exodus* and *Leviticus*, See *Exod.* 10. 21, 22, 23. and 24. for one moneth. chapters, and that holy covenant was made in the blood of the covenant, *The Apostle*, *Exod.* 24. as it is said, *Assemble my Saints together, that have made a co-* Heb. 9. doth *variant with me by Sacrifice*, to walk in his holy Law, and as the breach late much on of it is charged on them, *Pl.* 50. So it is the same covenant that it made *Exodus*, and with the children in *Deut.* for (as it is said) *Moses* repeats the Law to sheweth it was them, *Deut.* 1. and makes large Expositions upon it, and then renews a Covenant of the covenant, even the same Covenant in *Deut.* 29. Note also that the grace in Christ. same promises for obedience to the law of the Gospel, and the same curses are spoken to the fathers, as are repeated to the children, *Lev.* 26. *Deut.* 28.

Yea, which must be well observed; *Numbers* 20. and forwards may Numb. 20. to and must be called *Deutero-nomic*, a second Law, for all is spoken to the the end of that people of the second numbring, all the Fathers being dead. Consider book, and all *Num.* 28. 2. also confer *Exod.* 19. with *Deut.* 7. 6. and 14. 1. and 26. *Deut.* is but the And the covenant that *Iosua* made with Israel a little before his death, *history of one* is but the renewing of the former, and saith Mr. *Ainsworth* in *Deut.* 29. year, and A- 1. Here the covenant is renewed between God and the people, and it haron died the is the same in effect with the covenant made at *Horeb*, *Exod.* 19. and 24. *fortieth year*, in save that Christ who is the end of the legal covenant is here more clear in the fifth mo- ly recalled, and saith he on *Exod.* 20. 2. here he especially intendeth the netb, *Num.* 33. covenant of grace made with his people, whereby they are blessed that have *Jehovah* for their God, *Psal.* 31. 12. and *Tremellius* speaketh to the same effect, and divers others might be cited to their sence.

Men may and will speak their pleasures, but let us take heed, we do not darken Gods counsels by our own words, or by his words mis-interpreted.



CHAP. XXVII.

Short Collections out of Genesis, Job, and
some part of Exodus; shewing that the
Gospell of the Son of God (Mark.

1. 1, 2) was manifested and
taught among the faith-
full before Moses
wrote the same.

SECT. I.

CH R I S T the eternall word, the light and life of men, inspired holy Prophets in all ages to teach men his way and charge, which consisted in Commandments, Statutes and Laws, from the apostasie of our first Parents to *Israels* coming from *Egypt*, that is two thousand five hundred and thirteen years, all which Laws were to bring men to feare and love *Jehovah*, and to love the holy Seed, their Brethren, and to give no just occasion of offence to any, no, nor to the seed of the Serpent, *Gen.* 18. 25. & 26. 5. And that this holy faith and religion might abide, and the fruit of it remaine, Christ gave holy Prophets, who were of long life, and of great authority, which were a great helpe to preserve the faith for those years, and propagate the same by tradition to posterity, till those commandments, statutes, and lawes were written.

And because many things before the Floud and after the Floud doe set forth the Law of faith rather by way of narration then by manifest precept (though doubtlesse they were commanded even from the beginning

ginning) I will briefly set down some particulars, in which the Son of God revealed himselfe even before Moses.

1. The Holy faith for Doctrine was taught in that great and precious fundamentall promise concerning the Son of God, his person and office, *I will put enmity between thee and the woman, and between thy seed and her seed: He shall break thy head, and thou shalt break his heel, Gen. 3. 15.* 2. We are to consider that this holy promise or covenant was opened by diverse providences and ordinances, which the Saints most religiously observed, that so they and their posterity might abide in the Doctrine of Christ, and not transgresse from it. For they knew, they that did not so, had no communion with the holy Trinity, but they that did abide in it, had communion both with the Father and the Son.

SECT. II.

1. They had Sacrifices to make profession of this holy faith of the son of God taking humanity of the Seed of the Woman to be the Mediatour and Procurator of justification, sanctification, wilddome and redemption, by his death, and sacrifice, and thus sacrifices ever taught of life coming by death

Now we are to consider how this way and charge of Christ was made known to Moses in commandments, statutes, and laws, he wrote the very same that was formerly practised by the Saints, Christ indeed commanded more laws to Moses, because the Church of God became into a great commonweal and kingdom; Therefore hence observe that all ancient godly tradition is according to the written word.

2. They had Altars, on which they sacrificed their offerings, which Moses is fre-made the sacrifices acceptable, because it sanctified the offering, signifying the ineffable Divinity of the Son of God made man to uphold the humanity in that great work of our Redemption.

3. The holy Trinity; Father, Son, and holy Spirit, *Jehovah, Eloim* So in Moses appointed the Sabbath, to be a signe between him and his people, that most seriously in it they might meditate on the mighty Creation and gracious Re-the Sabbath is demption. And it was to sanctify them unto himselfe, and to sepeate enjoyed, like them from all the prophane, and so to be a means of holinesse in their wise in the persons, soul, body, and spirit. The Sabbath was made for man to med- Prophets. ditate how the holy Trinity rested in Christs Redemption. And the Sabbath was kept before it was commanded in *Exo. 20.* for Moses speaks of it in *Ex. 16.* as being observed before, and teacheth them there further the holy use of it, as it was at the first enjoyed, *Ex. d. 16. 23.* but *Israel in Egypt* apostating from the faith, and following the Idols of Egypt, neglected the Sabbath very greatly, as the word *Remember*, in *Exo.*

How the Gospel was taught before Moles.

20. **Q.** Both agree, and we see that where men care not for, or do corrupt the holy Doctrine of faith, that they either neglect the Christian Sabbath, the Lords day, or strictly fast it off. **Ergo.** 20. And too manifestly miserable experience in our day, of respecting the fourth Commandment and its Doctrine, as Papists doe the second Commandment, do witness.

Againe, further note, all the Patriarchs entered into the Sabbathical Rest, from **Gen. 1.** to **Mosses** times: God did not rest but in **Christ**, and the Sabbath taught this, and the faithfull kept it, but the Families most wickedly followd **Nimrod**, and would not be perswaded to embrace the faith of **Sams** Testis, which was the charge of **Christ** contained in Commandmentes, Statutes, and Laws, which **Abraham** observed, therefore the Families were cut off from the Sabbath, and all the Ordinances of it, and then followed abominable and law-lesse idolatries. The observation of the Sabbath would have kept them in the faith of the Creation of the World, and the faith of Redemption.

Objct. But it is not said, they kept the Sabbath.

Gen. 26. 5.

Gen. 26. 5.

Ans. It is comprehended most certainly in the charge of **Christ**, which was contained in Commandmentes, Statutes, and Laws, which were extant in **Sams** and **Abrahams** dayes. We may object as well, they kept not Sabbaths for the times of three hundred and sixty years, all the time of the Judges, and but little mention of it for many years together. And it is not recorded that they kept the Sabbathical year of Rest, but only once in **Zadachahs** reign, and he a wicked King, and it is not recorded, they kept any Jubilee year. But we ought not to doubt but they did keep Sabbaths, and the years of Rest, and the **Jubilees**.

Psal. 116. 37.

Psal. 10. 1. 2.

3. 4. yea all of

it.

4. In all their Sacrifices they invocated the holy name of **Jehovah**, the everlasting God, **Gen. 21. 23.** This is in commendation of **Abrahams** faith, and in opposition of all the idolatries of the Families.

So in Moles and the Prophets, whose vocations are called by the presence of God. False teachers do as their first evil master did, Satan promised our first Parents life in, when himselfe was a Servant of corruption, Satan used flattering speeches and fair words, and great swelling words of vanity, Ye shall be as Gods, &c.

Gen. 3. 5.

Here I think it is meet to observe, sometimes offerings are mentioned and no Altar, and sometime Altars and no Offering, and sometime both are mentioned, but not calling on the name of **Jehovah**, and sometime an altar was builded, and invocation was performed, and no sacrifice is mentioned, sometime calling on the name of **Jehovah** is mentioned, but no Altar nor Offering. But we may be assured that all the faithfull did all three; build Altars, brought Offerings, and made invocation, all this before **Mosses**.

5. The place of worship where the Saints assembled is called the presence of God, **Gen. 4.** there he did put the remembrance of his name. The Lord God thus shewed great mercy to enjoyn such assemblies for our good, we should else say forget our **MAKER** and **Redeemer**, and by this society of Sabbaths and assemblies enjoyed, we have communion with

God,

God, our exceeding joy in the redemption by Christ. Observe diligently. Although our first Parents were shut out of *Eden*, Garden of Paradise, and from that Tree of life, yet the Lord God would have an *Eden* in another way for the comfort of his chosen ones. For where He puts the remembrance of His Name, that is an *Eden*, a Garden of God, as *Israel* having Gods Ordinances among them. The Ensigne of his presence was there set up for fourteen hundred yeares. And it is called *Eden*, the Garden of God, *Ezek.* 28. 13. And there Christ the Tree of life was fed upon by holy Ordinances. No marvell that *Salomon* did sing so much of this Garden, out of which he had almost excluded himselfe from the Tree of life, but the *Leidia* was helped to overcome himselfe, and all Satans Instruments. We should much thinke on this, what a blessing it is beyond comparison, that God should make us his Garden, and set up his Tabernacle among us, the Church is called the Garden of *Eden*, from the first we are excluded by *Adams* sin, but in this we are Inhabitants by faith in Christ, and there Christ doth meet with us to bless us, *Exo.* 20. 21. *Exo.* 19. 43. And so *Israel* was Gods Garden, *Cant.* 4. and so is the Church gathered from the Gentiles, *Apoc.* 2. 7. 2. *Cor.* 6. 16. 17. And marke how *Ezek.* 28. and *Cant.* 4. and *Apoc.* 2. doe allude to the first stories. It is said to us, to him that overcometh will I give to eat of the Tree of life, which is in the midst of the Paradise of God, this looketh to the first stories.

Ever since *Adams* fall mans corrupted nature is exceeding apt to forsake the faith, and to cleave to the false Doctrine of Devils. Our first Parents were pild by *Satan* of Gods Image, and of created comforts, and shut out of Paradise, &c. to be sojourners here, they and their children as pilgrims, in hope of a better Countrey by Christ, 1. *Pet.* 1. 3, 4. We are poore grooms, pild and sold by *Satan* and his Seed, and so shall be till we come to our Father which is in Heaven, 2. *Cor.* 5. 1, 2, 3, 4, 5, 6, 7, 8, 9. Here we are pild-grooms and sojourners in this cursed World, but live in hope of the Heavenly Paradise through the blessed tydings of the Gospell of Christ, who hath brought life and immortality to light, by that promise of *Gen.* 3. 15.

Israel being made Gods *Eden* and Garden, they had the Tree of life among them, so the Church of the Gentiles, while they abide golden Candlesticks, and overcome false Doctrines and worldly lusts, they doe and shall care of the Tree of life, and shall be nourished by it continually, *Apoc.* 2 & 21. & 22. The meditation of these things are a refreshing, but my intent is not now for manifold explications. The godly soul by holy study will help to enlarge an hundred fold.

6. They had the Law of distinction of Beasts and Fowls, of clean and unclean, and might offer in Sacrifice only of the clean, *Gen.* 7. the like Law of distinction is *Moses*.

7. They must not eat blood, that they might have a reverend apprehension of the blood of Redemption by Christ, *Gen.* 9. the like is in *Moses*.

How the Gospell was taught before Moses.

Ephes. 5.

Jacob wrestled for that honour of the birthright.

8. They had diverse kinds of Sacrifices, the Meate offering of *Kain*, but the offering of *Abell* was of Beasts, also they had Burnt Offerings, as in *Noah* (the effect of *Noahs* sacrifice is termed as our Lord, his passion) and Drink Offerings, and Oyl Offerings, *Gen. 35.*

9. They had Sacrifices often, *Jab. 1.* they knew as they asked for daily Bread, so they needed daily forgiveness of sins, so in *Moses* they had a daily Sacrifice; this *Aeneas* put downe for a while, *Dan. 12.*

10. The chiefe Father was Priest, and most commonly the eldest, as in *Exo. 24.* Son was trained up to that function, yet for many hundreds of yeares they had a peculiar Priest, *Sem* the Son of *Noah*, surnamed *Mezizidek* (a figure of the Son of God, *Sem* the great and reverend (*Deut. 18.*) the great High Priest of our profession) who was Sacrificer to *Iehovah*: God most high, Possessor of Heaven and Earth. And he was a director and strengthner of the godly in holy wayes for five hundred yeares after the Flood (to the fiftieth of *Isaac*) *Sem* was a great stay to the Church of God, to uphold the faith to shaken, against the revolt of *Nimrod* and the apostate Families, *Gen. 11.*

11. They paid Tythes to maintaine holy worships, and other charitable uses; And so it was in *Moses*.

12. They had Teachers which were Preachers of righteounesse (of the justification that is by faith) which of old was called prophesying, *Noah* was a Preacher of this righteounesse, and the godly Prophets did teach others the wayes of Christ, as it is said, *Abraham* would, and so did *Jacob*, &c. and so it was under the polity of *Moses*.

13. The Spirit of Christ in the Prophets did strive with the people of their days, to turn them from darknesse to light, from the power of *Satan* to God, *Gen. 6. Neh. 9.*

14. Although the Prophets were godly, yet what ever protection or any earthly or spirituall comfort they had from the Lord, all was of grace, as it is said, *Noah found grace in the eyes of the Lord* (*Gen. 6*) to be saved by waters, and if of grace, it is no more of works. So *Moses* faith, understand this day, it is not for thy righteounesse that God brought you from *Egypt*, and placed his Tabernacle among you, and gave you *Chanaan*, but Gods love and mercy, *Deut. 9.*

15. The corruption of nature taken from Parents is told, *Gen. 5.* that they were but flesh, that the thoughts of mans heart were evil from his youth, *Gen. 6. & 8.* and so all the apostate Families were unregenerate; *Isa.* is plentiful on this subject: This sheweth how *Abraham* taught his Houe hold, and Circumcision taught the same, and the offering and burning of the rump, kidneys, and fat, taught them Mortification.

16. In matters of doubt that concerned their particulars, they went to holy Prophets to enquire of God, as *Rebecca* did to *Eber*, or her Father in law *Abraham*. *Gen. 20.* and so it was in *Moses*, if any doubt did arise they asked *Moses*, and he inquired of God for them.

17. We

Col. 3. 5.
Rom. 12. 1.

17. We are constantly to observe, that the same holy Covenant made to our first Parents, was continued to some special persons for the comfort of the present age, and posterity, as to *Noah, Sem, Abraham, &c.*

18. At occasion was offered, they made vows to God, to bind themselves to a watchfull care, and to chearfull thankfullnesse, and willing obedience, and so it was under *Moses*.

19. In all which holy Doctrine, and holy profession of it, they knew that without faith in the Son of God, it was impossible to please God: therefore in all their worships they came in faith, receiving and resting on Christ in the holy promise and Covenant, *Gen. 4. Heb. 11.* and so *Moses* taught them in *Exod. 12.* and in *Deut. 30.*

20. And by this holy faith receiving the Son of God (as Mediatour Receiving and from the Father; for their Prophet, Sacrificer and King, and resting accepting the on him for Doctrine, expiation and government, were adopted the sons Son of God in of God, (*Gen. 6.*) and were made heirs of the Justification that is by all his Offices, faith, *Heb. 11. 7.* and this receiving and believing on the Son of God, trusting in him was accounted of God above any righteousness they could do, and this for doctrine, is the same holy faith, that the Son of God imbreathed in the Prophets government, and Apostles, to teach and write, and all *Moses* taught the same Do- and exiation. Arine, *Deut. 30. Rom. 10.*

That speech of

21. Want of love to the brethen, hypocrisie, envy, ill Gestures, and *John ch. 1. 12.* hanging down countenance, bodily exercise, murderous thoughts, &c. As many as re- in the worship of God, is reprov'd, as in *Cain*, and Christ in all, *Moses* arriv'd him, is called them to holiness, truth, and love, &c. * and the Prophets do so expounded of expound him, *Psal. 50. Esai 1.* God seeth not as man seeth, the Sacri- them that be- tice of the wicked is an abomination to the Lord, but the prayer of the lieve in his righteous is his delight, again the Sacrifice of the wicked is an abomi- name Remem- nation to the Lord, how much more when he bringeth it with an e- ber is still for a vil mind Proverbs of experience from the first and last counsels, *Prov. more clear de- finition of faith*

15. and 21. * *David* saith, I will walk mine trials in innocency, and so is not revealed. *compasse thine altar*, *Psal. 26.* So Christ saith to us, Let men pray every where, lifting up pure hands; without wrath and doubting, *1 Tim. 2.* * See here how

22. That the holy faith of the holy Son of God might not be violated the Prophets or adulterated, they were to take heed of unequall yoking, by ungodly expound *Moses* marriages, *Gen. 6. 1, 2, 3.* Christ in *Moses* speaks much to this purpose. and teach the

23. Upon any great design they sought God by the intercession of people of their

Christ's Sacrifice, as *Jacob Gen. 46. 1, 2, 3.* And *Abraham* still shewed the generations.

same in building altars, so did the faithfull in after times, as *Psal. 20. 3.*

24. To all the holy Doctrine revealed, they had Seals of the Cove- nant. The Sacrifices were Seals of the justification that is by faith, and the flood was a Sacrament of saving by waters, as Baptisme is to us, *1 Pet. 3. 21.* Christ renewing his Covenant to *Abraham* instituted Circum- cision, a seal of faith, *Rom. 4.* and so in *Moses* was the Passover, and the other Sacrifices.

Of Divine Tradition.

23. It was required of all that did call on the name of the Lord to be upright in heart, and to walk as before him, and to iustifie their faith by good works of obedience, as *Habel, Enoch, Noah, Abraham, Job, &c.* the same is taught us, 1 Tim. 3 Tit. 3 and Christ in *Moses* taught all this.

24. They had washing of persons and garments, that they should hate the garment spotted by the flesh, or for any defilement of worship, &c. &c.

*The Modern
Doctors of the
Jews say, that
all was Tohu,
till Abraham,
that in him
their glory
might begin,
Br. Br. in
Melc. p. 75, 76*

Thus for many things we may see, all was not a *Tohu*, an emptinesse from the apostasie of our first Parents, to the death of *Ezech*, that apostated to idols, but that the Gospel of Christ was revealed to our first Parents, and by them taught, as is evident to the Fathers, and great severity came on despisers, neglecting the word of faith, both in the flood, and in the confusion of tongues.

And we may well perceive what was their conversation, *Jesus Christ*, yesterday, and to day, and the same holy Doctrine in him shall be forever. Their conversation was according to Christs way and charge, in his commandements, statutes and laws, as in all *Genesis*, and *Job*: it is said, they walked with God, and before God.

Hence we may see and discern the close life that is scattered in the short sayings of *Moses*, (especially) for 2083 years, to the death of *Terah*, in *Gen. 11*: and in all *Genesis*, and to the twentieth of *Exodus*.



CHAP. XXVIII.

Of Divine Tradition.

I Think it is to some purpose to write a little about Tradition, in reference to the last mentioned short Observations.

*From the crea-
tion to Israels
coming from
Egypt, is
2155 years.*

1. Although the Church was taught by Tradition for 2513 years, yet the written word, was no other Doctrine, then was formerly taught, by Tradition for all *Genesis* and much of *Exodus* was first delivered by Tradition till *Moses* wrote *Genesis*.

2. The Epistles to the *Romans* and *Galatians*. open, *Gen. 12*. *Br. Br. So John 1* and *1 John 3*. 8. open, *Gen. 3*. 15. So the Apostles Doctrine and writings

tings are answerable to Gods Doctrine by Tradition for those 2513 Ezck. 28. years.

3. That which *Moses* received by Tradition since *Adam*, or by inspiration, or both, till he was 80 years old, was no other than Christ gave him on Mount *Sinai* (which he wrote when he was shepherd to *Israel* 40 years) So it is said by faith *Abel* offered, by faith, *Abraham* when he was tried offered *Isaac*, and by faith *Moses* kept the Passover, and this holy faith hath commendation, for all the godly of the old Testament, Heb. 11. And the same faith we of *Japheths* house are exhorted to follow, that Christ may be to our consolation to day, as he was to them yesterday.

4. And for that 2513 years, wherein Religion was taught by Tradition, Gods providence so ordered the affairs of his Church, that while the families that hoped in Christ were few, there were (as is noted) rare prophets, long-lived, and of great authority, who although the Gospel was not written (for ought we know) till *Moses* times, were most able to strengthen the faithfull of their times.

5. The men that continued the Gospel by infallible Tradition, from the creation to the giving of the Law, are the first ten Fathers afore the flood. Nine of them living together, were a noble consistory to uphold the faith, so shaken by the Apostasie of their own children, and the wicked families of *Cain*.

6. Then after the flood there were nine Fathers also of the holy line that lived together, worthy Pillars against *Nimrods* revolt: these nine were *Noah*, *Sem*, *Arphaxad*, *Selah*, *Eber*, *Pelez*, *Ragu*, *Serug*, *Nahor*, and so *Sem*, *Arphaxad*, *Selah*, *Eber*, might and did instruct *Abraham*, *Sem*, *Selah*, *Eber*, and *Abraham* might and did teach *Isaac*, *Abraham*, *Isaac* and *Eber* taught *Jacob*, *Isaac* and *Jacob* the twelve Patriarchs, who left many godly that lived to *Moses*. *Moses* Parents were godly, Heb. 11. There was but 64 years between *Josephs* death, and *Moses* birth.

7. More briefly thus, *Adam* taught the Gospel to *Mathuselah* and godly *Lamech*, they two to *Noah* and *Sem*, *Sem* taught *Isaac*, *Abraham* and *Isaac* taught *Jacob*, and *Isaac* and *Jacob* the twelve Patriarchs, and they in *Egypt* held Religion sound while they lived, and *Joseph* lived after *Jacob*s death 50 years, and *Levi* 70 years after, and there was 42 years between *Levis* death, and *Moses* birth.

8. The wisdom of God is admirable in the long life of the few families of the old holy men, to preserve the faith by Tradition, that *Sem*, who lived with godly *Lamech*, and *Mathuselah*, who saw *Adam*, taught the Gospel to *Isaac*. These four men, *Adam*, *Lamech*, *Sem*, *Isaac*, could reckon years above 1000, but when mens ages were divers times shortened, and at last brought to 70 years, *Psal.* 90. and when the Church of God consisted of many families, and that the purity of Religion was forgotten and neglected (after the death of the said Patriarchs) of the most in *Egypt* (for *Israel* in *Egypt* fell to the idols and Religion of *Egypt*) then God

God commanded *Moses* in the wilderness to write the word of faith, and ever after it was the Standard and Cannon of faith and manners, as all the Prophets after, and our Lord Jesus Christ, and the Apostles kept themselves to the written word, and to this all the Israel of God is enjoined. To the Law and to the Testimony saith *Esaie*, Search the *Scriptures*, saith the Lord Jesus. Let the word of Christ dwell richly in you in all wisdom, saith the Apostle of the Gentiles, &c. This word of Christ, is the holy Scripture, and it teacheth us wisdom to salvation, 1 Tim. 3. we are exhorted to give heed to the old Prophecie, 2 Pet. 1. and thrice blessed are they, that with an honest and good heart do so.

9. All the Patriarchs were Bishops for their families, *Abraham*, using all care to teach theirs from their Fathers speech, what *Sem*, i. e. *Methuselah* learned of *Methuselah*, taught of *Adam*, of the holy Trinity, and how our Lord should come of *Judah*, the King of glory, the eternall; the framer of the world, of that poor shepherd, to be man, to have his Tabernacle in us, to look through the windows within our wall, and also how Christ by death should vanquish him that had the power of death, they did know that he should come down from heaven, and did feed upon his flesh and blood, comforted in sorrow by this hope: they would not misse to catechise their sons in this point, as *Joseph* gave *Σουβριον*, to feed his brethren, Gen. 47. 12. to all godly gave *Σουβριον*, to feed their families souls. In one word, *Σουβριον*, never used afore, but in *Josephs* story, with the *Septuagint*. Our Lord his gracious tongue calleth us to the Patriarchs story, to look to the Kingdome of heaven, nor to the earth, which God hath cursed, so Mr. Br. in Lords Fam. Luke 12. 42.

Luke 12. 42.
compared with
Gen. 47. 12.

10. Observe a little more concerning Tradition in those 26. Collections above, that we should consider that the Spirit of Christ in the holy Prophets by Tradition, and in the Law written by *Moses* is like it self, one and the same Doctrine, and all for the glorying of Christ, as it is said, The Spirit of Prophecie is the Testimonie of Jesus: He is the mark of all, Apoc. 19.

Let us consider briefly for the new Testament: therein also God took the same course, though not for so long a time by Tradition, I conceive it is a good instruction for us, to strengthen us against the false Positions of Romane Catholicks, concerning their unwritten verities, for we shall easily perceive God to be without shadow of change, whether by Tradition or writing.

1. The Birth, Life and Death, the Doctrine and Miracles of our Lord Jesus Christ were by Tradition, till the four Evangelists had written them, but when written, then it was the rule of our faith, John 20. 30. 31.

2. The teaching of the *Corinthians*, the Institution of the Supper of the Lord was a Tradition, 1 Cor. 11. Παράδοσις.

3. The

3. The Doctrine of the Resurrection of the dead to them was by Tradition; 1 Cor. 15. *wapdona*, the 1 Cor. 15. was the same Doctrine, he taught them.

4. The Apostles teaching of the *Man of sin, the Son of Perdition*, was a Tradition to the *Thessalonians*, 2 Thes. 2. 5, 15.

5. Painfullnesse and diligence in a mans calling, was a Tradition, 2 Thes. 3.

6. The Doctrine of Devils should ever be remembered, or tradited to Posterity, to be warned, and taken heed of; all the Doctrine of the Gospel should be tradited or delivered by the faithfull to others, that there might be a godly seed in the Church, 1 Tim. 4. 6. 2 Tim. 2. 2. But all these Traditions are now written by the Apostles, yea what they taught was according to the Scriptures of the old and new Testament, as ever they proved their Doctrine by the old Testament.

7. The Doctrine to the *Galatians* was by Tradition at the first, but we see what the Doctrine was by the Epistle, unto them, it could not be but by word of mouth at the first, and they were accursed that taught other Doctrine than the Apostle taught by preaching and Tradition, and the same was as is written; else the Apostle had incurred the *anathema* pronounced by himself. Again, consider the Doctrine to the *Galatians* was no other, but what was taught to *Abraham, Moses*, and the Prophets.

8. Observe again, 2 Thes. 2. 15. and 3, 6. These two places shew what Traditions he gave them when he was present, none other than those he wrote unto them, as confer chap. 2. 5. and chap. 3, 10. So we may be sure by such conference of Scripture, that none of the Apostles gave any Tradition by mouth contrary to their writings, & contra.

9. Now then, Traditions are of two sorts, some agreeable to the Scriptures, some disagreeable, that make the word of God of no authority. The Pharisees are the true fathers of the *Pontificality* and *Papacy* for these latter, but for the former, all that fear God, and love the Gospel, and love their posterity, will follow the example of the old faithfull, *Psalm 78. 1, 2, 3, 4, 5, 6.* and obey the commandment of the Spirit of Christ, of holding fast, and standing fast in the now-written word, and the commandments of the Apostles; of our Lord and Saviour, 2 Pet. 3: So this Apostle exhorted the Saints of his Bishoprick, to regard the Prophets, and reprove them for following yain Traditions of their fathers, 1 Pet. 1. 8. and 2 Pet. 1. 20, 21.

The same holy
Lord God as
Abraham
worshipped,
Gen. 21. 33.

And therefore to conclude with the Text of *Romans*, in chapter 16.
26. When the Apostles and Disciples were enabled with the gift of tongues, they were sent, by the commandment of the everlasting God, among all Nations to preach the Gospel and mystery of Christ, by the Scriptures of the Prophets, for the obedience of faith.

Blesse Jehovah, O my soul, and all that is within me blesse his holy name.
 Blesse Jehovah, O my soul, and forget not all his Benefits—who
 made his wayes known to Moses the Prophets, and his holy Apostles,
 Psalm 103.7.



CHAP. XXIX

Being an answer to them that say, that the
 Polity of CHRIST, given to *Moses*, was
 not a Covenant of grace.

SECT. I.

TO answer this sorry assertion, we are to consider, that *Moses*
 on Mount *Sinai* talking with the Angel of the Covenant, saw
 the whole Doctrine of our salvation, in what sort all ages
 had and should have it among men. what *Moses* saw his Law
 offereth to our sight. The Prophets and Apostles saw the very same, and
 happy are they onely, which study to see these things.

The Dialogue with its annotations, and ch. 14. doth endeavour to
 shew this, and therefore I shall not now be large: I will touch a little
 of Circumcision, and of the Paschever, and of the place of holy wor-
 ship, with the practice of the Saints, I will speak somewhat promiscu-
 ously upon all, in which the errors of the Concession will be occasional-
 ly spoken of.

1. Concerning the Seal of Circumcision, we must mark diligently the
 Doctrine of it by the Lord himself, *Gen. 17.* and of his Apostle, *Rom.*
 4. and of the practice of faith in the Saints, how they understood it,
 and made use of it, the Dialogue sheweth these things.

2. Of the Paschever, it was a Doctrine of faith in Christ, as it is
 most evident by *Exodus 12. Heb. 11. Iohn 29. 1 Cor. 5. &c.* and the pra-
 ctise

Rise of the Saints is much to be observed, 2 Chron. 30. 22. --- The Levites taught the good knowledge of the Lord concerning the Paschever, and they did eat throughout the feast seven dayes, offering Peace-offerings, and making confession to the Lord God of their fathers. Thus the Levites taught the good knowledge of Christ-Jehovah in the Paschever, as well as the Apostle, to us, 2 Cor. 11. They made confession of their sins, and of their faith in the Son of God, thus the godly and faithfull did, and did not doubt and say, Who can go up to heaven to bring Christ down to dwell in our Tabernacle? or who can go to the deep of the grave to bring Christ from the dead? but they confessed the Son of God should come to be a second Adam, and give himself our Paschever to be sacrificed for our atonement, and that the Godhead would raise the manhood to ascend the heavens to find eternall redemption, and heavenly mansion for us. And the Apostle doth shew us how and what they understood of the Paschever, and the feast of unleavened bread, 1 Cor. 5. So it is said of Iosias, that he commanded the people to keepe the Paschever unto Jehovah their God, as it is written in the Book of the Covenant. What is that, a Covenant of works? No such matter, but a Covenant of grace in Christ. Thus in brief of the Seals of Circumcision and the Paschever, which were seals of the justification which is by faith, and all parts of worship that Circumcision initiated them unto, must be understood of the Doctrine of a Covenant of grace, Covenant and Seal must not differ, neither do they in Gods ordination, Psalm 119. 94. 128.

2 Chron 35.

3. Of the places of worship, these are to be understood generally, and specially: the place of their generall worship was of all the Tribes together, the more speciall and particular places were their Synagogues. Of both which we must observe what Gracious Promises of the presence of CHRIST is spoken Exod 20. In every place where I record my name, I will come unto thee, and blesse thee, Exod. 29. where 1st The same is will meet with you to speak with thee, and there I will meet with the child said to us for dyn of Israel, and Israel shall be sanctified by my glory, and I will sanctify all the faith the Table of the congregation and the Altar: I will also sanctify both Aaron full christians and his sons to minister unto me in the Priests office, * and I will dwell among the children of Israel, and will be their God, &c. &c. Unto the place of God, 1 Cor. which the Lord your God shall choose out of all your tribes to put his name there, unto his habitation shall ye seek, and thither thou shalt come, Deut. Apoc. 11. 1. 5. and seek his presence evermore, Psal 105. 4. 1 Chron. 16. 11. Who is able to utter the comfort of these scriptures.

4. God in Christ was the Shepherd of Israel, and they are called the sheep of his pasture, and in all places where he put his name, there he fed his flock first at Shiloh, 350 years, seven Jubilees, and after, in 1000, to the end of the Seventy Sevens, in both places three times a year, most solemnly they did enter the Courts of Jehovah, there they ascended his presence with great joy, praise, and thanksgiving, &c. The godly did

(a) 2 Chr. 29. so (a), & all were exhorted so to do, also they had other smaller Sabbaticall and 30. & 35. Convocations in their Synagogues, the Tents of the Shepherds, where also and when they so Christ fed them, and where God manifested himself, it was called did not serve the presence of God, and the gate of heaven, where always the ladder the Ld with stood, as the godly *Shunamite* found, and many thousand even among the gladness of ten Tribes, 2 Kings 4. Thus the Common-weal of Israel was the Kingdome heart, see what of God, above 1400 years.

was threatened 5. I will shew some Scriptures, where the Saints felt the comfort of and performed, the promises, when they did meet with Christ in the greater and lesser Deut. 28 47. Assemblies, Psalm 65. 4. Blessed is the man whom thou choosist, and canst to come to thee; that he may dwell in thy Courts: we shall be satisfied with the goodness of thy house, of thy holy Temple: So Psalm 36. Let the godly heart meditate on Psalm 42 and 63, and 81, and 84, and 100, &c. and &c.

In all their holy assemblies they testified their faith in be incarnation and redemption by the Son of God from heaven, Acts 26. 6, 7. 1 Pet. 1. 2, 3, 4, 5. The twelve Tribes came to bear witness by their faith, to that holy Testimony of the Son of God, in expectation of him the Testimony, to be manifested in due time, 1 Tim. 2. 6. and the twelve Tribes, instantly serving God, day and night, did hope of immortality in the Resurrection of the Son of God, the second Adam; the Lord

6. A little more for the smaller Sabbaticall Assemblies, Psalm 111. It is said, I will praise the Lord with my whole heart, in the Assembly of the upright, and in the congregation. The Hebrew word, as the learned say, signifieth lesser Assemblies, and in Psalm 74. it is spoken in a mournfull manner, that heathens making inroads into the Land of Israel, burnt up all the Synagogues of God in the Land, which sheweth the great benefit Gods people found in the exercises there performed. Now the new Testament is plentiful for these Sabbaticall Convocations, how the dispersed of Israel practised in all nations. This hath been plentifully shewed of late, in a book entituled, A Discourse, touching the Jews Synagogues, that there is no necessity to insist more upon this Argument.

SECT. II.

Now I will speak promiscuously upon what hath been observed, with reference to the errors of the concision.

1. Although the Law of the passe-over came foure hundred and thirty yeares after the Promise, yet that was not another Covenant, but a further explication and confirmation of the former promise, The Concision mistooke the meaning of the Law, and regarded not the promises reaching of Christ, but thought after the Law was given by Moses, to be saved by bodily exercise, whereas the Law, truly understood, was but an expansion or dilaration of the promises.

2. And.

2. And they might have learned the same from their fore-Fathers, even the pattern of the holy faith and love that is in Christ Jesus. For *Abraham*, when he called upon God, he called upon him by an Altar and Sacrifice, as it is said, *Abraham* built an Altar, and called on the name of *Jehovah*, the \dagger everlasting God, so *Jacob*, although *Joseph* \dagger The same had sent for him with all necessary accommodations for the journey to *holy faith was Egypt*, yet he durst not, or rather would not proceed till he had sought taught to the God by the intercession of Christ, *Gen. 46. 1, 2, 3.* To teach us, what *Gentiles* at the we should doe in all our journeys and undertakings, so it is said when *commandment* they sacrificed, call upon me, in the time of trouble, and I will hear thee of the everlast- and thou shalt glorifie me, *Psal. 50* See *Psal. 20. 3.* And so *Samuel* by ing God, and faith in Christs sacrifice, had good report, and put to flight the armies not *Gentiles* of the Aliens. And thus also did *David* and *Salomon*, and all the Pro worship the phers, and all the faithfull. same everlast-

3. And *Malachi* by Christs command, concludes all the old Testa- ing God as ment to *Israel*, to regard the holy Law that he gave in *Horeb*, and to *Abraham* did, look for no more Prophets till *John Elias* the Baptist, but study the sta- Rom. 1. & 16. tutes and judgements of the Law and cleave to it, that Fathers and 20. Children might be blessed, *Mal. 4.*

4. And thus the Concision should have understood all, for *Moses* wrote not a new Covenant, for *Abraham* received circumcision as a seal of the justification that is by faith, and so all *Israel* should have professed the same in faith, as our Lord tells them, that circumcision was of the Fathers, not so much of *Moses*, *Joh. 7. 22.*

5. It is true, circumcision did further oblige *Abraham* to keep the way of the Lord and his charge which was comprehended in commandments, statutes, and laws, and those Lawes, &c. with many others that Christ ordained, *Moses* wrote, as hath been at large before noted.

6. And what did this way and charge of the Lord tend unto, even- surely this, repentance towards God and faith in the Son of God, our Mediatour, and love to the holy Seed. Which way and charge was taught ever since the promise, *Gen. 3. 15.* even the Breast-plate of wholesome words, *Faith* and *Love*. And all *Moses* and the Prophets and Apostles doe still bring their Doctrine to these two heads, *Faith* and *Love* which is in Christ Jesus.

7. This is in *Habell*, how he made the like holy uses of the Sacri- fices, as *1. Pet. 4. 1, 2. Tit. 2. 14.* he did bear on his Breast, *Faith* and *Love*, as he was a belevier, so he ceased from sin, being purified to be of Christs peculiar people, and was zealous of good works, as it is said, his works were good, *Habel* by all this we see, was gathered into Christ the Head, *Eph. 1. 10.*

8. The promise faith to *Abraham* that in the holy Seed, Christ we are blessed, what is this blessing, but cheifly in spiriturall things in- Christ Jesus, *Eph. 1.* Him to be our Peace- Offering, Sin- Offering, Trespasse- Offering, Whole burnt- Offering, to be our Washing, clean- sing.

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sing, hisop, &c. And in the yeares of R. ft and Jubilee, to be our freedom (or justification) from the bondage and servitude of sin (as debts) death and Satan, and to be our fore-goer into the mansions of the Heavenly Paradise, Luk. 23 &c. &c. Now the concision mistook all, and turned all to be their own idoll and vanity in their bodily exercise to be so justified from sins, guiltinesse, and hkeinesse.

9 Questionlesse *Moses* polity was a Covenant of grace in Christ and not a bare covenant of works. For all the ceremonies were imprecise promises, all sponserious of a better hope in Christ, and because they despised to belve this, God was a consuming fire to them, though they were never so exact in bodily exercise, *Ebr. 12.* examine well, how the Apostle speaks the same speech to the Hebrewes, as *Moses* did to them of his time, *Deut. 4. 24.*

10. And whereas Saint *Paul* saith, that the Law of the Passover came four hundred thirty yeares after the promise, *Gen. 12. 2, 3.* He doth not speak it as his judgment that it was a new covenant, or all the Laws following it, to be a covenant of works; but reasoneth against the false Apostles, taking up their phrase, a Law of works, for he knew and hath witnessed that Christ delivered to *Moses* the Law of faith, *Rom. 10.* conferred with *Deut. 30.*

11. And whereas the Apostle saith, *Rom. 10. 5.* For *Moses* describeth the justification that is by the Law that the man that doth these things shall live by them. This speech he citeth as it may be supposed from the allegations of false teachers * that so interpreted all *Moses* to be of the outward letter to build their comfort on themselves by bodily exercise. And in this doing, they must not misse in any eternall point, no, or in ceremonials commanded, because of the course, *Deut. 27. 26.* And suppose they could have fulfilled all externals, yet they could not have eternall life, as the reward thereof: it is not any externors only that procures life eternall. And in deed to all externalls, was too heavy an Yoke, as the counsell sheweth, *Mat. 15.*

* There is a Law for the ransom of the Soul by half a Shekel of Silver, and so this was a tradition even in the Apostles dayes.

The Jews dispersed sent Silvery to the Temple for their Redemption, but the Apostle calls it a vain tradition of their Abotenu, not looking to Christ the end of all, read *Exod. 30. 12, 13. 1 Pet. 1.* so did Papists in carrying the H ft to sick mens houses, &c.

* In those dayes, Apostacy from the faith was great, and Christ came to revive this dejection, *Dan. 9.*

12. It is true, the holy Apostle useth the phrase (as above said) Law of works, in diverse places. I have often thought, that the Apostle, in reasoning and disputing with false Teachers, useth their phrase, not that Christ in *Moses* commanded a Law of works to attain eternall life, *ex opere operato*, the * Teachers before our Lords incarnation invented this phrase (corrupting all holy Doctrine) a Law of works, as a Schoole terme of their own against the true intent of the Spirit of Christ: They by their false interpretations and expositions made all *Moses* a Law of works, to themselves; Christ in *Moses* did not make it so, for they

they are reprov'd for stumbling at Christ, the drift, aime and scope of the Law, though they might be unrebukeable in exterioris.

13. But one would think that speech in *Leviticus* 18.5. truly understood according to Christs intent, was part of the Law of faith, for that Text is p^{ro}secuted in *N^um^b* 9.29. but not as a Law of works, for we may suppose that the godly did not in the day of their humiliation confesse their sins, and the sins of their fathers, for not doing the Law of works but for the disobedience * of faith to the Son of God, your Mediatour that gave to *Moses* the lively Oracles of faith, and *Ezekiel* ch. 20.11 handles this Text of *Leviticus* to the like effect, and that speech of *Levi*. 18. is among the Gospel Statutes and judgements.

* According to
Exod. 23.20.
21, 22. and it
is true also they
despised Christ
in not doing,
but casting off
all the exterior
or Christ com-
manded, and
when they did
so, they much
lesse cared for
internals.
Exod. 30.32,
13.

14. In one sense it might be truly called a Law of works, as thus, if an Israelite had touched any unclean thing, he might not come to the Tabernacle in his legal uncleanness, that he died not by some sudden stroke, as *Nadab* and *Abihu*, and so the Priests must wash also, that they died not, &c. &c. These externals they might do (though they cared not for heart-worship in the faith and Love which is in Christ Jesus) and so have their bodily life continued, but life eternal is only promised to them that look to Christ by faith, as he was typified by *Moses* rites, and so bodily exercise by doing the outward works of the Law did profit a little for a bodily life, and for an outward justification in their persons in respect of liberty to come into the Sanctuary, but not for eternal justification in Gods sight.

15. And in such exterioris, the Apostle was exact, but all his Justification by bodily exercise of the Law which he was mistaken in, were most vile to him, when he knew Christ, as he saith, *Pbi*. 3.7.8, 9. But the things which were vantage unto me, the same I counted losse for Christs sake, yea doubtlesse, I think all things but losse for the excellent knowledge sake of Christ Jesus my Lord: for whom I have counted all things losse, and do judge all things to be vile, that I may win Christ, and might be found in him, not having mine own justification, which is of the Law, but that which is through the faith of Christ, the justification which is of God (the Father) through faith (in Christ) so 2 *Cor*. 5.19.2.

16. And therefore if *Levi*. 18. be understood as some would, yet then God was a consuming fire to all (though exact in exterioris) that despised Christ, resting in the most exact bodily exercise: then what life was that in *Levi*. 18?

17. Whereas it is said, *Heb*. 12. Ye are not come to the fire mountain, but are come to Mount-Sion, &c. If they of the Generation had seen the Son of God (according to the Prophets, *Mark* 1.1. (as Mediatour) it had been no fire mountain to them to destroy them, but if they saw him not in his Law he would be a consuming fire, and persecuting *Saul*, would have found him to be so, for all his Law justifications, but he was received to mercy being in his unbelief of the Son of God.

18. Mount Sion and Jerusalem in Canaan, was a city of bondage, an Hazer, and

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and a fierce mountain, after the ending of the Seventy Sevens (*Dan. 9.*) they not giving diligent heed to the holy Angel *Gabriel's* message, but perversely swerved from it. But *Jerusalem* was not a city of bondage in *David's* and in *Salomons* times, but it was an holy City, and a faithfull Town, yea, it was so for the most part to be accounted, till the ending of the Seventy Sevens, but not any longer, they doing, cleaving to, and resting in *Salems* ceremonies, which could not procure justification, *Acts* 13. 38, 39. and, *2 Cor. 3.* must be understood to this effect. *The Letter killeth*, but the spirituall discerning Christ gave life, the Letter onely was the ministration of death, all were lively oracles in Christ, as *ephe* witnessed, and lost his life in that cause, and that was the great controversie, after the ending of the Seventy Sevens.

19. *Israel* after the flesh, and proselited Jews boasted in and trusted to exterior glories, (and so do at this day) as Gods writing in the two Tables, the Tabernacle and Temple furnished with all dignity of matter and form, and all their appendances, doubtlesse the outward glory was great in these things of the Priesthood of *Levi*, but when outward things were onely prized, esteemed, and trusted in, and that their hearts were so veiled, that their worshipps terminated in the outward adoration: then God left all in small regard, and took them all by *Sabel*, and abolished them by *Rome*, and so all that outward glory was done away, that Christ might be known to be the building in which God delighted to dwell, and to take up his rest for ever, *Psal* 132. Christ was the sacrifice in which God was well pleased. Christ was far more glorious than all by *Moses*, yea he was all in all, and the glory of all.

But we must not think that the ministration, that Christ ordained by *Moses* was simply the ministration of death and condemnation. Is not the ministration of the Gospel under the new Testament, the ministration of death and condemnation? Doth it not savour death unto death, to some, as it savours life unto life to others? So surely the Doctrine of life in Christ by *Moses* is the same after *Moses* had set down the sum of all the holy Doctrine of his Gospel Law, then saith he from Christ, See I have set before thee this day life and good, death and evil: in that I command thee this day to love *Lebo* thy God, to walk in his wayes, &c. *Deut.* 30. 15, 16 &c. and in verse 19. it is said, I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chuse life, that both thou and thy seed may live, that thou mayest love *Lebo* thy God, that thou mayest obey his voice, and that thou mayest cleave unto him, so be it thy life, &c. What is said more in the New Testament, if any man love not *Jehovah*, the Lord *Iesus CHRIST*, let him be *anathema*, &c. and consider these Scriptures as relative to *Moses*, *John* 3. 35, 36. and the speech of the son of consolation, *Acts* 11. 23. *Acts* 28. with *Isa. 6. &c. &c. &c.*

Therefore that speech, *2 Cor. 3.* is to batter down the error of the confusion, who mis-understood, mis-interpreted, and so mis-believed the whole

* See *Exod* 30.
12. 1 *Pet.* 1. 18
noted above.

Deut. 13. 11.
12, 13, 14.

3 *Co* 16. 22.

whole renour of the Doctrine of Christ by *Moses*, turning all his Doctrine of faith to be terminated in bodily exercise.

Our brethren would be exhorted to study the holy Scripture, the errors of these times are impetuous, but they shall not prevail long, although they be driven on by the principalities and spirituall wickednesses of the powers of darknesse in all hellish fury.

And therefore again, let us know the ministration of Christ by *Moses*, was the Ministration of Justification to the Faithfull of the old Testament, and the Gospel is not the Ministration of Justification, to unbelievers and hypocrites in the new Testament, but we are to consider the controversies of those dayes were marvellous, that the Policy Christ gave by *Moses* should be abolished, and the Apostles teaching of this was the chief cause of all their troubles and sufferings, *Gal. 6.* *Stephen* so found.



CHAP. XXX.

Shewing further, that Israel under *Moses* Law, was under a Covenant of grace.

1. IN generall it is said *You have I chosen above all people, though all the earth be mine.* Take this speech how you will, and still it was Grace. 2 They were all redeemed or bought from *Egypt* by the blood of the Paschever. Take this how we will, it was grace, in respect of the Apostate families, so us redeemed from *Satan*, and *Satan* dragon *Cassars*, and from *Satan*-Dragon Popes. It is true, many despised the Lord that redeemed or bought them, and so did we under the new Testament, and still do, wretches that we are, 2 *Pet. 2* 1. *Heb. 10. 29.* how ready for Apostasie, 1 *Tim. 4. 2. &c.* But yet this Covenant of grace was not without effect to eternall life to many, and the argument of the Apostle holds good in all generations, *Rom. 9* 10, 11. As Christ promised, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, and it is his memoriall to all generations, to all of their faith, whether Jew or Gentile.

3. So by this, if we mark well the proceffe of the holy story, we may understand.

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understand, that the sons of Adam never were, nor are plagued for not doing a Covenant of works, but for despising Christ, his Gospel and Kingdome. That unexpedible plague of the confusion of tongues, 2000 years, came not but for despising Christ, and his Kingdome, and the Jews are cast off for this, and to this day Turks and Papists are destroyed for the same, and the ungodly, and unrighteous in the Reformed Churches.

4. They were under a Covenant of grace, as much as any Reformed Church under the new Testament: for all (we may fear) are not elect among the Churches, *suus operis* did intend them all, it did not exclude any from being under the covenant of grace to outward apprehension, though *suus operantis* was for the elect, as *Moses* speech, *D. ut. 29. ult.*, would argue, and so it is in all Reformed Churches. No Nation but Israel were the household of faith, and had the covenant of promise, and enjoyed God and Christ, *Rom. 3* and *9. Ephes. 2.* and 3. therefore they were under a covenant of grace, if they had not been in that state, not one of them should have been saved, and if they had been under a covenant of works for salvation, they needed not to have been a Kingdome of Priests, mark that speech in *Eph. 1.* We which first trusted in Christ, that is, we of Israel under the old Testament, this is a most evident proof, that they were under a covenant of grace.

5. Examine well *Exod. 19. 4* Christ saith to Israel, *I have brought you to my self, as the fathers had appointed him, as Exod. 23. 21. 22.* He saith the same Doctrine to us in the new Testament. *All things are delivered to me of my Father, Mat. 11.* and so it is shewed, Christ made a covenant with them to be their God, and to bring them to the Father to reveal the Father to them; this is a more pass expression, that God should make a covenant with such as we are, this is the *radix* of all, and therefore it is said, 1. That they were his peculiar treasure. 2. A Kingdome of Priests. 3. An holy Nation. 4. God placed his Tabernacle among them, and 5. called them the Kingdome of God, and the joyfull shout of so just, good, and mercifull a King was among them. Who can but shout with all exultation, if we did but understand our own comfort. These things, and other Scriptures shew, they were under a covenant of grace, if we be, they were, for their spirituall priviledges and promises are now conferred on us, *2 Cor. 6. 16. Apost. 2. 13. Ephes. 2. and 3. 1 Pet. 2. 9.* 2. conferred with *Exod. 29. 45. Levit. 23. 23. and 26. 12. Deut. 7. 6, 7, 9.* now as Israel was Gods peculiar treasure, so the Gentiles called to the faith are, *Tis 2. 14.* this well considered will make the Doctrine of Anabaptistrie to be abhorred of us, touching our infants.

6. If reformed churches can make it good that they are under a covenant of grace (and we may truly say it, blessed be the name of the Lord) then they were, and we could not be so, but because their priviledges are transfused to the wild olives, and we are grafted into their olive tree, we received from them all our glory, all our spirituall things

for

The Apostle prayeth, but we may attain to comprehend the height, depth, length and breadth of the love of Christ, and of his calling, &c. Ephes. 1. & 3.

for Christ our salvation, and all his holy Doctrine is of and from thence. I will collect some brief heads of Doctrine, which were taught, believed, and professed in the common Weal of Israel.

1. They had the Doctrine of the Trinity and Unity, *Deut. 6. 4.*

2. They had the Doctrine of election and rejection, *Psal. 65. Exod. 9. 16. and 33. 19.*

3. They had the Doctrine of the great myſterie of godlineſſe, God manifested in the fleſh, to be a ſecond Adam, and to be a ſin-offering, and to riſe from death the third day, *Gen. 3. 15. and 12. 3. Gen. 49. and they went three times a year, according to the Teſtimony, to Iſrael, to teſtifie their faith in this, this was the main.*

4. They were taught, that the Father, the Word, and the Spirit, one infinite nature created the world, *Pſalm 33. 6. Prov. 8.*

5. They were taught that the Father had committed all power to the Son for governing the church and the world, *Pſal. 2. and 8. and 110. Gen. 19. 16. Exod. 23. 29, 21, 22. all expound Gen. 3. 15.*

6. They were taught juſtification by faith in Chriſt, *Gen. 4. and 15. Heb. 11.*

7. They were taught Sanctification, *Be ye holy, for I am holy, Levit. 19. 2.*

8. Under Moſes Polity they had hope and reſt in Chriſt, *Pſal. 130. Ephes. 2. Jer. 6. 16. and 50. 7. Mai. 12. 29.* Chriſt complained they had forgotten him their reſting place, he was the reſt of the Saints evermore, *Jer. 50. 6, 7.* the Apoſtle ſaith, the Gentiles were without hope, but Iſrael had hope in Chriſt, both for remiſſion of ſinnes, and eternall glory, *Eph. 2. 12. Exra 10. 2.*

9. The ſpirituall graces of Circumciſion and the Paſſeover were required, and ſo practiſed, *Deut. 10. 16. and 30. 6. Exod. 12. Heb. 11. 28. 1 Sam. 1. 7. 36.*

10. The heavenly inheritance was taught them, *Levit. 25. 23.*

11. They were taught to account themſelves ſtrangers and ſojourners in this curſed world, *Levit. 25. 23. and ſo David taught his generation, 1 Chron. 29. and ſo believed himſelf Pſal. 39.*

12. They had hope in the Reſurrection, *Job 19. Pſal. 49. Exod. 3. 6. Mai. 2. 32.*

13. They had the holy Spirit to lead them in all holy wayes, to write the Law in their hearts, to ſeal to them all holy Doctrine of the word, whether promiſes, threatnings, commandements, all good examples, &c. One may make a large volume of this Subject. I think this queſtion may be asked, what one new doctrine is taught in the new Teſtament, that the Saints of the old Teſtament knew not, when grievous crimination of hereſie by the Councel, were laid to the Apoſtles charge, he proteſteth he taught no new principles, *Acts 24. 15, 16, 17. and 26. 7.* now if the common Wealth of Iſrael had all this holy doctrine, they muſt needs be under a covenant of grace.

CHAP. XXXI.

A Prosopopeia on Solomons fall, by the Temptations of his idolatrous wives to the ruine of his Kingdome and posterity, in granting them the liberty of conscience for the practice of their idolatrous Rites, framed by way of Dialogue between King Solomon, and Tirzana the Queen.

Tirzana being a Princeſſe of the houſe of *Moab*, and being called for did enter into the preſence of King *Solomon*, and after ſome dalliance with her, and after ſhe had fired his humour, by giving him all the beſt content ſhe could, ſhe took the opportunity, and ſaid, my Lord King *Solomon*, I have an humble Requeſt to make unto your gracious Majeſty, I pray you, ſay me nor nay.

K. What is that my ſweet *Tirzana*?

Q. My moſt gracious Lord and Sovereign, I have been ſome years with you, & though you have often ſpoken to me to be a Proſelite to the Religion of *Iſraels* common-weal, yet I cannot bring my heart unto it, you well know that my education was not in the way & manner of *Iſrael*, and my affection is not toward it, it is not ſo pleaſing to me, for I cannot forget my fathers houſe, nor forſake his Religion: In this caſe I ſhall blemiſh my father, and my mother, brethren, and ſiſters, and people, in caſe I ſhould apoſtaſiſe from our ancient Religion, and in my opinion far the better, we have more zeal in ours, and many more pleaſures to give man and woman content, than is in your profeſſion: your Religion is very croſſe to mans nature, and is urged with great terrour and ſtrictneſſe, your Religion reproves thoughts, words, and moſt mens actions: no Religion under heaven doth ſo as yours, and that makes ſo few to embrace it. Yea many of *Iſrael* have formerly been more addiſſed,

UNTO.

unto ours, and the worshipps of neighbours Nations than to this of *Israel*, and they will not follow it but by compulsion of Governors, whereas religious worshipps should be freely exercised according to every mans conscience; which if your Subjects should be left unto, you well know which way the tide will run, it is a pitifull thing that man of a noble and free spirit should be so tyred with hard injunctions, and heavy burdens, as with bands, cords, and fetters, and it may be, that reformation that your noble Father indeavoured, and your selfe have persecuted, would not and will not be so convenient, as due liberty, which would be a more noble design than rigid reformation. And if Antiquity make things reverend, then our Religion is more ancient, or if not more, yet as equall for Antiquity, for ought I can learne (I am but a poor Historian being a woman) but I am able to prove the Religion of our God *Chemosh*, to be above four hundred and fifty years old. This I can attest and prove by your own Records, and you had yours but in the wilderness when ye came out of *Egypt*.

King. Then said King *Salomon*, what my *Tirzana*, doth all your speech tend unto?

Queen. I humbly crave your Graces favour to finish my speech, I remember I have heard my Father and Grand-father speake what plenty of peace, and prosperity our God *Chemosh* hath given us, nay what victories we have had against our mighty enemies, the Giants called *Emims*, and as it was your God that conquered the *Chanaanites* for you, so it was our God *Chemosh* that conquered the tall, great and terrible Giants, the *Emims* for us. Yea, which I am loath to utter, our God *Chemosh* hath given our Fathers power over *Israel* for twenty years together: Oh, should not we then have a most devout opinion of our Religion. But why should I your hand-maid thus be bold to speake to your royall and sacred Majesty, your great favour and respect unto me hath quickned my spirit, and then with an humble deportment of body with her face to the ground, she said, the intent of all my speech is, that it would please my Sovereign Lord the King, to grant my small request, I humbly beseech that I may have leave to build a Chappell on Mount *Olivet* to worship our famous and reverend *Numen*, *Chemosh* the God of my Fathers.

King. What is this I heare from you my Dear? Did your speech drive at this? Oh I may not doe this; *Jehovah* our most holy Lord God whom we worship in his holy Temple is the true everlasting God, and he can command nothing but what is good and perfectly good, so that we need not add any thing, and he forbids nothing but what is evil, which we must not disannull; and he is the Sovereign Lord of Heaven and Earth, and it is most requisite that man should subject himselfe to the most high, who is King of Kings, and Lord of Lords, and God above all Gods: and therefore all the Children of men must be subject to his Laws, and whosoever harden himselfe against him by disobedience

Pro. 4. vid.
the Margin.

ence shall never prosper, and whereas you talk of strictnesse, &c. you are to know, man by nature is borne a wild asse colt, and there is no raising of corrupt nature but by a strict course of holy Laws, which to a regenerate and godly soul is an easy Yoke, and to which he is willingly subject: yea, man by nature is sometime so refractory that he will not be brought unto God but by affliction, yea, neither Law nor affliction profits till the Lord himselſe deal with the heart, such perversnesse is in man: It is most true, that man is addicted to his own vain heart, and accounts the Law of our God most vile, and is altogether contrary to God, and would run to all licentiousnesse, if there were not holy and just Laws, and good governement (Gods ordinance) to keep men within bounds.

2. And whereas you talke that man is of a noble and free Spirit, you are deceived in your apprehensions, he is of a most ignoble Spirit, ready to fall into all vile opinions, and to all sin and wickednesse, and to follow all tentations to evill, as for his freedome of spirit, he is free indeed to all evil as an horse rushing into the battell, and not one spark of that celestiall fire is in him to any good till God put it in him, and maintain it when he hath so infused it. Mans mind, will, and affections, are all corrupt, and in himselſe no healing can be found: How mercifull then was our God, that he from whom we fell would give us a holy Law to be a medicine and healing Doctrine to restore the soul, as his mercy and goodnesse is unspeakable in giving us his word, for our need (which is better known to God then our selves) called for such blessed Heavenly Revelation as is declared in our most holy and most righteous Law which *Moses* received of God for us. And we and all men must obey this Law, and be reformed by it if we will have any comfort or protection in this world or hope in another.

3. Whereas you talke of due liberty, my beloved, *Tirgus* I would have thee to consider all the reformation we can possibly attaine unto by the carefull industry of my royall authority, and of our Preists and Prophets, and Scholes will not come to that purity and exactnesse, that the Lord our God requires. Many imperfections in omissions, and commissions will appeare continually through the lusts of corrupted nature that war in our souls, by reason of the darknesse of the understanding, and the untractablenesse of the will and the affections. And none that have a feeling of the most holy Lord God, and of his truth in the heart, but find this thus. And therefore to give the least liberty to thy opinion is such a designe that will provoke to anger our gracious and mighty Lord God, and if I give liberty to thy opinion, why not to the abomination of *Muloch* of the Children of *Ammon*, and to the opinion of *Astaroeth*, the abomination of the *Zidonians*. And so in the end to root out the holy faith of the Son of God, our great high Preist *Melchizedek*, and then that you desire will prove an evill impetuous, so the downefall of truth and godlinesse, and hardly ever be reclaimable, yea,
let

let me inforce this further, that there cannot be any liberty granted in any respect to false worship, and ungodly opinions, such liberty will bring us and our posterity to miserable bondage, as our Fathers felt in the Wilderness, and in the times of the Judges: And if we that now live, and our posterity doe not keep close to that reformation which is now setled in *Israels* Common-Weal, *Jebovab* our God who is a jealous God, will destroy this glorious Temple that we have built to his name, and shake this Kingdome by many greivous calamities: and at last weed us out of this good Land that he hath given to us and to our Fathers, therefore you speak most unworthily, to call our Reformation rigid. And whereas you talke of pleasures, &c. you must know the pleasures of sin are but for a time, which wast before we can enjoy them: And all such lusts and pleasures doe but war against our souls, as for the fewnesse of them that follow our God the Lord of Heaven and Earth, it should put you to a stand whether the most doe not goe the broad way to destruction.

4. I will inform you a little more, because you boast of Antiquity in your Opinion and Religion, you are deceived: for our holy faith is as old as the first man and woman that was created, yours is but of late, from a God newly come up, and indeed no true God: Our God created the Heaven and the Earth, and from him is our Religion, and he destroyed the World by waters for profaning the name of the Lord by false worship, and it was our God that cursed the Nations with strange Languages, for despising this our holy faith, by which most heavy plague, all the Families of the earth are in the bondage of Devils, following atheisme and abominable and lawlesse idolatries: and it was this our God that brought up *Israel* out of the Land of *Egypt*, and destroyed *Pharaob* and his people with great plagues for despising this our holy Lord God and his people. And your fore-Fathers knew this, and sent for *Balaam* the Inchanter to curse us in the Wilderness, and it was our God that saved our Fathers from *Balaam* and the King of *Moab*, and as for the other King of *Moab* by whom our Nation was afflicted, it was for falling to the idols of the Nations, 5. I must warne you of a great error: whereas you say your Chemoth conquered the Emims for your Ancestors, no such matter, it was our mercifull God that destroyed those Giants and gave you their Land, this our mighty Lord God did, because your Father *Lot* loved our Father *Abraham*, and did follow his faith and holy Religion, and he did blesse our Father *Abraham*, and God blessed him, & for this cause our God gave *Ark* unto the Children of *Lot* for a possession. And this you may read in our holy stories, *Deut. 2. 9.* And your God is a false God, an idol, but our *Jebovab* is the Eternall Lord God who made the Heavens and the Earth, and a jealous God, and will be very angry with us if I should grant in his Land any more Temples to be builded then his own, And you cannot be ignorant of this, nor your own kindred, that our Eternall God is not such as your false

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false Gods, even all our Enemies being Judges, and you have heard of these things by our Preists, and Prophets, and all my Court still have told you these things. Therefore, my Dear, thou art much mistaken in all thy speeches, and thou hast been instructed in an evill manner, I have, as you have heard, spoken to you in an easy and milde frame of

Language to persade thee, therefore be advised by me if ever thou hope of comfort in the World to come: Doe as your Father *Lot* did, and doe as *Ruth* your faithfull and godly Countrey-woman did, forget thy kindred and thy Fathers House, and serve the Lord our God with a good heart.

Queen, Although the King had thus brayed her as wheat with a pestill in a Morter, yet her folly departed not from her. But having this denyall, tears fell from her eyes which bedewed her cheekes, having her Handkercher in her hand, with snubs of umphs and imphs, fell at the Kings feet, and further said; Oh, and it please my gracious Lord the King, it is but to build a Chappell for me and my maids, and some of my retainers, which cannot fancy this worship of *Israel*. I will promise your Majesty that not one of *Israel* shall come into our holy places.

King, This may not be done, it will be a snare unto my subjects to set up the abomination of *Chemosh* in *Jehovabs* Land. I may not doe it.

Queen, Oh why doth my gracious Lord call our Religion, the abomination of *Chemosh*, I assure your Majesty by the faith of a woman that there shall be gorse-keepers, that none of *Israel* shall come to have communion with us in our worships. It is for my self and retinue, and some of mine own Nation as they have occasion to come and see me in their visits.

King, I may not, I may not doe it. I pray thee talk no more of this matter.

Queen, *Ymph, umph, tears*: And thus shee is dismissed and departs the presence of the King: But yet another time assaults the King, and sends an honorable personage, her Brother before hand, a notable insinuating crafty instrument, who on a time came to *Salomons* Court, and having seen and heard an excellent consort of musick, of Instruments of all sorts, as also the voices of singing men and singing women, which he admired and praised, and extolled the King, as if all had been of his invention, also he magnified the King for his excellent endowments in contriving his plots for buildings, and his wisdom in naturall philosophy, and his rare gift in song, and his wonderfull instinct to speake of

*Kings and
Princes when
they came to
Salomon,*

*would bring their Physitians and their learned men with them, and they would gather into
writing much of Salomons speech of naturall philosophy, &c.*

the natures, virtues, and effects of Trees, Shrubs, and Herbs, of fowls, beasts, fishes, and creeping things, &c. And that all Princes of the Earth that come to visit your Majesty, and bring their Physicians with them, will carry notes and writings home with them that shall stand all ages and people in great stead for ever. And as for your Religion in worshipping *Jehovah* in his holy Temple, he is the great God, and above all Gods, and all your performances are glorious. But yet other Nations have much joy, content and comfort, every Nation in serving their own Gods. For they cannot be perswaded to embrace your devotions, as too strickt and rigid: you may not add any thing to what your God commands, nor take away any thing he forbids: But we may add any thing as just occasion calls for, and sometimes take away what was not so fitting, which things are rational to all Nations, for what is it, but may be amended? Yea, I have heard of your Priests, Prophets, and leasred men that there will be a great alteration in your Religion after some certaine time, that all this service that you doe shall be caded as if it had never been, for they doe say there shall be another manner of Kingdome, Priests and Temple, and Sacrifices, and Worships. These things considered, is it not an hard thing to perswade your bordering Princes to embrace your Religion which shall have such a great change among your selves, and therefore they may well think it is more rational to hold their own then to be of yours, seeing your own selves say it shall be changed, and therefore they suppose their worships shall continue as long as yours, for if we go to *Kittim*, *Kedar*, *Chaldea*, *Assur*, *Ammon*, *Egypt*, &c. what Gods they have, they ever had, they change not; and they think greater glory, honor, wealth, prosperity, and victories should not befall them if they should embrace your God, for they all know that *Israel* hath had heavy pressurs of famine, wars, and pestilence under your God, yea, of late years in the reign of the noble and royall King *David* your Father, and it is not likely that such mighty Nations wise and politick, should be all deceived in their worships and yours onely good and perfect.

And so these causes it is that those honorable woemen, that your royall Majesty hath taken into so near society to your selfe, and into your most honorable Court, cannot be drawn to your Religion, and among the rest my most honored and noble Sister, your sacred Majesties consort, to whom you have manifested much love and respect in an high degree, for which all the Familie of my Father and Mother doe much joyce. And although your most excellent Majesty have given her (out of her gracious respect to her) good counsell, and shee is much greived that shee cannot give content to her most Sovereign Lord in changing her judgement in Religion from that shee was educated in: Wherefore if I may be so bold to importune your graces favour on her behalfe in granting her small request to build her a Chappell on Mount *Olivet* to satisfie her mind, it is but her fancy: I am sorry, for my part, shee cannot comply with your devotions, shee is but a woeman, and I

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hope no hurt will accrew to your selfe or Kingdome, and if I may have leave of your sacred Majesty to say it is but too much strickenesse, for I am well perswaded of your Religion, that you may be saved. with your profession, and so I hope we shall as soon also come to the *Elisian* Feilds of all happinesse as well as you. At this speach of the Queens Brother the King was somewhat moved, and began to be angry, but he fell at the Kings feet and besought him that he might speake two or three words more in my Sisters behalfe, and I hope I may speak freely, that you did covenant with my Sister that shee should use her conscience, and that shee and her attendants of our Nation should have free exercise of their devotions, and therefore let it please your Majesty, give us leave to put you in minde of your promise, and how can they perform their devotions unlesse they have a place of assembly, else it had been better for her never to have come to the Land of *Israel*: But as you have given us cause to admire your speciall love to my Sister: So we humbly pray, let us have no occasion to distrust it: And let me say one thing more, it will marvellously affect our Nation, and it will perswade them that you love us, if you please to grant this request to the noble Daughter of our Leige Sovereign Lord the King of *Mosab* my Father, and yet one thought more comes into mind which I suppose will be pleasing to your sacred Majestie, that if you perceive any damage or danger is like to issue upon it, you may pull downe every stone of the building and levell it with the ground.

King. The King said, trouble me no more with these matters; I will grant no such thing, your speeches are unsavory and full of ignorance: I could answer all your fond allegations, but it is not for Kings to dispute with them, that have nothing to doe with us in such cases. Where the word of a King is, there power is, and let that suffice you.

This Brother went and told his Sister of all the discourse with the King, and of his denyall, at which report shee fell sick and was very sad, upon which the King gave her a visit and shee wept abundantly, now the King had some relenting in his heart, for the King perceived it was greife and trouble of heart, he spake very kindly and tenderly to her. A man of ingenuity cannot endure, unlesse a Nabal, a Fool, a Churl, to see his near and dear consort to weep, a woman endowed with excellent parts of wit, understanding, grace of speech courteous, loyall, comely, sweet and beautifull, and what may give a man content (I speak simply of man and woman) The King after he had in a most pleasant manner saluted her, departs, and then her spirit was revived, colour began to be in her cheeks, and lightsomnesse in her countenance, Although a woman be as a mans selfe very desirable, yet in case of Religion, and the worship of the most High, who is a jealous God, and his worship is pure and holy, and will not abide our Tresholds to be set by
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his Thresholds. In this case we must deny our selves (as not to be servants of men, much lesse of woemen) and her that is most deare, of earthly comforts, that lies in the Bosome, and dearer then all other relations what ever, rather then to be a means that the name of *Jehovah* be profaned by false worships, he that doth not so, the Son of God saith, is not worthy of him. The story of our first Parents must be conferred, when our first Father was perswaded by his Wife with her selfe to break the commandment, it should seeme shee perswaded him, for it is said; Because thou hearknest to the voice of thy wife, Gen. 3. 17. and ever since woemen are weak to be seduced, but strong, even *Satans* engine, to seduce the man with her Enchantments (for so they may be very well called) of her eye-lids, lips, tears, &c. The Son of God laid this danger before his people, *Exod. 34.* And *Satan* put this in practise by his wicked Prophet, *Numb. 24. & 25. 1, 2.* And *Satan* thus dealt by the *Jannes's* and *Jambres'es* under the New Testament times, who did and doe creep as Serpents into Houses, to lead captive silly woemen laden with sins and led away with diverse lusts, *2 Tim. 3.* The wife shee is still at home with her children and servants, and how insensibly doth shee corrupt them: And if a Woeman be active, shee will corrupt other woemen, and after a little while, men follow their wives, and so corruptions gangrenate quickly, and spread far: This the Apostle foretold, which came to passe afterward, but especially concerning *Mahomet* and in the Papacy. Pardon this digression.

Queen. About certaine moneths after that the King had called for this honourable and royall Lady, shee prepares her selfe in all costly raiment, cloath of Gold and Silver of curious needle work, with chains of inestimable Jewels about her neck, that the beames of her sparkled raiment with the precious gems made radiant beams (the Sun shining thorough the Windowes) upon the wals of the Kings palaces as shee passed, and at last enters the chamber of presence, honoured Virgins attending her, and presents her selfe before the King, with her orient eyes, damaske rose cheeks, twinkling eye-lids, cherry lips, and all festivity and grace of speech, with comely and pleasant deportment, fell at the Kings feet, the King took her up by the hand, and fals a kissing her, with all loving embracements, and after many pleasant passages, the night drawing on, the King and shee had sweet complacency in the bed of love, the next morning shee retyred her selfe to a close secret Chamber by, and after shee had washed and perfumed her selfe, and had put on other change of raiment very costly, craves leave to doe her humble duty, and take her leave of the King, whom when the King saw, he was taken again with her eye-lids, and closes her fast in his armes. Then shee powders how shee may inforce her old arrand, and after much and pleasant complement with the King, as soon as shee had perceived shee had intangled him, then shee utters the oracles of the old Serpent, and saith to the King; *How doe I admire and wonder*

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1 Chr. 8. 11.

as the great respect and love that my Sovereign Lord doth manifest to me his hand-maid, that he should afford such his amiable society; I doe perceive your most ardent and endeared love to me above any of your honorable woemen, your kind and servent asire towards me though most unworthy, hath fired my heart towards your sacred Majesty: I am your Servant and at your Graces command, and so ever will be to perform all loyall and dutifull ob-servance: I would I were able to expresse the fervency of my heart unto my Sovereign Lord, and seeing it hath pleased the King so royally to manifest him-selfe, I hope I may present and importune my former humble request unto my Lord my gracious Sovereign, for the building of a Chappell for my maids, and my Household Servants and Attendants, it shall not be so much for my selfe as for them, whom I humbly confesse are not worthy to come into the confines of Jerusalem your holy City, much lesse into the Palaces of Zion, the City of David your Father, your love is so great unto me, which if I should distrust I should most highly offend: For I know you hate Atheisme, and as it is an, abomination unto you, it greeves my heart that I have no place of devotion to resort unto, when all the Ladies of Israel may resort unto your Temple and I and my maids sit moping at home all amorn, as they worship their God so would I serve my God, the God of my Father. And the King gave the King a gentle stroke on the breast, and said, my noble consort, my Sovereign, my loyall Lord, I know I have your heart, I know you love me, and what shall or can be wanting from a loving heart, &c. &c. And the King being ravished with her love, and with such words sweeter then honey, softer then oyl, and all subtle flatteries, and after some discourse the King was captivated with her dalliance and snared with her devilish devices, and her hands were as bands, she perswaded him, she enticed him, and forced him to yeild, that shee had his license to build a Temple on Mount Olivet to Chemosh, the Devil, the icol, the abomination of Moab.

Now the Queen and her Attendants followed their businesse with diligence, they slackt no time. Masons and Carpenters are sent for to hew Stone, and to square and saw Timber, and so an high place was builded on the Mount of corruption, which did give a most vile affront to CHRISTs holy Temple, for they could over look all Jerusalem from Mount Olivet.

When King Salomon was thus caught by this Lady of Moab, then all the other strange wives might thus prattle, and they plyed their busi-nesses diligently, and used all their agents, men and woemen, as there ever are in Kings Courts too many time servers and hypocrites for such projects and negotiations. And things went so ill in the State, that not one of his thousand Wives and Concubines would dissuade the King, if halfe the World were a Church, a Troop or Squadron of a thousand of such creatures (if suffered) would overturn all, these were so pampered with pride, ease, wantonnesse, and fulnesse of bread, that no holy Do-ctrine could take with them, but rather the *Jedidiah* the precious servant

servant of the Lord was taken and snared, and corrupted by their pleasing and insinuating incantations.

Those thousand wretches could not spend so little, each of them with their Maids and Attendants, as seven hundred or eight hundred pounds *per annum*, and some of them would consume more (like the Locusts, *Apos. 9. fruges consumere nati*) And the charges in Building thir Temples was great. All these expenses might amount unto eight hundred thousand pounds *per annum*, if not to a million, an excessive charge, which very likely the Subjects stumbled at, and after *Salomons* death craved ease of taxations of *Rechoboom*. They would not take it ill, to build stronge Cities, and Chariot-Cities, and Store-Cities, &c. that charge was for the profit of the Common-Weal. But to be at such rates, excises, and taxations for the maintenance of such a number of base creatures, the Subject was not able to bear, and craved release of such oppressions.

Common-Weals should have a diligent inspection that rates and taxations collected for the common profit, be not impleyed by men to private interests to make great purchases, to maintain themselves, wives, and children, and flattering Attendants in pride, idleness, and luxury. Such covetousnesse, selfe love, and loving of pleasures more then lovers of God, will breed perillous times and undoe all. The Son of God to whom the Father hath committed all authority and power, who is King in *Sion* and the onely Potentate, King of Kings, and Lord of Lords, he knows how, as we have seen, to put fire into Subjects hearts to destroy oppressours. An: let Rulers and Governours consider, all the Chariot-cities, fenced Cities, and Store cities which *Salomon* had repaired, fortified, and furnished with all provisions and ammunitions in the ten Tribes, and in part of *Benjamin*, all this fell to *Jeroboam* in one day. This was a punishment to the Kingdome for *Salomons* transgression in toleration of false Religions and bad opinions. And observe also the story of *Gideon*; He was a man of no great estimation and authority in the Tribe of *Manasseh*, or among the thousands of *Israel*, his was the meanest, yet when the Son of God would advance him to do his work, he made him Generall of *Israels* Common Weal, and he by the Sword of Christ and his own Sword avenged the quarrell of Gods Covenant against the seed of the Serpent in many exploits, upon which the people were so affected that they would have conferred on him and his posterity, the Government of the State, which he modestly and religiously denied, but his wicked opinion of will worship in making an Ephod to worship God by, was the ruine of his house & the cause of much trouble to the whole Common-Weal; *Jud. 6. 15. & 8. 27. & ch. 9.*

Wherefore let all States be admonished concerning toleration of wicked opinions in pretence of conscience, especially of the papistical opinions, which draweth to the second death, we must remember the whoredoms of the seven-Mountain City, is a mistery, and Christ hath said,

1 King 9.

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said, My sicall *Babylon* shall fall and be cast as a mill-stone into the Sea, and what State soever seeks by toleration to uphold it, must sink with it, undoubtedly. We have the providence of Christ fresh before our eyes, how he hath resisted all cunning plots and wit of man to bring in Popery, the toleration of Popery is a countermanding of Christs project, for it is said, the Kingdomes of the world shall be our Lord Gods, and his Christs, and he shall reign for ever. Toleration of Popery doth uphold the King of *Locusts* Kingdome, and the Lord JESUS saith, *he that gathereth not with me, scattereth*. CHRIST saith, *come out of her my people*, and toleration hinders their coming. The reverend Master Perkins, in his reformed Catholike, declareth the impossibility of reconciliation, and which was written of purpose against such intendments, and many others have testified against such State-abominations.

Yea, Christian reformed States and Common-Weals, that have departed from *Abaddons* Kingdome, should be well advised what treaties they make with the King of *Locusts* Subjects. But by no means to yield them, while such aid of men or ammunition, nor to receive from them any help: It is best, that the reformed look to their own Common-Weals, States and polities. Let the holy stories of *Asa* and *Jehosaphats* Kingdome with *Abahs* House be our instruction, as also the holy Scriptures that shew us the mis-carriage of a *maxiab* King of *Judab*, a *Chon*. 28. & 18. & 19. and 1 King. 22. confer also *Esa*. 30. &c. &c.

Let all Princes and Common Weals take heed of idolatrous and wicked women, there are wealthy, polittike, and of high countenance: Such have caused much greif and trouble to the Church of God and the Republick, a common mischeif in most places, from *Gen*. 6. even to this day.

But godly gracious women that have in them the power of godliness, to love the word of God in the holy Scriptures of the Prophets and Apostles, and to love the holy publick assemblies of Christ Jesus, and be sober, discret, temperate, mercifull, meek, humble, chaste, and be keepers at home, to train up their dear children in godly wayes, and to have a speciall care that servants doe not corrupt their children (they have been an occasion of much evill in children) also to be carefull in overseeing and guiding the affairs of the house, especially in the husbands absence, &c. Such are a Crown of glory to their husbands, the Common-Weal, Town, and Family.

I will transcribe a speech out of *Iosephus*, pertinent to this conference of *Tirzana* the Lady of *Maab*, which will also manifest the wickednesse of these apostating and perillous times, *Iosephus Lib. 4. chap. 6.*

When *Moses*, the faithfull servant of the Angel of the Covenant, the Son of God, was zealous against the Apostasie of *Israel* especially of the Tribe

Tribe of *Simcon* for joyning themselves to *Baal-Peor* and seperating themselves to that *Shame*, then *Zimri* to make a mutiny most audaciously uttered this speech to *Moses*.

Moses, saith *Zimri*, use thine owne Laws, whereunto by long use thou hast added strength and confirmation, which hadst not thou done, oft times ere this hadst thou suffred punishment, and learnt to thine own misery, that the Hebrews were not to be deluded; for my selfe, thou shalt never tie me to thy tyrannicall decrees, for hitherto hast thou endeavoured nought else, but under pretext of Law and Religion, to bring us into servitude and subjection, and thy selfe by thy subtile and sinister means to honor and sovereignty, taking from us the pleasures and liberties of our lives (things that belong to free men, and such as appertaine or live not under any mans government.) For this should be worse then an *Egyptian* thraldome, to punish every man by thy Laws, according to thine own pleasure, whereas thou thy selfe art more worthy to be punished, in that thou disannulst that thing that is approved by all mens consent, and desirest that thy decrees should be of more force then all the resolutions of all other mortal men whatsoever. But I (as touching that which I doe) in that I suppose it to be wel done, am not afraid to confesse in this Assembly; namely, That I have taken a stranger to wife, thou hearest mine actions, from mine own mouth, as from a free and resolute man, neither doe I desire that they should be hidden, I likewise sacrifice to the Gods contrary to our custome, because I suppose it to be both just and necessary, that from many I suck the truth, and not (depending as it were upon a tyranny, or living there under) to build my faith upon one onely, for no man shall please me that will have more interest in my actions then my selfe. Dear and beloved Reader this expresseth the uncleane and vile spirit of *Satan* in these evill dayes.

CHAP.



CHAP. XXXII.

Breif considerations about Sheol, Gehenna, and especially about Hades, as it relates to the Article of the Creed he descended into Hell.

Beloved Reader, there hath been in some places, not a little stir about the sufferings of our Lord, which doubtlesse were marvellous great, even greater then can well be expressed: But yett unlesse a man will say as some say, that he suffered the very Essentiall Torments of Hell, they will account such little better then Heretiques.

The very first occasion of his affliction, was as I conceive from the mis-understanding of the holy Article of the Creed, commonly called the Apostles Creed, which speaks thus in the originall Greek, *κατήλθεν εἰς ᾗδης*, in Latine, *descendi ad inferos*, in English he descended into Hell: But this Latine and English Translation doe come much short of the large sence and meaning of the originall Greek, I meane the said Translations do not fully expresse the large elegant meaning of the Greek word *Hades*, as it ought to be understood, and therefore from this barren and bad Translation, sundry erroneous Expositions have been broached by sundry Authors which hath filled most Churches with much trouble.

1. The controversy between Doctor *Bilson* and Master *Broughton* was this, Whither the holy soul of our Lord Christ went at his death, hence to Hell or hence to Heaven, Doctor *Bilson* after much sweat, and labor for his journey to Hell, at last concludes thus in his Sermons, p. 219. we have no warrant in the word of God so to fasten Christs soul unto Hell for the time of his death, but that it might be in paradise before it descended to Hell.

2. On the other hand there are some learned men (not all) and some Churches (not all) that expound this Article of Christs suffering

suffering the essentiall Torments of Hell in his soul in the Garden, and on the Crosse.

Now that we may attaine to a true understanding of the Article, we may do well to consider the termes *Sheol*, *Gehenna*, and *Hades*.

1. The word *Sheol* is onely Hebrew, and it hath severall exceptions, of which see *Ains.* in *Gen.* 37. 35. & in *Ps.* 16. 10. and in sundry other Authors also.

2. As for the terme *Gehenna* tis a dialect from the Hebrew, and it signifies properly and onely the place of Torment, for in all the New Testament it is ever taken in that sence, in *Mat.* 5. *Mat.* 9. *Luk.* 12. 5. &c.

3. As for *Hades*: It is very needfull that light may shine in our pathes to consider well in what sence it is used in the New Testament, and in what sence it must be taken in the Creed.

It is noted by Mr. *Bry* and Mr. *Robert Wilmer*, and by some others also that *Hades* hath these three principall significations.

1. It signifies death to the person, or destruction to things.

2. It signifies the grave to the dead body.

3. It signifies the world un-seen, namely the world of souls to the souls that are separated from the body, without distinction of joy or sorrow, that must be gathered from the person and his cause, whether it be good or bad, and therefore *Hades* is not alwayes used properly, and onely for the place of Torment to all departed souls, but it hath two parts, the one is a happy part for all the godly, and the other is a most miserable part for all the wicked that dye in their sins.

1. *Hades* doth signifie death to the person, or destruction to things, as in *Mat.* 11. 23. Thou *Capernaum* which are exalted to Heaven shalt be brought downe to *Hades*, that is to the lowest Earth, this City was destroyed by the Justice of God, because they despised the dayes of the Son of man, and did not regard his blessed visitation, although he was much conversant both in preaching and working miracles among them, so that now there is but a little remainder of it left, as Sir *Walter Raleigh* excellently shews in *P.* 347. The words of Christ doe shew the once greatnesse of that City both in temporall and spirituall respects: It was one of the principall Cities of *Desapolis*, and the metropolis of *Galilee*, and though some marks of this Cities magnificence were seen in Saint *Jeroms* time, it being then a reasonable Burge or Towne, yet those that have seen it since (as *Brichard*, *Bradenbeck*, and *Salimac*) affirm that it consisted but of six poore Fishermens Houses, and thus it hath pleased God by his providence to direct that Histories should shew the sad event of Christs propheticall threatening, and in this sence *Sheol* is also used in *Nun.* 16. 33. for the death and destruction of persons and things.

2. *Hades* in *Mat.* 16. 18. doth meane death to the person as the scope of the place doth best bear it, and by the Gates of *Hades* is meant a

cruell

Hades explained in relation to the Article,

cruell and violent death which should be inflicted by the *Roman* persecuting Emperors, & after them by the Popes & by the Substitutes of each, that should have power to sit in the Gates of Judgement, to condemne to death by greivous tortures, all those that did build their faith on the Rock, Christ, as *Peter* did, and for saying as he did, Thou art Christ the Son of the living God, on this Rock Christ (saith Christ) I will build my Church, so that the Gates of *Hades* shall not by any sentence or torture of death prevaile against them to extinguish them.

2. *Hades* is used to signifie the grave to the dead bodies, 1 *Cor.* 15. 55. O death where is thy sting, O *Hades* where is thy victory, *Hades* in this place, saith Master *Bro.* in *Exp. Anti.* P. 15. Is the holy bodies lodging.

2. In *Act.* 2. 27. Thou wilt not leave me or my vitall soul in (*Hades*) the Grave that it should corrupt (as other mens bodies do in that space of time) before it was raised.

3. In *Apos.* 6. 8. death sat on a pale Horse, and *Hades* followed him, now that which follows death must needs be the grave to the body called *Hades*, and in that respect Master *Bro.* in *A. oc.* 56. calls *Hades* the gulfe of the grave, and saith he in P. 165. A gulfe of a grave was opened, to shew how the *Souldiers* warred and perished miserably three hundred years with their great Armies, and such a *Sheol*, Grave, or great *Buriall* is spoke of in *Eze.* 39. 11. and in *Es.* 14. which places the Seventy translate *Sheol* by *Hades*, and so *Hades* hath as wide a mouth as *Sheol*, and therefore in *Apos.* 6. 8. death rides on a pale Horse to hasten the death of persecutors in abundance, and that *Hades* the grave follows death, and therefore the Seventy translate *Sheol* in *Pro.* 30. 15. by *Hades* the grave as being one of the three things that saith it is not enough, and in *Pro.* 27. 30. *Sheol* and destruction are never full, in which place the Seventy have *Hades*.

3. *Hades* signifies the world un-seen, or the world of souls to the souls that are seperated from the body, without distinction of joy or sorrow, but as it may be gathered from the qualification of the person and his cause.

The Apostle *Peter* in *Act.* 2. was to prove the Resurrection of Christ from death to life against the Saduces, he did not dispute of the second death, nor of a journey to Hell (as many understand Hell) nor of suffering Hell Torments in his soul, as some doe also understand Hell in *Act.* 2. for if he had so disputed with the Saduces. (which were many in those dayes) he had disputed besides the question, which was about the Resurrection of his dead body, and it may also be a greivie unto us that such an Heavenly Article of our Christian faith, as is the immortality of the souls passing from the dead body to the joys of God, should be so much mis-interpreted as hath been and yet is in some Churches in the aforesaid un-sound senses.

The holy rational soul of the Lord Jesus Christ at his death went to
the

the happy part of *Hades*, namely to that part of it, that is called *Paradise*. The rich mans soul at his death went likewise to *Hades*, but yet it was to that part of it that is called *Gebenna*, to torments in the lake of fire. *Abrahams* Bosome was in *Hades*, and the rich man was also in *Hades*, and there *Abraham*, and the rich man spake to each other, which sheweth that they were in the same world of souls, though in several distinct lots, and it is evident by *Es. 66.* that the godly and the wicked know one the others case, therefore we are not to think, that *Hades* is low in the earth. It would be ridiculous, that in a Dialogue one should talk with another above his head millions of miles, see *Br. in Rep. 11.* 12, 13.

All souls ascend to Gods Throne, *Ecc. 3.* and 12 yea even the wicked ascend to Gods Throne, in the proper term of ascending, and have their lot there before the Throne of God, and in the presence of the just, and are tormented in the presence of the holy angels, and in the presence of the Lamb, *Apos. 14.* these places shew that the place of joy and the place of torment are in sight and some near distance to each other, and that *Hades* is the generall term of them both. Hence therefore I conclude, that it is the person, and his cause, that must interpret the word *Hades*, as it respects the departed soul, either for joy or sorrow, either for heaven or hell. I may exemplifie my meaning by this Similitude: Traitors go from *Westminster* to the Tower of *London*, and so do faithfull Statesmen also, but traitors and proditors go to prison: and torments in the Tower: and so also faithfull Statesmen go to the Tower, but they go to the pleasant chambers, and gardens in the Tower: so in like sort all godly souls go to *Hades*, but they go to the pleasant places of *Paradise* in *Hades*, in the unseen world of souls, but the wicked when they die, their souls go to the dark places of torment in *Hades*, in the unseen world of souls, and in this sense also *Hades* is also used in heathen authors, and in some Greek Fathers, being rightly alledged as it hath been well observed by *Dr. Lightfoot* in *AEs* 1. and by *M. Bro.* who hath also observed, that in no Greek author, nor in all the new Testament, *Hades* doth onely and properly signifie the place of torment, So in *Philemons Jamblisks*, two paths are in *Hades*, one of the righteous, the other of the wicked.

4. The Reader may please to take notice, that in these interpretations, & explications, I have not run without good company, but learned men and Churches that have suffered much for the truth of the Gospel, have thus thought, taught, and written: *P. Martin*, and *M. Bucer*, that held the stern of Religion in the dayes of King *Edward* the sixth; The first at *Oxford*, and the other at *Cambridge*. These two godly men, were as good Divines as the world saw for a 1000 years (as it is testified by *Mr. Bro.* in a Treatise of the Article printed 1599.) they brought into our native Countrey the *Zurich* Confession, which was allowed by King *Edward* the sixth, and by Queen *Elizabeth*.

Hades explained in relation to the Article,

The Confession is in these words.

Per inferos intelligimus, non locum supplicii degnantium impii, sed, defunctos fideles, quemadmodum per superas ad huc superiores in vita; proinde anima Christi descendit ad inferos, id est delata est in sinum Abrahæ, in quo collecti fuerunt omnes defuncti fideles: ergo cum latroni secum crucifixo dixit, Hodie eris mecum in Paradiso, promissi ei consortium vite, & beatitudinis pium, Licet enim Dominus descendisse dicatur, fit tamen ex more loquendi. Confitemur, in hac articulo animas esse immortales, nosque proxime a morte expectamus transire ad vitam.

And the right Reverend Mr. Hen. Bullenger, the godly Tigurine Professor doth record this very Confession on the Article of Christs descent, as it is to be seen in his seventh Sermon, in his first Decade towards the latter end of that Sermon, I acknowledge that I never saw the Zurich Confession, but as I find it recorded in other mens writings, but that of Reverend Bullenger is translated into English, and printed many years ago.

By (Hades) Hell, we understand not the place of punishment appointed for the wicked, but (the place) of the faithfull that are departed, even as also by the higher parts, we understand them that are yet remaining alive: wherefore the soul of Christ descended into hell, that is to say, it was carried into Abrahams bosome, wherein all the faithfull already departed were gathered together; therefore when he said to the thief that was crucified with him, this day shalt thou be with me in Paradise, he promised him the fellowship of life, and of the blessed souls, &c.

And presently after Bullenger calls this article, The article of the souls immortality, in this article (saith he) we confesse that the souls are immortal, and that immediately after death they do passe to life, and this he speaks of all the Saints that have died in the faith of Christ from the beginning of the world.

5. I find that many learned men of our native Countrey have and do wave (as evil) the translation, He descended into hell, and do hold the two former interpretations to be impertinent to the true scope of it, and I believe that more and more will do so daily, unless such as be too carelesse in taking the pains of the mind to search into the true knowledge of the things of God, for indeed many Students care for no more, but what they have received by Tradition.

6. There is a Dictionary, that is called *Porius Dictionary*, and another little book a kind of Dictionary, called *Alextus Græca*, which shew that *Hades* (among other acceptations) doth signifie heaven, as well as hell, and some learned do record, that in the Macedonian Greek dialect, children are taught to pray, *Our Father which art in Hades*. Also here is another little book of 22 pages, put forth lately in English by a godly

godly learned man, entituled, Of the Article of our Creed. Christ descended to *Hades*, or *ad inferos*. This little Treatise will much help to guide common Readers on this Subject.

7. It is very usefull for the godly Reader, to be well acquainted with the severall phrased of the holy Scripture, and in speciall of the term soul the Reader may see the various acceptations of it, in *Answers* Tables, after his translation of the five books of *Moses*.

He sheweth that the term soul is taken.

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|-----------------------------------------------|-------------------------------------------------------------|
| 1. For our naturall estate, <i>Gen. 2. 7.</i> | 5. For <i>Agas, sa, ille</i> , I shon, he <i>Gen. 27. 4</i> |
| 2. For person, <i>Gen. 13. 5.</i> | 6. For ones self, <i>Deut. 4. 9.</i> |
| 3. For life, <i>Gen. 19. 17.</i> | 7. For a dead body, <i>Lewis. 19. 18.</i> |
| 4. For mind or will, <i>Gen. 23. 8.</i> | |

8. The word translated *descended* in the Creed, is of great use to be rightly understood, for in that place it doth not mean a going down, but it means onely a passage from one place to another, as they may easily observe that have but a little skill in the Greek Concordance to the new Testament,

Also it is to be noted that the Pronoun *ille*, he, spoken of the person, must yet be understood of the Soul in this Article. *Me, i. e.* his soul passed from his body to *Hades*, to Paradise, to heaven, to God. Again, it is spoken of the person, he rose from the dead the third day, this must be understood of the body.

Some Objections answered.

Objection 1. He was crucified, dead, and buried, and went to *Hades*, (to the unseen world) The third day he arose from the dead, and he ascended into heaven.

Whence some object, that then Christ ascended twice, which is not likely, say they, that there should be such a *Tautologie* in so short an Abbridgement of the faith.

Answer. Is it not great pity that we should be educated in the Articles of our faith, as to make such an ignorant Objection, as this? I grant, that Christ ascended twice, but yet it was in two differing forms, as it is expressed in two severall Articles of our faith.

1. In his holy rationall soul, onely when he died on the Crosse, and that passed from his body immediately to *Hades*, or to the unseen world of souls, and in those dayes it was heedfull to professe this Article of the souls immortality, as an Article of the faith, because of the Sadducean Tenent.

2. Forty dayes after his Resurrection, he ascended into heaven, both in soul and body together, as the first fruits of them that sleep, *1 Cor. 15.*

30. and

Hades explained in relation to the Article, He, &c.

30. And thus you see a necessity, that the Articles of our faith, should profess his ascending twice in these two differing sorts.

Objection 2.

Some do scoffingly object, because we make Christ to bless God in *Psalm* 16. 10. and in *Acts* 2. 27. because he would not leave his soul in Sheol, or in *Hades*.

Answer, 1. I have formerly shewed, that *Nephefs*, which we translate soul in *Psalm* 16. must be understood of his vitall soul, and not of his rationall soul.

But suppose it were meant of his rationall soul, yet it is not to be scoffed at, that he should bless God for not leaving his soul in *Hades* heaven, till his body saw corruption, *Crispian* *Caytle* in his Descent, shews in page 47. 48. That souls in joy have an earnest affection to be united to their dead bodies, that to they may both together partake of the same glory, and *Watts* in his Portraiture, Pag. 33. 34. speaks just to the same effect.

Objection 3.

Some object, that many Creeds have left out this Article, and thence they conclude that it is but a suppositious Article.

Answer, 1. Is it not strange, that any should be so far blinded as to think that the pen man of the Creed should speak of the crucifying death and buriall of the Lords body, and yet should omit to record the immortall state of his holy and precious soul? when he sent our his Spirit into the hands of his heavenly Father, seeing there were so many Sadduces living in those ancient dayes, that denied the immortality of the rationall soul?

2. Some reasons may also be rendered why some Creeds might after a while leave it out.

1. when the immortall state of the soul was generally believed and not doubted of it might be left out.

2. When other tongues could not find a fit word that could attain to the large sense and elegancy of the Greek word *Hades*, then the learned, seeing it might be mis understood, might in wisdom rather choose to leave it out.

3. When the mysterie of iniquity did so increase, that Christendome was darkned by the smoke of the Pit, as hath been touched from *Apoc.* 9. and that learning was grown so weak: that most did not know whether the soul of man did ascend, or descend, or whither the godly soul went after death, I say when the holy doctrine was so exceedingly darkned as it was in the 10, 11, 12, 13, 14, and 15 Centuries, and that the Article of descending to hell was so corruptly expounded then also, some learned

larned of latter times might leave it out, as they did in former times, for the former Reason.

These things I thought necessary to advise the Reader of, because not many, though some have written of this Subject, I thought it my duty therefore to adde these Considerations for the benefit of the godly and studious Reader, and I hope that my endeavour will not be in vain, in the Lords.



CHAP. XXXIII.

Of the Phrase of Abrahams Bosome.

THis Phrase, The Bosome of *Abraham*, did arise, and was made familiar (as I suppose) by the faithfull *Hebrew* Rabbins before our Lords dayes, upon this Consideration.

1. The Covenant of God in Christ was made with *Abraham*, and his Seed, that in his Seed all nations should be blessed, and thereupon such as desired to be partakers of that blessednesse, must be of *Abrahams* faith, and must testifie their desire by receiving Circumcision, the Seal of that Covenant, and then they were also received into his house, or into his Church, and so they were as it were nourished in *Abrahams* Bosome, where they were nourished by Gods Ordinances, and so *Abraham* was very hospital to all, but especially to them that were of the household of his faith; he received and nourished such, not onely with temporall, but with spiritual food, he taught them the way of God in Christ, and instructed them in the true meaning of his Commandements, Statutes and Laws, all which *Abraham* observed and kept, and he is commended of God therefore in *Gen.* 26. 5. and long before this, God said of *Abraham*, I know him, that he will command his sons and his house after him, that they shall keep the way of the Lord, that is, the true Religion, faith and obedience, prescribed for men to walk in, as in *Gen.* 18. 19. compared with *Acts.* 13. 25. 26. *Deut.* 8. 6. and 10. 14. and therefore all the faithfull of his house might at their death expect to be made partakers with him of the heavenly City, which God had prepared for them, and therefore when they died, they might still be said to be in *Abrahams* Bosome; for all the faithfull, whether they continue alive in

this world, or depart this life in the faith of *Abraham*, are called *Abrahams* children, and therefore when they die their spirits go to Paradise, to *Abrahams* Bosome. In like sort, the faithfull being yet abiding here in this valley of tears, are said to sit in heavenly places, and to eat and drink with *Abraham*, *Isaac*, and *Jacob*, in the Kingdome of God, *Mat. 8.* and in this respect all the godly, whether living or dying are called *Abrahams* children, cherished as it were in his Bosome, family, and Church, both militant and triumphant.

2. The holy Patriarch *Abraham* was so highly honoured of God, that he is called the father of the faithfull, and the heir of the world, *Rom. 4. 12, 13, 16.* so then his house was the Bosome of the Church, into which he received all that professed the true faith for almost 2000 years, and in this respect, the eternall and blessed estate of the faithfull, might well be called the Bosome of *Abraham*.

3. That Parable of the rich man in *Hades* in torment, and of *Lazarus* Soul that was carried by the Angels into *Abrahams* Bosome, in *Luke 16. 19, &c.* was spoken to the unbelieving Jews and Pharisees and Sadducees, especially to such as were contemners of *Abrahams* faith, and cared not for the dayes of the Son of Man, and therefore they were not glad to see his day, as their Father *Abraham* did and was glad, but instead thereof they despised and disdained such as were godly *Eleazars* whose hope and help Christ is, and that he will send his Angels at their death to carrie their souls into the happie part of *Hades*, to *Abrahams* Bosome, where note that *Lazarus* and *Eleazar*, are but one name, though differing in Dialect.

Faithfull families in far countries, for their Masters need not fear to be called home: so the great Lord and householder, when the servants are called to give account of their trading by the Talents they received, we know what the Lrd will say to them that can give a good account, *Mat. 25.*

4. Let me yet give the godly Reader, one lift more to the placing of their souls in *Abrahams* Bosome when they come to die: Remember that the Lord God our heavenly Father. The Lord God our heavenly Father hath but one Familie, part of it is in the heavens, and part of it in the earth, and when any one of his servants have finished their sojournage, *Phil. 3. 20.* (their *Poleteuma*) among that part of the Familie on earth, then he sends for them home to the other part of the Familie that is in heaven (all the faithfull for the dayes of the old Testament are so called). And so the Apostle *Paul* finishing his course, he went to receive his Crown in the Kingdome of the Father. So *Peter* the Apostle, *1 Pet. 1. 2, 3, 4.* *2 Pet. 1.* therefore let us strive for the prize of the high calling of God in Christ *Jesus*, that when we think or speak of death, or are near to the approaching to it, we may be without much disturbance in mind or heart, as *Abraham*, *Isaac*, *Jacob*, *David*, &c. Delight in the stories of the faithfull, that ye may be more transformed. This made the Saints to say, *Why should I fear in the evil day, when our iniquities shall compass us about, and cry up day beels unto death; for God will redeem us from the power of the grave, for he shall receive us to himself, to Abrahams Bosome, Plal. 49. Christ, the second Adam, the Lord from heaven, hath destroyed death, and him that had the power of death, he hath*

hath opened the gates of death, and himself hath passed through them, to deliver the children of God from the guilt and bondage of sinne, and from the fear of death, unto which we are subject. Christ our life is our justification, for he hath freed us from the sting of sinne by his precious death and Sacrifice, and although the curse of the Law is the strength of sinne, yet he hath fulfilled the Law for us, and so became a most strength of sin, perfect Mediatour for us; For such an high Sacrificer and Mediatour it Gen. 2. 17. and became us to have, who was holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. Again, death is but an harbinger to bring us to Christ, it is said, that death is ours, is our servant for our good. Again it is said, that Christ is our life, and therefore death must needs be our advantage, and therefore we should not be troubled at that which is so advantageous to us, we cannot live holily, righteously, and comfortably, unlesse we live above the fear of death, 1 Cor. 15. 34. 58. 2 Cor. 5. 15. to be well instructed in this point, is a point of great wisdom, Moses prized it at a high rate, when he prayed; Teach us to number our dayes. that we may apply our hearts to wisdom, namely to be prepared for death, and Salomon doth exhort us saying, Remember thy Creatour in the dayes of thy youth, before the evil dayes come upon thee, Ezech. 12. This wisdom is to be valued above gold and silver, and the most precious Jewels of the earth, but it is wonderfull how averse our hearts are by nature from the practise of this heavenly wisdom, we commonly put off the thought of our death, untill the Lord bring upon us bruising miseries, and then we begin to think of God and Christ, and of death, as it is said, Destruction and Death say we have heard of the fame of this wisdom with our ears, and when men come to the doores of death, then is this wisdom of some fame with men, then they send for a godly Minister, or for a godly neighbour, whose person it may be they hated in the time of their health, and abhorred his teaching with their godly counsels.

Death was a terror indeed to Aristotle, though a wise and great Philosopher, and to all such Job doth call it the King of terrors. that speech of Bildad in Job 18. doth import, that God is a just God, to whom all souls must ascend to have their judgement, and so in 2 Cor. 5. knowing the terror of the Lord, &c This made that most miserable Cardinal to say, that he had rather lose his part in Paradise, then his part in Pains.

But let all the godly be still mindful, that though they depart from their Families here-on earth, yet they shall still continue to be of Gods family, they go from brethren and sisters here, to brethren and sisters there, and above all remember the dying, or rather the living words of the Lord Jesus the night before his death, Job. 13. 14. 15. 16. and 17. chapters, Oh the ineffable love and care of our blessed Mediatour for his apostles, and for all his faithfull servants to the end of the world.

CHAP. XXXIV.

Some Propositions and Expostulations concerning the true nature of Christs Sufferings.

1. **B**eloved Reader, we are yet further pressed, and orthodox Churches are called up as Troopers against us (about the true nature of Christs sufferings) we acknowledge that the very remembrance of them is reverend, and doth joy us, nor annoy us. I know we shall not fight but treat: for they may perceive that we have orthodox Churches with us, and as learned Leaders though perhaps not so many. That is not much materiall, for the book of God must lie between them and us, and they and we must search the holy pages, that so by them we both may be composed.

2. It is to be lamented, that the Article of our Lords going to the joyes of God taught in *ἐν τῇ βασιλείᾳ αὐτοῦ*, should be taught people of suffering hell-torments, that when we should be taught to understand Hades of heaven, we have been instructed to understand it of hell, but we hope it will be so no more, to put darknesse for light, and evil for good.

3. But now of latter times some learned seeing the native meaning of the greek in the Article, will neither justify the translation, nor the exposition that is made upon it, and yet still they do labour to make the matter good about hell-torments, and therefore they have endeavoured by the Scriptures to fortifie that opinion; which how orthodoxly they have done, it is hoped men may have leave to examine, which if it be denied, then we shall transfer the infallibility of the Pontifician chair (justly decried) to them whom we know will not arrogate any such thing.

4. Are Orthodox Churches so infallible in all things, may not godly learned men utter unsound Doctrines, and much miscarry in matters of sound judgement and application? It is possible they may. There were in times past three godly Divines, none like them now on the earth, yet they

they did not speak of Gods right things; although they thought they spoke in the behalf of God. I will transcribe what is spoken of them.

5. Hear now my reasoning, and hearken to the pleading of my lips; will you speak wickedly for God, and talk deceitfully for him? will ye accept his person? will ye contend for God? Is it good he should search you out? or as Job will tell us one mocketh another, do you so mock with him? He will surely reprove you, that it is not if you do secretly respect persons. Shall not his excellency make you afraid, good to defend and his dread fall upon you? Your remembrances are like to ashes, and your Gods cause badies to badies of clay. Hold your peace, &c. Job 13. 6, 7, 8, 9, 10, 11, 12, 13. They were holy men, and spoke most excellently, and we see by this, that though they exalted Gods holy justice in their applications, yet they spoke not righteously, as Christ testifieth for the comfort of his servants, Job in chap. 42. Thus Job spake to his three friends, and we hope we speak to friends, and we doubt not but they will remember that we ought not to have the faith our glorious Lord Jesus Christ in respect of persons.

6. And we hope our learned will say, as *Elisha*, What shall we say to him, for we cannot order our speech by reason of darkness, Job 37. and they will acknowledge they know in part, and prophesie in part, and we hope they will not be angry, if we judge of what they say, the Apostle would not be angry, but said, Judge ye what I say? 1 Cor. 10. and we hope they will not deny, but that they may know (we will not say, be instructed in) the way of Christ more perfectly.

7. May not godly Ministers now speak things not fitting about the sufferings of our Lord and Saviour, as if any shall say, that he suffered the second death, els we should have suffered it: if any shall say, he suffered Hell torments for the same reason. If any shall say, that the Son of God was not Christ for a time, when he underwent the wrath of God. Also if any shall say, that in his agonie in the garden, or upon the Cross, he did enter the lists to fight the great combate hand to hand with his angry Father, &c. &c. Are these speeches, if any shall so say, the Dialect of the holy Spirit in his holy Scriptures which he hath conveyed unto us, by his infinite, good, and gracious providence?

Again, if some good men shall have these passages, that it was not the violence of his crucifying, that cut off his life, but the wrath and curse of God swallowed up his Spirit, and made his heart fail him, and that his soul left the body in that agonie. Thus, if any shall say, then one may infer, that he felt not the love of God his Father, before, he yielded the Spirit, but died in a cloud, but we are taught of God, Gen. 3. 15. that when the Seed of the Serpent was so busie in breaking the foot soale, Psal. 22 the piercing the hands and feet of the morning Star, that he with an holy cle of it. peaseable, and quiet spirit, as a sheep dumb before the shearer committed the cause to him that judgeth righteously, and prayed, Father forgive them, for they know not what they do. And it is said in Psal. 16. that he did alwayes behold the Lord his heavenly Father before him,

The true nature of Christs Sufferings discussed.

and that he was still at his right hand, that he could not be so moved, or disturbed in soul as some talk. The world was made to shew principalities and powers, and thrones, and dominions, the contrary that he would rule all his souls affections, in an holy and glorious manner, and by that Justice make a new world, and that he the *second Adam* had power over his affections more than ever the *first Adam*, he had power to trouble himself with grief and sorrow, and to be affected with grief and sufferings from others, and to rejoyce as he saw occasion: he could rule his affections as he did the waves of the sea, so far to go, and no further, such an holy Majesty appeared in all his Sufferings at all times, but especially in his agonie in the garden, and sufferings on the Crosse. In all which he carried himself beyond the comprehension of men and angels. And this doth more appear, if we consider the sweet, heavenly and calm conference he had with the repenting thief on the Crosse.

He that bade us possesse our souls in patience, that so in all afflictions we might enjoy our selves, he much more did enjoy himself by his patience and obedience, and as *David* in type saith, *I waited patiently for the Lord, and he inclined his ear unto me; and saved him from the pit of tumultuous afflictions.* So the Lord Jesus was from the fear of death, *Heb. 6. 5. 7.* Again he loved his enemies, and did good to them that hated him, and prayed for them, and bade us so to do, and to overcome evil with goodnesse, thus the LORD ruled his affections, and gives us grace for grace so to do, as *Stephen, &c.*

And in that agonie in the garden there was an angel from heaven, strengthening and comforting the humanity, so that he was neither forsaken (as some understand, forsaken) of the Father, nor of the holy Angels, and if God had forsaken him, what Angel durst come to comfort him? That we may better understand the term forsaken. The rich man (we know) was forsaken of God, for he was in torments under the *second death*, and therefore he might not have so much as a drop of water to cool his luxurious palate, much lesse might he have an holy Angel from heaven to comfort him: and it is most evident that Christ was not forsaken, for the holy Angel did not come from heaven to the Lord Jesus without a commission from the heavenly Father, to whom the humanity prayed, and therefore in the closure of his meritorious sufferings, his heart rejoyced, and his tongue was glad, and being full of faith and comfort he said, *Father into thy hands I commend my spirit*; and then he sent out his Spirit from his Body.

10. Again, if some shall say, the wrath of God (as some understand wrath) killed Christ. We should be well advised what passeth the doore of our lips; for Christ our holy Mediatour said, *I have power to lay down my life, and have power to take it again.* This commission or commandement, have I received from my Father, also he said, *As the Father knoweth me, so know I the Father, and lay down my life for the sheep*—
therefore doth my Father love me, because I lay down my life, that I may
tak

take it again, John 15. As the Father hath loved me, so have I loved you, continue ye in my love if ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love, John 16. Ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These Scriptures and others are prevalent to make one think and believe that he was not under, the wrath and curse of God in any respect or consideration (as some understand wrath) nor for one minute of an hour, for surely the Son of God our Lord Jesus Christ was a most willing Mediatour and Redeemer, for us to God our Father, he gave himself a voluntary and free will offering to our heavenly Father for us, and therefore no force did separate his soul from his body, but he did that act by his own power, as the formality of his Sacrifice.

11. Many Ministers have some expressions about our Lords Sufferings, which many godly, and learned Divines have testified are not warrantable, for what are we dust and ashes to speak of God and our Redeemer, and Mediatour, words not comely, but we all should consider, that as Moses spake nothing of his own mind, nor Christ in the flesh, nor his Apostles from him, but what he taught to Moses and the Prophets. So we should all speak from his holy Scriptures, sound Doctrines, wholesome Doctrines, plain and pregnant speech, sound and uncondemnable.

12. The assertion, that our Lord suffered hell-torments in this life, in his soul (or body) appeareth not true by any Scripture. True modesty would look to Scripture phrases in handling our Redemption. The ill translation of the Article, and the bad interpretation of it, but especially the mistaking of the Greek *Adns*, hath filled the Church of Christ with much trouble, and the smoke of the Pit, which hath troubled many mens eyes, hath also been a great occasion thereof, but now the smoke is much vanished, blessed be God.

13. Beloved Reader, we desire to reverence his word by whom the world was made, his word is of sufficient authority with us, and to that we through the strength of Christ will cleave as to our life, & therein is these words, *And the Bread that I will give is my flesh, namely, that I will give (in sacrifice) for the life of the world, Job 6.* And this is at large expounded, Heb. 9. But Christ being come, an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands; I mean not of this building, neither by the blood of goats nor calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. And it is also said, that without shedding blood is no redemption, and this is further amplified: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God. And for this cause he is the Mediatour of the new Testament, that by the means of death (this is not the second death) for the Redemption of the transgressors

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sons that were under the first Testament they which were called might receive the promise of the eternall inheritance. By the which will we be sanctified through the offering the body of IESUS Christ once for al, *He. 10.* And so he doth most sweetly and comfortably speak in *verse. 19. 20, 21.* and in deed all that Epistle doth open. *Ioh. 6.* most heavenly.

14. Againie, if Orthodox Churches (yea, the most Orthodox) are so infallible that our faith must be resolved in part into their commentaries, expositions, &c. how cometh it to passe that some do differ in Church discipline from so many reformed Churches, both from *Geneva, Zurich, Scotland, Low Countries, &c.* that they neither scorize it with the Seor, nor Genevate it with the zealous Towne of *Geneva*, they fall, it may be, under reproof, in not agreeing with, but discording the judgement and praise of the best and reformed and Orthodox Churches in discipline. And they had need to shew very good reasons of their so dissenting, or they are to blame, or else some may say, *came the word of God out from them, or came it unto them only?* yea, and may not others say so too of the best Orthodox Churches, *came the word of God out from, or came it unto them only?* that men must be judged by them. But the Holy Ghost hath charged us, in his cause, *be not the Servants of men, 1. Cor. 7.*

15. The Pontificians said, that our fore-Fathers had the word of God from them, and therefore they did by Egyptian Bondage tye our Ancestors to their Doctrines and Councils, and at last to the Pontifician chaire, and caused all Christs Witnesses to mourne in Sack-cloth that would not obey their constitutions. But the Lord our God hath delivered us from that house of cruell bondage of mysticall *Egypt*. And Christ faith his Magistrates must not bring his people back againe to *Egypt*, *Deut. 17.*

16. We are of *Japheths* posterity: And it is said, God perswade *Japheth* to dwell in the *Tents of Sem*. So that we must know *Japheth* our Father and his faithfull posterity had their faith from *Sems Tents*, and not from the Tent of the seaven Mountaine City of King *Abaddons* Kingdome. And this holy faith was taught to *Japheths* posterity, by the Sons of *Sem*, the Prophets and Apostles. The Apostles and Disciples taught this faith from the Scriptures of the Prophets, at the commandment of the everlasting God, to the *Romans, Corinthians, and Galathians, Ephesians, Philippians, Colossians, Thessalonians*, and the other Churches of *Asia* round about from *Ierusalem* to *Illiricum*, and also to *Dalmatia, Croatia*, and doubleste to *Spaine, Rom. 15.* And also to great *Brittany*, as ancient Histories, and as *Master Speeds* chronicle declareth.

Therefore it is good for us to hearken to the counsells of the Scriptures of God, the surest way is to consult with them. It faith, aske for the old way, *Ier. 6.* Againie it faith, he that knoweth God heareth the Apostles, *1 Ioh. 4.* Againie we are built upon the Foundation of the Prophets and Apostles, *Jesus Christ* himselfe-being the cheife corner Stone,

Stone, Eph. 3. And againe for perfect resolution, we are referred to the words of the holy Prophets, and commandments of the Apostles of our Lord and Saviour Jesus Christ, 2 *Pet.* 3. And *Iudas Thaddaeus* speaks the same. And they all were the Sons of *Sin*. The Scriptures of the Prophets is the faith of the Nations, and it is said often in the *Apostol* that Christs Witnesses suffered for the word of God, and the Testimony of Jesus, with which orthodox Churches must have no vote granted to them to stand in competition for authority.

17. The Pontificians so deale and deal that they will in shew at last yeeld honour to the Scriptures, so that we rest in their Churches exposition and determination, we suppose godly Christians should not be like them in such conversations.

Beloved Reader, do not conceive that we dissent and reject Orthodox Churches, or the writings of their godly Divines, no such matter: But we highly prize them as most gracious mercies of Christ Jesus our Lord, and as they by whom the Temple of God in the Heaven of the Church hath been opened, and the Ark of his Testimony manifested. And as such by whose voices, teaching and, praying, writings, and martyrdom, they have made such a thunder in the Pontifician Ayre, that the smoake of the Pit is much vanished, and a tenth part of *Abaddons* polity is fallen. And the great Angell of the Covenant, the Lord Jesus Christ will still send forth godly Teachers, that the whole Earth shall be lightened with his glory, *Apost.* 18. We may and ought to have them in godly and respectfull remembrance for their works sake, both of them that are departed, and of those that are yet living, though we make them not Lords of our faith.

18. I will yet speake a little more of that speech which some affirm of Christ that he did combat with his Angry Father, shall the Son of God, saith that treatise, suffer the second death for you? Shall he unchrist himself, for a time for you? Shall he suffer Hell Torments for you? Shall the Son of God enter the lists to fight the great combat hand to hand with his angry Father for you? God the Father to fight with God the Son: Is this good Orthodox Theologie to be sold or taught in Pulpits, or in Books to the people of God, doubtlesse there is a deep silence of such expressions in the Book of God. And from this time forwards, I hope our godly Teachers, will have the same deep silence, and make no stir, and utter plaine Doctrines and then our inventions will vanish.

1. I pray consider it well, did the humanity of our blessed Saviour and Mediatour, cope or combat with the Divine nature of the God the Father? Alas! the humanity, though holy, yet it was but a finite creature created in time, and what is a finite creature to the infinite creator? The humane nature in a such a case could not abide the least touch of contradiction: But I suppose we must seriously consider that the humanity did evermore from its conception subsist in the Divine nature

*Treatise of
see'd divinity
published by
Mr. John
Downname, in
the year 1619.
P. 1. 317.*

The true nature of Christs sufferings discussed.

nature of the second person (by way of support) else it could not have borne such sufferings as the holy Scriptures declare from the power of *Satan*, death, the grave and wicked men, yea, else his oblation of himself had not been meritoriously satisfactory, and therefore it is a strange saying that the second person did combat with the first, for then the whole person of the Mediatour must combat if any combating, my heart, yea, whose heart would not tremble at such speeches as this?

2. *Gen.* 3. 25. doth hold forth a declaration of a combat of enmity between the seed of the woeman (namely her speciall seed Christ) and the seed of the Serpent, but no mention is made of any such combat with God the Father, nor that the second person should combat with himselfe; the humane with the divine nature? These sentences do jar much from the Divinity that was taught to our first Parents in *Gen* 3. 15.

3. Is it not strange Doctrine to affirme that the Lord Jesus with the helpe of a holy Angell did combat with God, for in his Agony in *Luk.* 22. 43. there was an Angell sent from Heaven to strengthen him.

4. Was it ever heard that a Mediator between two at variance, should fight with the stronger opposite to bring him to agreement? some Teachers in teaching such Doctrines must use some such like strange language.

5. The Lord Jesus did commit his cause to him that judgeth righteously, *1. Pet.* 2. 23. This argueth (although the Divils instruments did in wrath and rage condemne him for a sinfull malefactor, as all persecutors did the Martyrs yet) that God the Father did not judge him for a sinner, but justify him as one that was every way Innocent, therefore the Heavenly Father did not combat with his Son, for he committed himselfe and his case to him as to a righteous judge.

6. The Martyrs in like sort being Baptised with the Baptisme of Christ in sufferings, committed their case to their Heavenly Father, in *Apoc.* 6. 10. And therefore as Gods essentiall curse, Hell Torments, and the second death, was not on the Martyrs in their sufferings, so neither was it on the true and faithfull Martyr the Lord Jesus in his sufferings.



CH. AP. XXXV.

Observations upon that distinction which some make between the locall and penall Hell: which penall Hell some say Christ suffered.

1. **S**ome say that God can make a mans Hell here in this world, by which speech they must meane (if they meane any thing to he point in dispute) that God can so plague a man in this world that the will not bring him to eternall destruction in *Ge-henna* in the world to come: I grant that the eternall Lord can do what he pleaseth both in Heaven, Earth, Sea, and in all deep places, *Pf. 135. 6.*

2. The same eternall Lord can also make a Heaven for his children here in this world, and never bring them to everlasting glory in Heaven, in the World to come: But Teachers, must not bring their own speculations, let them be true seers to shew us the visions of God from his word rightly expounded, even his Reveiled will, for nothing else belongs to us and to our children.

3. The holy Scriptures tells us that there is an everlawing blessed estate for all Gods chosen not heare but in the Heavenly paradise, though each blessing is here begun by justification, is freedome from sin, death, *Satan*; whence ariseth peace and joy in the holy Ghost, the first fruites of the spirik: In like sort there is a place appointed for the Reprobates, for their everlasting torment not hear, but in Hell, in the world to come, but yet many times some of these Reprobates have, as it were the first fruites of Hell torments here, in this world, by an accusing and tormenting conscience, as *Kain, Caligula, &c.* but not the essentiall Torments of Hell till they come into the very place of Hell it selfe.

4. And yet some have said that locall Hell is but a circumstance, and that our Lord suffered penall Hell, though not in local Hell: In like sort they may as well affirme that the glorious place of Heaven in

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the world to come is but a circumstance, and so in this sense all created things in respect of God are but circumstances.

5. Is it well done to make this distinction and division of a penal Hell from a local Hell, our old English Saxon word, *Hell*, will not manage this cause, neither for Plaintiff nor Defendant.

It is not *Hades* unto which our English Saxon word doth not answer but *Gebenna*, that Ecclesiasticks must cleare about our Lords sufferings for all the Saints do in one kind or other undergoe *Hades* in this world, and so our Lord did undergoe *Hades* in two of its significations, namely first in the death of his humanity, and then after that death he was put in *Hades* the grave, and thirdly the wicked Ecclesia of the Council was a Gate of *Hades* to him, and so in like sort all wicked Courts are Gates of *Hades*: to the Godly Martyrs, & therefore such Courts are in *Mat. 16*, called the Gates of *Hades*, godly Martyrs must remember when they are going to such Courts that they are going to the Gates of *Hades*, and yet they must encourage themselves, and one another, with that speech which Christ spake by his Spirit to the Churches in *Apoc. 1*. Fear not, I have the Keyes of *Hades* and death, and that he shewed in his own Resurrection, and will one day in ours, so then persecuting Tyrants, have not power simply over the bodies of the godly, they could not retain *Peters* body in Prison, *Act. 12*. nor the bodies of *Paul* and *Silas*, *Act. 16*. Christ did not as yet grant leave to their persecutors to turn the Keye to let them into *Hades*, though afterwards he did, *Steven* and *James* were the first Martyrs of the New Testament that were sent to *Hades*, and Christ Jesus was the last great Martyr of the Old Testament whom they sent to *Hades*, for the old Testament was not disannulled, but by his death.

6. It is a great comfort that persecuting Tyrants can send the godly no further but to *Hades*, they cannot send them to *Gebenna*, and if our Ecclesiasticks will Rest hear, we will, with good will, joyne with them both our hands and heart, that Christ Jesus under-went a penall *Hades* in this world: But I suppose they mean further matter, or else they mean nothing, as indeed the meaning in this distinction wil come to nothing.

7. This then I conceive is the state of the question, *whether there is a penall Gehenna in this world out of locall Gehenna in the world to come*: I say that Gods blessed Book doth not shew this, and if any shall yet affirme it, we must be bold to say it is but a dreame, not the Revelation of God, which evidently sheweth that penall *Gehenna* is in locall *Gehenna*.

8. Let these Scriptures be diligently marked for the place and punishment of *Gebenna*, *Mat. 5. 21. 29. 30. Mat. 23. Mar. 9. 43. 45. 47. Luk. 12. 5*. And now compare these Scriptures with the case of our Lords sufferings, whether any sparke of the penall fire of *Gebenna* fell upon his soul or body? or whether that cursed worme did ever gnaw one minute of an houre on his spotlesse soul, as some dread nor to affirme.

9. Hence

9. Hence the Reader may see the necessity of a right translation and exposition of the words *Hades*, *Gehenna*, &c. the learned keep the tearm Amen in all Translations, and many Greek words are commonly understood, and how full is the English of Latine words, see *H. Bro.* in *L. FAM.* 60.

10. Observe that in all the Evangelists, the holy Spirit doth not change phrases (as in other passages he doth) to put *Hades* for *Gehenna*, or *Gehenna* for *Hades*, neither is *Hades* taken properly and only in all the New Testament, for the sake of Reprobates: But still the person and his cause must judge of the matter where Paradise in *Hades* is the lot of the godly and *Gehenna* in *Hades* is the lot of the wicked.

11. Shall we say we deale worse then Papists about the holy Article of the Creed, they say the Lord went to Hell to Triumph over the Devills and not to suffer: Let all the godly put away this mis-interpretation of that holy Article, first, that Christ went to Hell only to Triumph over the Devils, and secondly, that pore *jesune* distinction (which doth not honor but dishonor the pen of a godly Scholler) of our Lords suffering Hell Torments in a penall Hell out of the locall Hell.



CHAP. XXXVI.

Observations on the second Death which some say Christ suffered.

1. **T**HE Lord Jesus did not undergoe wrath as some understand it, of the Essentiall wrath of God, which also they tearme the second death, must not we understand that whatsoever is in God is God touching the holy deity, and therefore as God is love, that is essentiall love, so his wrath is essentiall wrath, and can we say that Gods essentiall love was ever on Christ, and therefore he is called his beloved Son or the Son of his love, *Joh. 15. 10. 16. 25.* yea, and that God loved him to the end as he loved the Brethren, *Joh. 4.*

2. When he was in that most sad agony, in the Garden, there was an Angel sent from Heaven to strengthen him, which doth evidence that he was not then under the second death, nor under essentiall wrath, for

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when it had been impossible for any Angell, or for all the Angels in Heaven to strengthen him or support him.

3. If he had suffered the second death which is indeed the effect of the essentiall wrath of God, he could not have said My God my God, why dost thou leave me, and, O my Father if it be possible let this cup passe, and Father forgive them, and Father into thy hands I commend my Spirit, neither could it be said that he did alwayes behold the Lord at his right hand (as a loving Father) *Act. 2.* and that he did abide in the love of his Father, *Joh. 10.*

4. When did the Lord Jesus suffer the second death? was it before he dyed the first death, or after, or did he suffer both deaths together? if you say yea, then give me leave to ask who told you so, did the Apostles at the commandment of the everlasting God? Preach that Doctrine out of the Scriptures of the Prophets for the obedience of faith? shew that Scripture evidence by Scripture rightly expounded, or did he suffer the second death after the first?

5. When and where did the Lord of glory suffer the second death? if you prophesy to the going down of the Sun there will be no answer, many Ministers will have the Lord to suffer the second death before the first, or in, and with the first: They must exercise their wit (but there is no Divine Revelation) what to affirme, least their imaginary Doctrine be lost.

6. We must know and that by Divine Revelation, that as there is a first death, so there is a second death, and that the second death must be after the first, or else if we by our wit and learning will affirme the contrary, we shall destroy Gods order, but no accutenesse of wit or learning shall ever be able to doe that; what I shall mans subtill wit nullifie the order of nature, of first and second, and the order of Divine Revelation which sheweth that the first death is in this world, and the second death in the world to come. The Spirit of Christ said by *1 Joh. 4.* He that overcometh (namely that overcome the will of Tyrants by suffering the first death for the truth) shall nor be hurt of the second death. *Apoc. 2. 11.* Lo, the second death is after the first, and in another world, and this doth more fully appear by *Apoc. 20. 14* and by *Apoc. 6. 7. 8.* which places doe shew, first the place of punishment, secondly the punishment it selfe, thirdly, the time when, fourthly, the company that shall be there heaped together, first, the place expressed is the lake, secondly, the punishment everlasting paine in fire and brimstone, thirdly, the time is at the last and great day of account when the Books shall be opened, fourthly, the company is the Devill, the Beast, the false Prophet, the feartull, the un-believing, the abominable, and murderers, and whore-mungers, and sorcerers, and idolaters, and all liars, &c. of which second death the Lord Jesus the holy one of God under-went to paye. Therefore that Doctrine that saith so must be reprobated with the Reprobates.

7. The primitive Churches were admonished to take heed of running after Fables, and reformed Churches have as much need to look about them; yea, Schollers, yea, Ecclesiasticks are as subject now to fables and heresies as ever; it hath been observed that Ecclesiasticks have ever been the Founders of fables, errors, and heresies: The Apostle gave warning of this to the Bishops of the Churches, and tell them that of themselves men should arise speaking perverse things to draw Disciples after them, *Act. 20.*

8. Some have not traversed these pathes as they should, because they have been so long instituted and catechised in the Doctrine of Hell-Torments, and that Christ the holy one of God was a sinner, yea, the vilest of sinners, and when they are by modest arguing put out of their beaten track, they run wild and utter *sesquipedalia verba*, on their brethren, that have and do desire that they and their Children should walke with God in soundnesse of judgement, and in a godly and sober conversation.

9. Let it be further considered that the first death hath foure parts, first, the death of the soul in sin, secondly the death of the body by sickness, thirdly, the separation of the soul from the body, fourthly, the putrefaction of the body: First the death of the soul is thus expressed, dead in Trespases and Sins, *Eph. 2. 1. 5.* and so the Gospell is said to be preached to the dead in Sin, *1. Pet. 4. 6.* Secondly, the death of the body is effected by fire, water, sickness, &c. Thirdly, the body being dead, then the soul departs to the world of souls until the day of the Resurrection: Fourthly, the putrefaction of the body is evident by constant experience: The first part of this death, namely the death of the soul in Sin could not betide the Lord Jesus because of his ineffable conception in the sanctified womb: The second part the Lord Jesus under-went when he gave himselfe a Ransome for the many, when he was put to death as a Malefactor on the Tree; Thirdly his separated soul went from his dead body to the world of souls to the happy part of Hades, to Paradise, to Heaven.

The fourth part of this first death the Lord did not undergoe, his body saw no corruption, *Act. 2.*

10. Now as no man may say that Christ was spiritually dead in Trespases and Sins, so neither must they say that he under-went the second death, none ever under-went the latter that had not first undergone the former.

11. I will cite two or three godly Authors that expound the second death.

First, Mr. *Ainsworth* speaketh thus on the signification of the word death, in *Gen. 2. 17.* Finally death is the everlasting perdition of soul and body in *Gehenna*, from the presence of the Lord, and called the second death in *Apoc. 2. 26. & 21. Mar. 10. 28. Mar. 9. he saith Hell, but Gehenna is in the Text he citeth, therefore I dare be bold to put *Gehenna**

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henna, for it, see his Notes on Ps. 16. and see his communion of Saints, last page.

Secondly, *Trelicatus* saith, that by second death is meant Eternall death.

Thirdly, Master *Perkins* in *Gal. 3.* Speaking of the parts of the second death, saith, the second degree is an absolute separation from God, but saith he into this second degree of this death Christ entred not, because the Lord saith in the midst of his passion, *my God my God*, and saith he this absolute separation could not be without the dissolution of his personall union, Master *Perkins* was cautelous of going too far in the point of Christs sufferings, and yet it seems he would have the Lord to suffer a part of the second death, and he makes that part to be in this World, and the other part in the World to come (and that he suffered the first and second death together, or rather some part of the second death before the first) is this good Divinity, is this Doctrine Orthodox.

12. Master *Perkins* also saith in *Gal. 3.* That whole Christ Man-God, God-man was accursed, is not this another fearfull speech, though with limitation, and some retraction as it were in the same breath, and yet all that he saith, doth not, nor cannot expiate the horror of the position.

13. Master *Perkins* also saith further on *Gal. 3.* The second death is a separation from Gods favor and speciall love, whereby God ceaseth to be their God: This is the second death indeed: But now let any godly man, whether learned or unlearned, bethink himselfe, whether ever this did befall the humanity of the holy one of God. This speech conferred with some other mens, doth infer that Christ was not Christ for a time.

14. It is affirmed by some that Christ bore our deserved curse for our Redemption: But bring this generall position to particulars, and then they make a stand, as first of the spirituall death in sin, secondly, touching the corruption of the body after death, and some are afraid to say that he suffered any part of the second death.

15. It is not mans inventions of *Tautundem & Equivalency* (as it is urged by some) touching the sufferings of Jesus Christ that will reach and fathom these things: The holy Scriptures are plaine for our instruction and consolation, there we may see who hath Redeemed us, and how, and for what, and from what, and unto what: A godly man, and diligent searcher into the Scriptures, affirmeth that he hath written thus, or to this sence, to a Reverend Divine, though I have formerly (saith he) used their expressions that oppose the *idem*, and affirme that Christ only suffered the *Tautidem*, because I clearly saw that their way of arguing was sufficient to confute them that affirme that Christ for our Redemption did suffer the essentiall Torments of Hell, yet notwithstanding (saith he) I do not fully approve of their way of arguing from the *Tautundem*, (as if it were the right way of opening Christs satisfaction,

tisfaction) because they also run in the vindictive Court way of Justice (which is not the Scripture way) for most of them that are for the *Tantrumdem* (not all) do affirme that Christ suffered the vindictive wrath of God in some degree, according to the Court way of vindictive Justice, though yet they doe also deny that Christ suffered Hell Torments.

But the way of Christs sufferings for our Redemption that I approve and follow, is this, namely that he suffered as a combater, from his malignant combater *Satan*, according to Gods declaration of the combate of enmity, between the seed of the woman, and the seed of the Serpent, for God proclaimed a liberty to the Serpents seed to peirce him in the foot-stooles as a sinfull Malefactor on the Crosse: And therefore hence it followes, that all Christs outward sufferings must be inflicted on him, from the enmity of his proclaimed enemy *Satan*. And secondly, hence it follows that his internal sufferings were from the sence of his outward, or Christ as he was true man, must be tenderly touched, and deeply affected with his evill usage, and therefore it was Gods will and Christs owne covenant, that all his internal humane passions of Feare, Sorrow, and sadnesse in his vitall and animall soul, should arise from the evill usage of his malignant combater *Satan* (namely from the evill usage of *Satans* malicious and envious instruments) And thirdly, this way of Christs sufferings was in Gods wisdom ordained to be for his priestly perfection, or for his consecration, before he could make his death to be a most perfect Sacrifice, and this way I beleive hath more sound footing from Gods declaration, in *Gen. 3. 15.* then the contrary Court way of vindictive Justice, and I beleive that all other after Scriptures that speake of Christs sufferings are but a commentary on Gods declaration, in *Gen. 3. 25.* And therefore *Gen. 3. 15.* must be the *Standard* that must rule and order all our interpretations. Thus he.

16. Let men therefore take heed how they force beleife, they know not what, about Hell Torments, and let them not think that what they write and speake, *Ex Cathedra*, must be beleived of Hearers without double controll or examination, truly it is naturall to Ecclesiasticks to affect supremacy, it is as proper a sin to them by nature, as Tyrany is to magistracy.

17. But the Lord Jesus is come downe to see the buildings of our instructors, and in some things he doth confound their Language, but I hope and pray that he wil also be pleased to send fiery cloven tongues to sit on them, and re touch their lips with a live coale from the Alter to take away all iniquity, that we in our own Language may heare them speake the wonderfull works of God.

And I doubt not but in due time, our only Doctor Christ will so informe them that they will say with holy *Job*, once have I spoken but I will not answer, yea twice, but I will proceed no further, I have uttered that which I understood not, things too wonderfull for me, which I knew not.



CHAP. XXXVII.

Some Observations on 2. Cor. 5. 19, 20, 21. with Gal. 3. 13.

SECT. I.

He made him to be sin for us which knew no sin, that we might be made the Righteousness of God in him.

- ^a I suppose two millions of Geneva Bibles have been Printed, that have conferred 2. Cor. 5. 21. to Exod. 29. 14.
1. **T**He Translation must be considered: It had been well if our godly and learned Translators had rendered it, he made him to be a Sin-offering for us, for so the Geneva^a Translation teacheth to render it, and understand it; I think neer a year a goe, citing 2. Cor. 5. 21. to Exod. 29. 14. That phrase, He made him to be sin for us is an Ebraisme; for in the old Testament, the Sin-offering is ordinarily called sin (and no more) but the word Offering is added by our Translators, and by the like Reason it should have been added in 2. Cor. 5. 21. and Master *ainsworth* in Ps. 40. sheweth that it is so to be understood where the same Hebraisme is used, but fully expressed in Heb. 10. Sacrifices for sin, so we have the Translation of the holy Ghost. And if our godly Translators had so Translated, 2. Cor. 5. 21. they had not done amiss, seeing we have such warrant, yea, themselves so translate it in Exod. 29. 14 &c. The like Ebraisme in Esai. 53. 10. when thou shalt make his soul a Trespasse, namely a Trespasse-offering, but the Seventy translate it sin, and then the words must run thus, When thou shalt make his soul sin, that is to say, a Sin-offering, just as it should be in 2. Cor. 5. 21. The like Ebraisme is in Dan. 9. 24. there the *Messias* is said by his death to finish Trespasse, and to end sin, that is to say, to finish Trespasse-offering, and to end Sin-offering, these things considered, our Translators had done worthily if they had rendered 2. Cor. 5. 21. He made him to be a Sin-offering for us.
2. So Rom. 8. 3. Should have been rendered, and by a sacrifice for sinne con-

condemned in the flesh. It is well it is in the margin, for what sense (according to our language) is it to say-- *by sine condemned finde*. All tongues have their proper idiomes, and we have been taught in our youths in the Grammar Schools diligently to make it, and so it must be in translation of the more learned tongues. This had been plain for us common readers, and so it might have been read of us and our children from their infancy. If this had been so translated, and had been familiar to all our Ministers in their tender years, there would not have been such collections as this. That God made him sin, that is, (say many) God made him a sinner, yea a most vile sinner by imputation in Gods account, and many such orthodox expressions are used.

3. The common tenet, which many Divines (not all) from this Text of 2 Cor. 5. 21. is, that as our *sinnes* are imputed to Christ, so his *righteousness*, (meaning his obedience to the Morall Law) as most say, is imputed to us. But it is very questionable whether we ought so to teach or believe, for then he is as really a sinner, as we are righteous by him, the reciprocation calleth for that sense, but we may not so say, for his righteousness maketh a change in our state and condition, but the reciprocation calls for thoughts of detestation, the ear cannot endure it.

4. Hence it is, that some Ministers in their Rhetoricall amplifications speaking of our sinnes imputed to Christ, say that Christ was the vilest sinner that ever was; that the essentiall curle and plague of God pursued Christ with Huy and Cry as a sinner, and therefore they may say, (and it may be some have said) go Huy and Cry, as to attach *Christum illum Atheon, Christum illum Dei cultus corruptorem, illum hominem blasphemum, illum Sabbati violatorem, illum hominem parentibus ejus non obsequentem*: pursue with Huy & Cry *Christum illum homicidum, illum molibum facidum & fornicaorem, sodomitem, concubitantem masculinis, illum furum, rapinam, & latronem, illum sacrilegum, contumacem, & perversum, illum convitiatorem, detractorem, & misere perjuratum, illum hominem semper aliorum proprietatum rvarum & dupientem*. Whole ear doth not tingle? Thus some may please themselves to rowl in blasphemous Rhetorick. And it should be most abominable to have such words as some have in book and Pulpit.

5. To such Doctrine men have brought themselves about imputations, so to impute (as some teach) our sinnes to Christ, is to impart, communicate or make common to him, with us our unconformity to God and his Law: so that he thereby shall be unholy and unjust, both in habit and quality, inwardly and outwardly in action, and thus it comes to passe, that we making him a sinner, as them of the Priesthood of *Levi* who offered for their own sinnes as for the peoples, but the *Holy of Holies*, *Christ Jesus our high Priest*, at that time of offering up himself, was *holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens*. So his holy Priesthood was infinitely transcendent above the persons and Priesthood of *Levi*, but some mens Doctrines would make him like them,

Mr. Anthony
Wotton (de
reconcil) shew-
eth such Do-
ctrine is not
orthodox.

6. This Doctrine of Huy and Cry, for ought we ever yet did see, must be pursued with Huy and Cry out of Schooles, Studies, books, and Pulpits, But let us a little further examine what this Huy and Cry tends to, with its great noise..

When the hour of our blessed Redeemer was near at hand, no Huy and Cry needed, for he set his face to go to *Jerusalem*, and said to his Disciples, that he went to be delivered to the sons of men, wicked sinners, and that they would crucifie him, *Mat. 20. Luke 12*. He was sent of the Father, and came of purpose to give his life for his sheep: and when they came to apprehend him, he did not shifft nor deny his name, as malefactors do, that are pursued with Huy and Cry, but he asked with a constant mind, *Whom seek ye?* They said, *Jesus of Nazareth*, then he said, *I am he*, with which speech there went such an energie, that they fell in a swoound to the ground, and there might have lain, unlesse he had given them leave to rise out of their swoound: Then again he asked them, *whom seek ye?* and offered himself willingly. *Pilate* with his Romans and Jews could not have had power over him, but by dispensation from above, that is, of Christ himself, with the Father, and the Holy Ghost, for the Lord Jesus had said to *Peter*, *Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels*, *Mat. 26*. Thus far of the idle expression of Huy and Cry, of which there can be no defense.

The Phrases, illustrations, and expressions of the holy Scriptures are most seriously transcendent, and so full that that we need not be so enamoured with our black-pin feathered young birds.

SECT. 2.

Of the severall Curses spoken of in Deut. 21. 23. and in Deut. 27. 26. and in Gal. 3. 13.

1. **T**HE Apostle in *Gal. 3. 13.* doth not prosecute the eternall curse cited in verse 10. from *Deut. 27. 26*. But he goeth to another Text for another curse, namely to *Deut. 21. 23.* which is not the eternall curse. For who is able to say, the seven sons and Nephews of *Saul* died out of the Covenant of God in Christ, therefore none can say, they had the essentiall and eternall Curse: yet they underwent the Curse of the Law, in *Deut. 21. 23.* for the evil deeds that *Saul's* house had done to the *Gibeonites*, which brought the Curse of famine on the whole Nation. And so the repenting thief had the curse of God inflicted on him by the gods, the Judges of the Nation, according to *Deuteronomy 21. 23.*

2. If the Apostle had not expressed himself further for any other curse, than

than *Deut. 27.* there had not been so much doubt, but seeing he allegeth *Deut. 21. 23.* and doth not dilate on *Deut. 27.* doubtlesse he would not have us to think, that the Son of God our holy Mediatour understood that eternall curse that he spake of in verse 10. He knew it was Gods essence is impossible the most Holy One could suffer the eternall and essentiall hatred and Curse: for he was not the Holy One of God, as touching humanity one, *As Gods essence is love, so Gods essence is hatred and curse.* but in respect of the personall Union of the Divine and humane nature, therefore that speech of *Mr. Perkins* upon *Gal. 3. 13.* must not be entertained of the people of God. *Whole Christ, Man God, God-Man* was cursed, this is an evil saying, although we speak it with retraction, as he doth presently, but his retraction and limitation will not expiate the sin of his former Doctrine.

3. Was it nothing, that the Son of God, the Lord of glory, should so humble himself, as to suffer such shame from the Seed of the Serpent before the Angels of heaven, and men on earth, as *Psal. 69.* speaketh, *Thou hast known my reproach, my shame and my dishonour, mine adversaries are all before thee. Reproach hath broken mine heart, and I am full of heaviness, and I looked for some to take pity, but there was none, and for comforters, but I found none.* Is this nothing, when the Holy of all holiness gave his body and blood a Sacrifice for sin, through such great shame and sufferings.

4. What would you have us to say? That our blessed Mediatour underwent the second death, we dare not say so, *absolutely*; it is to be detested. Will you have us to say, that we may say, that the Son of God was not Christ for a time, when he suffered such sorrows as you intimate? This also hath no analogie of faith with Divine revelation, but contradicted, for it is most blasphemous. Belike our Teachers have this theologie from the Philosophers. *Due Pless. Truenesse of Christian Religion, page 82.* Will you have us to say, that the Godhead of the person of Christ hated and cursed his humanity, as you understand curse, this is as full of trembling to be spoken, as the vilest speech that ever was spoken.

5. What shall we say? Tell us from sound Judgement, in few words, from Divine revelation. These Tenets and others, though from some godly Ministers must not be received but contradicted, and contended against, as not of the faith once given to the Saints, but indeed we may as well span the heavens, and dig the *Tehom* of the first dayes Creation, and gather the wind into a sack, and measure the earth with inch syards, and perches, as to search into these things, and yet we dare affirm the imaginations, and declare the wadings of our own never-seen visions.

6. The doctrine of imputation (as some teach it) to make the Holy and Just One, a sinner, hath bred all this stir and trouble.

7. Reverend Teachers of Salvation, do not think we beseech you, that out of any sinister end and purpose we thus write, but out of conscience. We know we ought not to maintain error, much lesse foul heresie, nei-

ther ought we to be silent at other mens errors, but to contest for the truth. The Lord Jesus will witness for his poor servants, that we have not written of perverse pravity. As for 2 Cor. 5. 21. time I know will wear out some mens interpretations, and sound disquisition will qualifie mens minds for the other: and if this sort of mis-interpretation of 2 Cor. 5. be demolished, other things will more easily yield upon quiet parlie.

8. In doth not rellish well to make Christ a sinner by Gods imputation; for the holy Scriptures shew, that at the instant time of his sufferings, he was not in Gods account a sinner, nor in the Apostles account (though in wicked mens account he was) and therefore Peter chargeth them with a just and heavy crimination, *Ye denied the Holy One and the Just*, and again he saith, *He suffered for us, the just for the unjust, that he might bring us to God.* He could not have given us manuduction to God the Father, unless he himself had been just. And again at the very time when he offered a propitiatory Sacrifice for sin, he was JESUS CHRIST, the righteous; therefore it cannot be thought he was accounted of God a sinner.

1 Pet. 3.

Christ Jesus our Lord, the holy of holy, stood not in the state and place of a sinner (as some understand sinner) but as of a Mediatour of atonement between God and man for sin. Christ Jesus the Holy One must not be slated of us a sinner, but a Mediatour according to that Law of Mediation, transacted between the Father and him, Psa. 40. and 110. Heb. 7. 8. and 9. and this Text of 2 Cor. 5. 21. doth convince the same, as is most evident.

Heb. 10. 7, 8, 9.

SECT. 3.

Therefore to go on with this most blessed Scripture. *He was made a sin offering for us who knew no sin, that we may be made the righteousness or freedom of God in him.*

1. Q. *How are we made the righteousness or freedom of God?*

Ans. God the Father doth justifie, doth set free, doth forgive, doth pardon the guilt and punishment of our sins, for his dear sons sake, the sins of all that by faith receive Christ Jesus, and rest on him as the Mediatour of our Redemption. This is God the Fathers justification, and plentifull Scriptures are answerable, Christ his perfect sin-offering hath procured this justification, righteousness or freedom, mercy, forgiveness: and atonement from God the Father; therefore it is said, the righteousness or freedom of God, which is by the faith of Jesus Christ unto all, and upon all that believe, and this righteousness or freedom, is freely bestowed by God the Father, through Christs Redemption, and through faith in his blood.

2. This is (as is said) to declare God the Fathers Righteousness, or freedom

freedome through the Remission of sins, *Rom. 3. 25. 26.* and David and Abraham are brought in for this justification, righteousness, or freedome in *Rom. 4.* and all *Rom. 5.* doth not add any new matter to make our justification more compleat, but onely makes most heavenly deductions from the Doctrine of justification compleatly laid down in chap. 3. 21. to the end of that chapter.

3. The Apostle to the *Philippians* utters this point most heavenly, and might be found in him, not having mine own righteousness, or freedome, *dicaisune*, which is of the Law (*ex opere operato*) but that which is through the faith of Christ, even the freedome, (or righteousness, *dicaisune*) of God [the Father] through faith, *Phil. 3.*

4. Beloved Reader, the unbelieving Rabbins of the Jews did think to justifie or free themselves from sinnes, guilt and everlasting punishment, by their (*ex opere operato*) bodily exercises of Sacrifices and washings, Pharasaicallings, and contribution of silver, &c. in these exterior things they would righteously be exact and unrebukeable, and they thought and taught the worship of Luke 18. God was so terminated. But our Apostle Paul after that Christ had revealed himself unto him, and had revealed the idol and vanity of his Pharasaisme, he would have no other freedome or righteousness, but that wrought by Christ, when he sacrificed himself, and gave his flesh and blood to be our bread and drink, life, atonement, washing and redemption: For the Apostle had before this written to the *Hebrews* that it was impossible the blood of bulls and goats, or any Mosaicall sprinklings could cleanse the conscience from the guilt of sin, and this he had testified long before this to the Jews in their Synagogues, as we may see, *Acts 13. 38. 39.* "be it known to you therefore men and Brethren, that through this Man is preached unto you the forgiveness of sins, and by him all that believe are justified (freed, or set free) from all things from which ye could not be set free (or freed) by the Law of Moses. This Text doth shew what is our justification, or freedome, even forgiveness of sins. Reader, study the Scriptures, and be acquainted with the term justified, that is freed. And so it is translated in *Rom. 6. 7.* Again *Gal. 1, 2, 3, 4.* must be well considered, the false Teachers did perswade the *Galatians* to be circumcised, not knowing their deceit; for if they thought circumcision was of absolute necessity, they were to sacrifice and do all the rites of Moses, that circumcision did initiate them unto, and so they must deny Christ and his Priesthood for ending all Moses, and so Christ could profit nothing, for they were bound to observe the whole Law, that is all that the Priesthood of Levi taught them, and so Christ is of no effect, for if they thought by the Law ceremoniall or morall, *ex opere operato*, to be justified, Christ would be of no comfort to them; by this Tenent they denied the grace of free justification by Christ, mind also, *Gal. 4. 9, 10.*

5. Let it be considered from this time forward concerning this point of justification, whether it be not better to use the terms and phrases,

They did wonder and stumble and perisb, when the Apostle taught this Doctrine, shewing all their bodily exercise was lost labour: therefore this Doctrine they thought ought to be persecuted to the death: as destroying and making void the Law, Mat. 5. 17. and Rom. 3. 31. Acts 22. 4. &c. 26. 9.

for such

saith free, freeeth and freedome; for, seeing our godly, leaſured, do ſo tranſlate in ſome places, we may have Chriſtian liberty ſo to render and interpret the *Noun* and the *Verb* of the Greeke in other places, if it may be done with ratiſonall underſtanding according to the analo-gie of faith.

6. *God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them.* The Apoſtle ſaith to *Philemon*, *If Onesimus oweth thee ought, compute, count or reckon it to mine account.* The word I ſuppoſe is the ſame, a metaphor from debts in books, therefore may it not better be ſaid for clearing doctrine, not counting, not computing, not reckoning their treſpaſſes unto them, in the words, *impute, compute, count, or reckon*, is not much difference, ſo the point be cleared to our underſtanding.

7. Our ſins are called debts, which we cannot juſtifie or free our ſelves from, nor pay or ſatiſſie for, by all the means that we can uſe, as from our ſelves, and we are naturally ſo vile, that we care not to be reconciled, and therefore naturally we care not for the word of reconciliation, but are enemies to God, and have a very ill opinion of God, becauſe of love to our ſinfull appetites, and becauſe of the ſouleſſe of offences, which the conſcience doth accuſe us of.

In all theſe ſpeeches, it is not to be underſtood temporarily, although by the blood of the Covenant, we are comforted in all conditions Zach 9. 12 but chiefly ſtil to be underſtood of eternal freedome, redemption, and ſalvation, Dan. 9. 24. Adoption is the fruit of redemption, Gal. 4.

8. But our mercifull God, heavenly Father, determined a way from all eternity to reconcile us to himſelf, by ſending his dear ſon, a ſecond Adam, to take humanity and in humanity to give himſelf to death for us, a ſacrifice offering of a ſweet ſmelling ſavour, and for this ſacrifice of his beloved ſon, he doth not count, he doth not reckon our debts and treſpaſſes to us, but doth pardon them, doth forgive them, doth juſtifie us, that is, doth free us from the guilt and * puniſhment of them, and this he doth to all that by the word of reconciliation, are by the mighty work of the Spirit perſwaded to embrace by faith *Chriſt Jeſus*, the Mediatour ſent down from heaven from the Father, to be our Prophet, Priest and King, and they that ſo receive Chriſt, and believe in him ſhall have this dignity, to be called Gods adopted children in Chriſt, and by this moſt glorious Grace of adoption in the Sonne of God, beleivers are ſtated into a moſt joyfull capacity of being heirs to the inheritance of the Saints in light, for that the ſpirit of God doth by the ſame word of reconciliation regenerate them or cauſe them to be borne again, not of blood, nor of the will of the fleſh, nor of the will of man, but of God, to ſerve God in their ſpirits in the Goſpel of his Son, and ſo to be meet perſons for that inheritance. This was the ſum of the Apoſtles meſſage in his ambaffage to the Gentiles.

9. God the Father doth juſtifie for Chriſts ſake as the firſt perſon, for he is the firſt cauſe in order of the perſons, the father is the firſt efficient. 2. The Lord Jeſus Chriſt doth juſtifie us as the meritorious cauſe, and ſo he is the ſecond efficient, this maketh the Apoſtle often to ſay, *Grace be with you, and peace from God the Father, and from the Lord Je-*

Jesus Christ, (the son of the Father, 2 John 3.) and the Holy Ghost proceeding from the Father and the son, doth regenerate us, and qualifie us with the grace of faith, as the condition of applying the said justification, and doth seal to our hearts God the Fathers justification from the sons redemption.

10. *Dicaiofune* is the effect of *dicaiontai*, justification (or setteth free) and freedome, differ as the form and applying of the form to the subject. *Dicaionmenoi, &c.* is the act of God the Father, upon, or to a believing soul, freeing him from the guilt and punishment of sin for the merit of Christs sacrifice; also *dicaiofune*, is that freedome, that God the Father bestoweth upon the repenting and believing Apostle *Paul*, *Phil. 3.* So *dicaiofune* is the effect of *dicaionmenoi* and *dicaiontai*, the freedome that a godly soul finds in himself, from God that justifieth or setteth free, and the holy Ghost by the word of * reconciliation doth work faith, which doth evidence that soul to be the subject of that freedome, as *Gal. 2.* and although every godly man hath not (as himself apprehends) that *Pleroforia*, yet he knows his heart is reconciled to God, to love the Lord and his wayes, and doth rest on the Promises of God in Christ for salvation, and onely by him.

* The holy Spirit doth regenerate by the word John 3. Ephes. 5. Tit. 3. and by this new birth, faith and all other graces are manifested.

11. This I suppose, may be thus illustrated, a Kings son, that is obedient to all his fathers commands, hath a promise, that for such and such performances he shall obtain his favour for any Traytor that he shall please to intercede for, thereupon he doth by the virtue of his Fathers promise, and his performance intercede the Kings *dicaiofisi*, justification of the said Traytor, and the King doth justifie, that is, doth pardon, setteth him free from the guilt of his sin and punishment, provided he will repent and accept the said pardon, and therefore that he may be the subject of the said pardon, he doth repent, believe it, and accept it, and so comes out of prison, and when he hath this pardon and freedome under seal granted him, he may truly say, here is my *dicaiofune*. Justification, freedome and pardon from my guiltinesse and punishment due for them, he will not say, nor cannot say, the personall righteousness, honesty and obedience of the Kings sonne is reckoned to him (for his righteousness) but this is all his righteousness, (and it is enough) even pardon and freedome from his offence and the desert of it, and received into favour, this is a complear atonement and reconciliation, through the Kings sons intercession, the offender is not onely pardoned, but also is restored to his former, yea to a greater honour and favour with the King, and what can he desire more for the comfort of a subject. From all which, the Delinquent, if he have any ingenuity, will see much love both to the King and his son, and will ever render himself a faithfull and trustie servitour.

12. So then Gods reconciliation hath these two parts, justification, that is, the freedome from the guilt and punishment of sin, and receiving in-
to favour or adoption to the heavenly inheritance.

Acts 26. 18. Rom. 8. 7. Col 1.

13. And thus I think I have made it evident from 2 Cor. 5. that the not counting our sins to us, but freeing us from them, and pardoning them is the justification or freedome of God the Father, that he freely vouchsafeth to poor sinners, so verese 19. conferred with v. 21. do open one the other plain and easie for Gods people to understand. Surely, the holy, sweet, blessed Scriptures rightly conferred are like a benevolent consellation.

14. Let Gods people consider what in this translation and explication of a Cor. 5. is derogatory to the mediation of our Lord and Saviour Jesus Christ, or derogatory to the comfort of the Saints all their life, or on their death beds for the hope of immorall glory. Much more might be said, but often we darken Gods counsel by our words. When things are plain, some Ministers make them harder, and far more knotty than the Text.

15. We may suppose; if from this time forwards Gods people be exercised to read the Text of 2 Cor. 5. 19, 21. it will not be amiss thus to read it, God was in Christ reconciling the world unto himself, not counting their trespasses to them; for he made him to be a sinne-offering for us who knew no sinne, that we might be made the righteousnesse (or freedome) of God in him.

16. By that time godly Christians have been accustomed to read 2 Cor. 5. 21. a sinne-offering, and rightly understand the terms, *justification righteousnesse, set free, and freedome*. And not counting or not reckoning, or not imputing our trespasses to us, I say by the time of 80 years moe, the people of God will come to a more clear and perfect judgement in the wonderfull mysterious Doctrine of a sinners justification.

17. The termes and Phrases of Justice, righteousnesse, and justification, are exceeding variously understood, and have been largely handled by diverse learned Authors, to whom I refer the Reader, I will instance one Text, wherein the word Righteousnesse, or Justification, is different from the justification of vindicative Courts; and more like to the justification of voluntary Courts, sometimes are ordained for the tryalls of combaters, in Apoc. 19. 8. To her was granted that she should be arrayed in fine Linnen, cleane and white, for the fine Linnen is the Righteousnesse of the Saints, this Text is often alleadged for the imputation of Christs legall Righteousnesse to sinners, according to vindicative Courts of Justice, but if the coherence be well looked into, it will appeare to have another sence, which is this: The Beast and his marked made the Church mourne in Sack-cloath, Apoc. 11. But when the Beasts polity shall be conquered by the constancy of godly Martyrs and Professors, then the Church shall rejoyce, and white Garments are here given as a sign of that, so then the Garments of fine Linnen, and white was given to signify the Churches joy because of her freedome from the power of those darke and black afflictions that were under the

Beasts policy, and for the better understanding of this, read *Hesl.* 4. 3. and 8. 15, 16.

2. In this sense also must *Apre.* 7. 9. 13, 14. be expounded, for there the Church had been in great afflictions by the *Cæsars* for 300 years, but by *Constantines* speciall grace and favour, and by the victorious constancy of the godly, the Church had deliverance, and therefore white robes are given to shew their great joy for that deliverance and victory.

3. The Robe of (*Tzdek*) Righteousnesse in *Isa.* 61. 10. is translated by the 70. the robe of joyfulnessse, according to the true sense and meaning of the context, for in v. 1. Christ is anointed with the spirit of the Lord, for this end, namely to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, and in v. 2. to proclaim the acceptable year of the Lord, and to comfort all that mourn, and in v. 3. to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heavinessse, and in verse 7. he doth promise that everlasting joy shall be upon them, and then in v. 10. the said poore broken hearted Converts do with exultation say thus, I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnessse, but the 70. (according to the context both before and after, translate it, he hath covered me with the robe of joyfulnessse, it is called a robe of righteousnessse in respect of the performance of the promise, which was to give the sweet comforts of Gods spirit to poore and humbled souls by the preaching of the gospel, and in respect of the sense the said comforts to the converted soul, it may be called the robe of joyfulnessse, as the Seventy render it, and we may see an example of this robe of righteousnessse, how it was also a robe of gladnessse and joyfulnessse at the conversion of the prodigal son, in *Luke.* 15. 22, 23, 24, 31.

18. This Translation and explication of 2 *Cor.* 5. 21. and of the other Scriptures cited, will rid us of no small trouble, and I hope it will rid others also of doubtings of the truth of the Doctrine of justification if they wil but with patient study, mind and mark the true scope and meaning of the Scriptures.

I do freely acknowledge, that severall Institutions, Common places Catechismes, &c. have been, is, and are a great mercy to the Church of God and shall be while the world standeth: But yet the Lord would have us to try all things, and wisely to hold that which is good.

I say also that there are many godly and learned men, some that are departed this life, and some that are yet living that have expounded 2 *Cor.* 5. 21. to the same effect as I have done, and I make no question but the generality of our godly Ministers, will in due time be so profelited also, for there is no standing out long against divine reason, where true godlinessse and true learning doth bare sway: I meane such as will take the paines of the minde to dive into the true sense and scope of the text, and will see it with their owne and not with other mens eyes.



Our Lords genealogie conferred with the times of the Judges and with the Kings.

The first,

Adam

Setb

Enosh

Kenan

Mabulaleel

Jared

Henoch

Meibulalab

Lamech.

Noah in his 600
years was the flood
and the world
1656 years old.

Sen.

Arphaxad.

Selab

Heber

Pel. g

Regu

Serug

Nahor

Terah he died 427
years after the flood
the world then
2083 years old,

Abraham

Isaac

Jacob

Judab

Phazes

Hezyon

Aram

Aminadab

Naasson a Prince of
Judab in the wilder-
ness 430 years from
the promise, Gen.
12. 2, 3, to the com-
ing from Egypt, the
world then 2513
years old.

Gen. 8.

chap.

vers

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Whole are the Fathers, & of whom
concerning the Flesh Christ came,
who is God over all, blessed for ever
Rom. 9.

For he in no sort took on him
the angels nature, but he took
on him the seed of Abraham,
Hib. 7.

It is evident our Lord
sprang out of Judab,
Hib. 7. 14.

Naasson begat

Salmon

Boaz

Obed

Jessai

David

Salomon

Exod. Levit Numbers

Deut. Ioshua, Iudges,

Ruth, 1. and 2 Samel, and

Psalms, and 1 Kings to the

6. chap and 1 Chron.

Remember that Jelus Christ, of the seed of Da-
vid was raised from the dead, according to my
Gospel, 2 Tim. 2.

The incarnation and the Resurrection are the
Basis of all, and should be better remembered,
and more taught.

The Cronology of the Judges and their oppressors

The Judges and oppressors mentioned in the
book of Judges, all which were contemporary
with Salomon, Boaz, Obed; 1. Sai.

Judges.

Oppressors.

Othoniel ——— 40.

Ehud ——— 30.

Shamgar ——— 40.

Deborah ——— 40.

Barak ——— 40.

Jael ——— 40.

Gideon ——— 40.

Abimelech ——— 3.

Tholab ——— 33.

Iair ——— 22.

Iephthah ——— 6.

Ibsan ——— 7.

Elon ——— 10.

Abdon ——— 8.

Samphon ——— 20.

Eli ——— 40.

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Chusan ——— 8.

Eglon ——— 18.

Iabin ——— 20.

Midian ——— 7.

Ammon ——— 18.

Phil. s. ——— 40.

————— 111.

————— 339

————— 450

And after that he ga-
unt to them Judges after
a sort 450 years, until
samuel the Prophet, 1. s.
13. 20.

Aaa 2

Kings of Israel, Kings of Iudab

David

Jeroboam	Salomon	1 Kings	Nathan
Nadab	Roboam	And some of 2 Chr.	Mattaitha
	Abiam	Pro. Eccl. Canticles.	Mainan
Baiafa	Afa		M. lea
Elab	Iofaphat		Eliakim
Z m i,	Ioram	Kin. and the rest of	Ionan
Tibni	Athaziah	Chr & for the kings	Iofeph
	Atbaliah	Judab and Israel.	Iudab
	Iofab		Symeon
Omi	Amaziah		Leui
Achab			Mattath
Achaziah	Uzziah		Iurim
Ioram	Iotham		Eliezer
	Achaz		Iofe
Iehu	Hezekiah		Er
Iozab.	Manaffes		Elmodam
Iofab			Cofam
Jeroboam	Amon		Adii
Zachariah	Jofias		Melchi.
	Jehoiakim		Neri
Shallum	Iechonias		Salaibiel
Menathem	Zedekiah		Ped-jab
Op. chazab			
Pekab			
Hofea			

Right to the Kingdome of Israel for Salomons line failing in
 Jehonias, who made Salaibiel his heir, as next of right.
 Saint Matthew follows Salomons line,
 Right to the Kingdome of Israel for Salomons line failing in
 Jehonias, who made Salaibiel his heir, as next of right.
 The city Ierusalem was taken by Nebuchadnezzar, & it and the Temple burnt, and that was
 427 years from the foundation of it, Babel tyrannized full 50 years moe, then the world
 as 3470 years old.

The Kingdome of Israel continued 317 years under 19. or 20 Kings, most of them were stained with the sin of Jeroboam that caused Israel to sin, their Royall descents changed nine times. The Kingdome of Assur ended their apostaticall Kingdome, and carried the ten Tribes beyond Babel, and so made them Lo-ammi, no^t people, that is, not Gods people but they were made Gods people by the preaching of the apostles, of the Circumcision, Rom. 9, 1 Pet. 2, 10. Then they looked on him whom they pierced, the last King of Israel was in the dayes of Hezekiah, King of Iudab, Pro. 28, 2. Tibni stood in competition with Omi for the Kingdome of Israel, but he was not sole King, so he is not reckoned, but if he be, then there is 20. Kings.

Zerobabel, he was made Prince of Iudab by Cyrus. Cyrus in the first year of his Reign over Iudab, made a Proclamation for the Jewes return from Captivity with Zerobabel: from which Proclamation to the death of our Lord and blessed Savior Jesus Christ, are 70 Sevens, or 490 years, then the world was 3960. years old.

ZORO.

Of these Fathers concerning the heath, Christ came, who is God over all blessed for ever, Amen.

ZOROBABEL,

Abihud.
Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Mattthan
Iacob
Ioseph the hus-
band of the
blessed Virgin
Mary.

St. Matthew follows these of Zorobabel to shew
Christe right to the Kingdome of Israel.

Exra, Nehemiah, Esther, Haggai,
Zachar, Malachi, Daniels Pro-
phesies, and the stories of the
Bear, Leopard, and the fourth
Beast, their rising, fall, and af-
flictions of the Saints of them,
the high Trinity, &c. all are in
the time of the Seventy-sevens,
at the ending of which, the
World was three thousand nine
hundred and sixty yeares old,

Rhesa.
Joenna
Jusab
Ioseph
Semi
Matthias
Maach
Nagge
Esh
Nabum
Amos
Matthias
Ioseph
Janna
Melchi
Levi
Matthas
Eli
Ma.y
Jesus Christ
the second A-
dam.

Of these first in Zorobabel die the Lord Jesus Christ take
humanity, Luke 3.

A little paines in observing the Geneology of *Genesis*,
and this of our Lord will be of great use : you shall find
them the Pillars of story both to Geography, Chronolo-
gy, and to all Narrations through the whole Bible. Labour so wade into the depth
of our Lords Geneology : there is not more use of the Stars of Heaven, then there is
of our Lords Ancestors, who all shine like Stars in the holy Story. Let no man think
that his Geneology is condemned as Endlesse, which the Spirit of endlesse Wisdome
hath indited in his holy Volume. But let all that hope for life know the Family of
whom the Lord of life descended, No Family in the World, nor altogether match it,
therefore give glory to it.

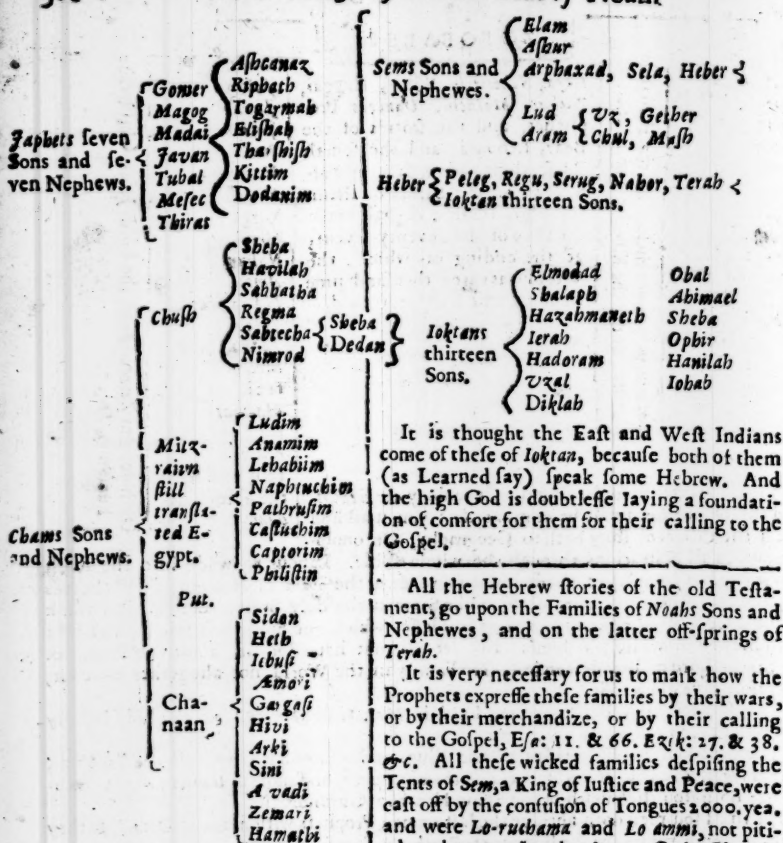
The first fourteen Fathers of our Lord in *Mat. 1.* do abridge all the holy History
from *Gen: 11.* to *1 King. 1.*

The next fourteen do abridge all the Kings and Chronicles, and all the Prophets,
except *Aggi, Zachary, Malachi, Exra, Nehemiah, Esther*, and most of *Daniel* : whose Chro-
nology doth stop the mouth of the lying Heathen Chronologic.

The third fourteen doth abridge the last named Prophets with much of *Daniel*, & they
make a Commentary for the honour of *Zorobabels* house, for whom our Lord sat on a
fiery Throne to, cast the Chaldeans, Medo-persians, Macedonians, and *Seleno-Lagida*
into eternall flames; that so *Matthews* last fourteen might have an heavenly glory to
begin the new Testament, for though their persons were base in the sight of the base
World, yet in the holy Angels account, they were Kings of Heaven, *Dan: 7. 18.*

! Zorobabel.

The Geneologie of the three Sons of Noah.



It is thought the East and West Indians come of these of Ioktan, because both of them (as Learned say) speak some Hebrew. And the high God is doubtlesse laying a foundation of comfort for them for their calling to the Gospel.

All the Hebrew stories of the old Testament, go upon the Families of Noahs Sons and Nephews, and on the latter off-springs of Terah.

It is very necessary for us to mark how the Prophets expresse these families by their wars, or by their merchandize, or by their calling to the Gospel, Esa: 11. & 66. Ezk: 27. & 38. &c. All these wicked families despising the Tents of Sem, a King of Iustice and Peace, were cast off by the confusion of Tongues 2000. yea. and were Lo-ruchama and Lo ammi, nor pitied, and no people; that is, nor Gods Church, nor people: and did no more hear the Gospel, till the true King of Iustice and Peace turned

that curse of Tongues to a blessing, and to gather his Elect from among them, Acts 2. Then all those families were blessed in Christ, as it was foretold to Abraham, Gen. 12. 3.

Terah



Gen. 12. 3. The Apostle opens the blessings in the Epistles to Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, &c. then us Gentiles were Ruchamah, pitied, and a people, Ammi.

All these Families were scattered East, West, North, and South, by the confusion of Tongues, for many Generations, and followed Devils, the Prince of the darknesse of this world, but being blessed in Christ, by the blessing of Tongues, to be of Abrahams faith, they came from East, West, North, and South, to sit down with Abraham, Isaac, and Jacob in the Kingdome of Heaven, Matth. 8. 11. Luke 14. 29

The Posterities of these families shewed the corruption of nature received from parents, manifesting it by their Idolatries and hatred against Israel, one after another: first by Chams house, then Sems, then Iaphets. And unlesse the Lord Jesus Christ had sent to seek them, they would never have enquired after him, Acts 26. 18. Jeremiab and David prayd against these families, Psal. 79. 10.

Iskhan posterity dwelt in places further remote from Chanaan: for seeing they had so many godly Ancestors, whom they despised and cared not for the blessing to Sem, but followed apostate Nimrod, who built Babel, which brought a Babylonian confusion over all the world, even a scattering from Sems Tents: and in this unexpressable Judgment (but godly meditated) Iskhan Sons were cast furthest off from the means of salvation. This should make us have no society in Religion for phrase, nor Apparell, nor Court, with myfical Babylon: the Issue will be scattering.

368 *The Kings of the Images and Beasts in Dan 2. & 7. and see*
Mr. Bro. Preface.

I. *Babel* } *Nebuchadnezzar* } When the Golden Head, *Babel*, was made dust, then the glo-
 } *Evil-Morodach* } rious prophesie of the 70 Seavens was brought from Heaven
 } *Belshazzar* } by an Angel, *Dan*: 9. 2. 4. & c.

II. *Madai* and *Paras*, that is, the *Medes* and *Persians*,

Darius and *Cyrus* that sent the *Jewes* from *Captivity*,

Artaxerxes he hindred the Temple, *Ezra* 4. 23.

Astuerus (Heathen call him *Darius Hytaspis*) the Husband of *Ester*, He hindred the Temple, and sought to have slain the *Jewes*.

Xerxes the Son of *Darius Hytaspis*, spoken of onely in *Dan*: 11.

Darius-Artaxerxes, a good King, he built the Temple; he as the *Jewes* think was the Son of *Ester* by *Darius Hytaspis*, he had two names, *Ezra* 6. 14. it should be translated *Darius*, which is, *Artaxerxes*: so *Mr. Bulling*, in an Epistle to one of his *Decads*, *Beroaldus*, and many good Authors.

Darius Nibuz

Artaxerxes

Ochus

} These three are passed over in *Nehemiah*.

Darius the Persian, *Neh*: 12. whom *Alexander* over-came.

III. The Grecians whole
Alexander and his posterity, and
 the whole power of *Greece*.

IV. The Grecians parted the Kings of the North and South

South.

Ptol. Lagides, *Dan*: 11. 5.

Ptol. Philadelphus, *Dan* 11. 6.

Ptol. Euergetes, *Dan*: 11. 7.

Ptol. Philopator, *Dan*: 11. 11.

Ptol. Epiphanes, *Dan*: 11. 18.

North.

Seleucus Nicator, *Antiochus Soter*, *Dan*: 11. 5.

Antiochus Theus, *Seleuchus Callinicus*, *Dan*: 11. 6.

Antiochus the Great, *Dan*: 11. 10.

Seleucus Philopator, *Dan*: 11. 20.

Antiochus Epiphanes, *Dan*: 11. 11.

All these Kings were hard iron Legs against the Saints; the other Kings after partly Iron, and partly Clay: the *Jewes* now had some strength to resist, as *Zach*: 9. 13, 14, 15. and 10. 6, 7.

Ptol. Philometor

Ptol. Luthurus

Ptol. Antiochus

Cleopatra

Antiochus Eupator

Demetrius Soter, son to *Philip*.

Demetrius Nicator his son

Antiochus, brother to *Nicator*

Antiochus Gryphus

Seleucus his son.

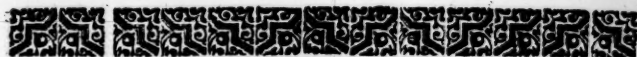
Antiochus Cyzigenus

Antiochus his son.

Antiochus Asaticus.

I have not written *Antio*, *Soter*, and *Seleu*, *Callinicus*, of the Posterity of them of the North: they were not Horns of trouble to the *Jewes*. After all these the *Romans* ruled

CHAP.



CHAP. XXXIX.

The holy Chronicle sundry wayes expressed,
and every way agreeing to the same number
of years, being from the first promise in
Cen. 3. 15. till our Lords death, 3960
years.

See *Bro.* in Texts of Scripture, From the first promise
of Christ to restore life upon death, brought in by the
Serpent to the promise of Christ made to *Abraham* up } 2083.
on the death of *Terah*, who was the first of our Lords
Fathers, that the Serpent drew to idolatry, are years
The said time of 2083. years is recorded by the particular years of the
Fathers in *Gen. 5.* and *Gen. 11.*

From the second promise made to *Abraham* at the death of
Terah, Gen. 12. to the Lamb or to the Law of the Passco- } 430.
ver, *Ex. 12.* which typified Christ the Lamb of God are
years

From the Lamb to the Temples Foundation, 1 *Kings 6.* }
A type of the true Temple, are years 480.

From the foundation of the Temple to the burning of it. }
Ex. 4. or rather to the captivity upon that, are years 427.

Thence to the end of the Captivity in *Babel* when *Cyrus* }
made a Decree of re-edifying the City and Temple. } 50.
2 Chron. 36. are years full

Thence untill the Temple of our Lords body arose the } 490.
third day, are years

The whole Summe is ———— 3960.
B b b Observe

The Chronologie from the first promise

Observe that in this page it is said, from the foundation of the Temple to the burning of it, is 427 years, but in chap. 44 it is said; from the sin of Israel to the burning of the Temple is 390 years, which is reckoned from *Ezekiel* 4. now to this 390. adde the 37 of *Salomons* Reign, and then it is 427. for the foundation of the Temple was laid in the fourth year of *Salomon*;

2. In the said 44. chapter you will find the number of 518. which is thus cleared.

It was from the coming out of *Egypt*. to the foundation of the Temple 480 years; which was laid in the fourth year of *Salomon*, to which adde 37 years for the rest of *Salomons* Reign, and the year wherein the Ten Tribes made their Division from *Judah*; and so you have 518; years; and this way doth also still maintain the generall summe of 3960 years.



CHAP. XL.

Another expression of the holy Chronicle,
which the former Dialogue hath fol-
lowed.

From the first Promise of Christ (to destroy Sa-
tans works) unto the Flood (the first generall ma-
nifestation of wrath and judgement upon the seed
of the Serpent for despising the Promise) are } 1656.

From the Flood to the promise made to *Abraham* of resto-
ring blessednesse in Christ to the Apostate families, in } 427.
Gen. 10. 11. are years

From the Promise to *Abraham*, to the glorious and mighty
Redemption of Israel from *Egypt*, and the giving of the
Law, of the Passover, *Gal.* 3. are years } 430.

From

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to the death of Christ.

From the coming from *Egypt*, to the Foundation of the Temple (a figure that the Son of God would make [not the nature of angels, but] the Seed of *Abraham* his Temple) are years } 480.

Thence to the burning of the Temple, That Israel should not glory too much in outward Ceremonies, and therefore God did shake them by *Babel*, are year } 427

Thence to the overthrow of *Babels Monarchy* by *Cyrus*, and *Darius* and sending the Jews home from Captivity are years full } 50.

Thence to the death of the *MESSIAS*, and ending of all *Moses ceremonies*, which is that once more, that Christ said he would shake them, to settle that which should remain untill his second most glorious appearance, is } 490.

The whole summe is 3960.

These seven Pillars may well be resembled to those seven that wisdom hewed out, *Prov. 9.1.* which hath the golden chain of times fastened to them upon which hang the glorious Curtains of needle-work, the embroidered prophesies and stories of the eternall wisdom. In which there is a Table spread and furnished with all varieties of grace to feed the soul in Christ, who is the cluster of Redemption, and ought to find a lodging betwixt all faithfull breasts.



CHAP. XLI.

A third expreffion of the holy Chronicle.

IT is glorious to meditate, how the Sun in all his joarnies did constant service to the SON Eternal, in a marvellous distinction of times, and most harmonious manner, in which is seen how his Mediatorian Kingdome was exercised in all ages in mercy to the godly, and in severity to the wicked opposers.

372 *The Chronologie from the first promise to the death of Christ.*

From the miraculous creation, to the miraculous overflowing the world by waters, are years } 1656.

From that foundation, to the death of *Terah*, who was first of the Fathers of the holy Line, that corrupted the true sacrifice to flames of idolatry, are years } 427. D.

From the death of *Terah*, and the promise to *Abraham* made presently upon his death, to the ending of *Isaac's* peregrination in the Land of *Canaan* } 430.

Thence *MOSES* was to *Israel* a Shepherd in the wilderness, years } 40.

From *Moses's* death, to the conquest, and Partition of the Land of *Canaan* by *Jehoshaphat*, a type of *JESUS Christ*, the Son of God, that hath procured for the people of God, the true Rest, *Isaiah* 14. 30. are years } 7.

Thence by seven Jubilees, the time of the *Aik's* abode in the Tribe of *Ephraim*, at *Shiloh*, at the ending of which Jubilees, the *Aik* was captiv'd, but *Christ* gave them it again: then was the *Transmigration* of the *Aik* to the Tribe of *Judah*; those seven Jubilees are years } 350.

Thence by Seventy Sevens, to the first captivity by *Babel*: Then *Christ* died at *Jerusalem* in part, as he did to *Shiloh*, *Jeremiah* 2. } 490.

By *Judah's* captivity, and subjection to *Babel*: then the Land of *Israel* kept Sabbath seventy years, as *Moses* foretold, *Leviticus* 26. } 70.

Lastly by the most comfortable Prophecy and Promise of Reconciliation by the death of *CHRIST*, at the end of Seventy Sevens of years, *Daniel* 9. 24. } 490.

The whole Summe 3960.

7 Jubilees are, 350.
70 Sevens are, 490.
10 Sevens are, 70.
70 Sevens are, 490.
1400.

13 Jubilees, or 1400 years from the conquest of the Seed of the Serpent by *Jehoshaphat* to the victory of our Lord *Jesus CHRIST* over sinne, death, and the grave, and over him that had the power of death, the Devil.



CHAP. XLII.

Of the Geometricall Frame of the proceſſe of Times.

THE Stones in *Salomons* Temple were not more curiously fitted for the building then the times of the holy Scriptures are from *Moses* death; neither is any army more orderly compoſed then the times revolution by the infinite providence of **CHIST**.

Seaven yeares of conqueſt and partition of *Canaan*.

Seaven jubilees, the Tabernacle of *Moses* and the Ark of the Covenant, at *Shilo* for *Ephraim* glory.

Seaven *Seventies* began with the *Transmigration* of the Ark of the Covenant, for *Judabs* glory, *Pſal* 78.

Seaven *Tenns* for Captivity to ſeele *Ieremies* Lamentations. And then againe the former meaſure of *Seaven* *Seventies* to find comfort in ſervitude, which none but the poor in ſpirit and mourning will ever find. Vid Mr. Br. in advert. 73.

CHAP.



CHAP. XLIII.

Further Considerations of these 28 Jubilees,
that the godly student may delight in the ho-
ly Book of God.

THE plainnesse of Gods dealing still calleth us to mind of a first Sabbath, by a like account of Sevens, which also is usuall through the Scriptures, and especially from *Moses* times. And that cannot be denied: Now that the whole record of the Sunnes service for twenty eight Jubilees, unto the Sunnes service prophesied *Dan. 9.24 &c.* which was spoken by an Angel, to make us shine in Justice, and that it may shine in plainnesse, diligently ponder, and observe.

1. *Moses* in *Leuiticus* chap. 25. telleth that the Jubilee shall be an holy year, and the old Hebrew Doctors thereupon in the *Zohar*, (as learned say) write thus, In the Jubile year, *Shechinetha*, that is, the Majesty of God having his Tabernacle with us, will be Freedome, Redemption, and Sabbathme to Israel, by the Angel *Gabriels* years, the last Jubilee that ever the Jews had in their Land, shall fall out at our Lords death, in which year the Majesty shewed it self upon the Mountain to *Peter, James* and *Iohn*, with *Moses* and *Elias*, and became to us freedome (i.e. justification) and redemption, and finisher of *Mosaicall* Sebbaths, consider the proceeding of times herein.

2. Seven years were spent before Israel had conquered and parted the Land. Before the Partition, the jubilees could not begin, and by *Moses* words the next year after was to be the first of fifty for the jubilee. Thence unto our Lords death are 28. jubilees, exactly year. 1400.

3. In that we have a long time broken the whole frame of both Testaments, by suffering heathen Olympick toyes to call us from the wisdom which *Gabriels* healthy and heavenly message had, and offereth to us, we must confesse that God hath been angry with us justly, in giving over the world unto blindness, whereas that Prophecy would have lightned all the Scripture. (Of Olympick vanity more below)

The 26. *Levit.* running still in Phrase upon Sevens, in the punish-

ments, cometh at last to the captivity for ten Sevens of years, and foretelleth such a confession of sins, as *Daniel* maketh, and how God will remember his Covenant, which *Gabriel* there mentioneth, *Moses* and the Prophets shall be vilely disjoined through quite; if here we hold not the plain propriety of time.

5. These former parts of time, be no lesse clear in Scripture, than the stars in the Skie, that in the Seventh year the Land was parted that six sevens Israel held it in quietnesse: that *Chusan* held it the whole Seventh Seven. That in the Iubilee *Othniel* turneth them into their possession. The golden Candlesticks with seven branches, bowls 22. years. (as the Hebrew letters) knops half so many, flowers thrice three, all 42, commended not *Bezaleels* wisdome more, and obedience to the pre-script, then we are bound to mark how the holy volumes record, the Hebrew stories, to fall out in times according to their ceremonies. Thence the seventh Iubilee reacheth to † *Samuel's* happy times. Thence, to the captivity of *Babel's* seventy Sevens. *Moses* did closely allude unto that space. Now the Seventy years of captivity *Moses* and *Ezra* compareth with the Sabbath, *Levis*. 26. 2 *Chron*. 36.

6. The Prophecy of *Dan*. 9. 24. surmounteth all, easie for memorie and celestiall for Meditation. It had not been so harmonious to have chains of the time hitherto most certainly fixed, if hence we should unclasp the links of it: But we have the chains of times fastening hitherto more closely than the Finnes of the *Leviathan* stick one to another, *Iob* 41. All the works of God have perfection, and so is the time from the Creation to the Redemption, Mr. *Bro. ex manus*.

† A kindler of the golden candle-sticks, and an erecter, and Reformer of the Schools of the Prophets.



CHAP. XLIV.

A fourth expression of the holy Chronologie from the Creation to the Redemption.

THE golden chain of times are evident, which draw from the apostasy of our first Parents unto our Lords Resurrection which when they are all known do bring unto Christ, and we shall find much comfort and edification, if we often think upon them: for they are a greater ornament to the Scriptures, than any chains of the sack gold or of the most rare or polished Jewels to the neck.

Of Chronologie from the Creation to the Redemption.

The first is from the beginning of time, since Satans fieric tongue did set the wheel of the whole Creation on flame, that nothing but the flood of waters (nor that) could quench it.

The second is from the Flood to the death of *Terah*, *Abrahams* father, the author of idolatry in *Christ* his Line, and thereby causing to cease the royall accompting of the Churches annals, by the ages of the Fathers, *Gen. 11. Jos. 23.*

The next beginneth upon his death, with a new promise of *CHRIST* making *Abraham* heir of the world, not through the Justification of the Law of Circumcision, but through the justification of faith in the promise of blessednesse in *Christ* to the Families *Gen. 12.* This Chain draweth along to the *Lamb*, that is the Law of the Paschever, *Exod. 12.*

The fourth chain is from the *Lamb* to the Temple, the allurement of the Nations unto the worship of him that made the Temples of the heavens, who in fullnesse of time would come to make humane nature his Temple to dwell with the children of men. And further this chain reacheth to *Salomons* death: his idolatry (as *Terah*) was worthy to have this chain ended, for which his Kingdome was parted, and *Ieroboam* did set up calves for God, which doing, is called the sinne of *Israel*. These summes with the year of the Division of the ten Tribes from *Judah* are years 518.

The fifth chain is from that apostasie of *Israel* to the burning of the Temple, that space is 390 years. *Judah* now is onely Gods Kingdome. In that time is contained the books of the Kings, and 2 Chron, and most of the Prophets, as the table before will shew. Here must be considered *Jerusalems* ruine by *Babel*, the flames of the Temple, and the ending of *Salomons* race and Kingdome, the breaking of the golden candlestick, yea the Ark, the speciall signe of *Christis* presence (which had the two Tables of the Covenant) was no more, as *Lev. 3.* They lost it at *Shiloh*, but found it again in the woody field of *Kiath labavin*, *Psal. 132.* All *Moses*, curtains *Babel* carried away for a spoil, and all that *Hiram* the King and Profelyte procured, and *Hiram* the artificer made, &c. all these goodly things, left the Temple and shewed *Christ* his severity. Thus in part he did shake these similitudes of heavenly things: that they might look to the sure mercies and holy things promised in *CHRIST* unto *David*, *Ps. 132. 34.*

Christ by *Babel* shook his own ceremonies by *Moses*, and ended them by *Rome*, that is, the meaning of that speech in *Aggei*, Yet once more I will shake, never to have any setting: yet some in their writings will re-edifie the low *Jerusalem*, &c. But as *Israel* had a first and second Temple: so *Jerusalem* was twice builded by *David*, *Salomon* and *Nehemiah*, and twice razed: now no other *Jerusalem*, ever shall be, but that which is from heaven, and no materiall Temple ever shall be, for the Lord God of Hosts, even the *Lamb*, is the Temple in the heavenly *Jerusalem*.

The

The sixth sheweth the earthly glory of this worlds Monarks, with their abasement and sudden destruction: altho this is seen in the golden head, *Babels* Kingdome, which Christ made as chaffe before the wind. Now the Jews had seen the end of *Salomons* progeny, the fall of his Kingdome, their hope, the burning of the Temple their glory, and the fall of *Babel*, the glory of Nations, by *Cyrus* and *Darius*; *Salomon* foresaw all this, and said, all is vanity, *Eccle. i*

The seventh is from *Cyrus* Proclamation of bringing back the people of God from *Babels* yoke to the eternall freedome the Lord Jesus Christ purchased. This time is the glorious and shining Prophecy of the Seventy Sevens, *Dan 9.* This chain began with *Cyrus*, of *Sem*, and *Darius*, of *Japhet*, both which Princes proclaimed the God of heaven, the God of Israel, over an hundred and twenty Nations, who gave Israel a liberall subsidie to comfort them in returning to *Sion*, who by that faith in that joyfull Prophecy left great *Babel* for *Jerusalem* yet in her dust, *Psal. 102.* And this year the faith of Gods elect, stopped the mouth of Lions, &c. And this chain endeth most comfortably by the death of Messias, the Holy of Holy: which endeth all Sacrifice and offering in the low *Jerusalem*, and it endeth the peculiar Prerogative of Israel, and it bringeth the Gentiles into equall covenant; and breaketh down the Partition wall, and blotterh out the hand-writing of Ordinances, and maketh the shadows flee away, and with commandement of shewing the Kingdome of heaven to all Nations, &c. &c.

Thus the SUNS labours have glorious stories through all ages, till Christ shewed a new world, and a new *Jerusalem* from heaven by the preaching of the holy disciples, who went forth by the Lords Commandement, and turned the families of *Noe* from darknesse to light, from the power of Satan to God, that they might receive forgiveness of sins, and an inheritance among them which are sanctified by the faith which is in Christ Jesus.

From these various expressions of the holy Chronologie, we may see the marks which the holy Spirit aims at in the ages and generations of the Bible. These are the joints to which the holy Chronicle is fastened, for Christians to know concerning the Son of God, that was to come into the world, to be a *Second Adam*, That by these, as a part of the holy revelation of the Spirit of God, we might be made wise unto salvation, through the faith which in is Christ Iesus; For the Testimony of IESUS is the Spirit of Prophecy.

It would be wished, that people were somewhat educated in that course of study, of a booke called the *Consent of Scripture*: That study I suppose would more stablish us in sound principles of Christian Doctrine, against light and vain errors, and bad opinions, then many books of far greater volumes: much more might be said, the Lord blesse endeavours, and make our hearts upright with him.

An addition from a Manus. of Mr. Br.

THE books of Chronicles reach from *Adams* to *Babels* captivity, and to *Cyrus* first, thence *Daniel* reacheth to our Lords death, and the fall of *Ierusalem*, thence the *Apocalyps* holdeth on to the fall of the world: the confusion of this narration is a cursed piece of work.

Seven times *Daniel* speaketh of the *Chaldeans*, seven times of the *Medo-Perissians*, seven times of *Javan* whole, seven times of *Tavus* parted.

Daniel comforteth the holy Jews, and no other Nation afflicted for Religion by the Kings of the East, and before the incarnation, shewing, that as every one of his predictions shall fall out in their times, and they of *Antiochus*, in exact foretold number of dayes, so the exact number of dayes should be most surely kept for our Redemption, and the three years and half for our Lords preaching, when he must begin, even when he began to be thirty, and at the first of those 30. open records of *Kitim* states power, *Numb. 24.* should shew that the image *Dan. 2.* was broken in pieces.

Now the Holy Ghost in the New Testament keepeth *Daniel* clear, that the captivity to *Babel* began with his captivity, that Saint *Matthew* sheweth that *Ierobonias* was begotten a little before the captivity to *Babel*, as the second captivity he was 18. years old.

So where the image is made chaffe, and the tree cut, but not at the root, and the Beasts cast into the fire, *Iohn Baptist* from matters past doth teach the Jews how they rejecting *MESSIAS*-Christ shall be used, the ax shall be put to the root of the tree, and the chaffe shall be burnt in fire unquenched. Upon stories past this standeth plain, if *Daniels* stories had been yet to come, the grace of the speech had been lost, but *Iohn* speaking of punishments foretold and felt, pierceth more the wise hearer, that the Jews shall feel what he foretold.

So where after the four Beasts are consumed, One like unto the SON of Man, cometh into the world, and again ascendeth our great God and Saviour, naming himself the SON of Man and Rock, *Deut. 32.* upon which the Jews stood in the boisterous sea, whence the four beasts came forth, reacheth us, that those four Beasts were consumed, speaking to the whole consent of the Jews.

So Saint *Stephens* pleading upon the Angel *Gabriels* words, and having the Angelstace, sheweth, that the whole Nation agreed in time, from the return from captivity, or beginning of the Seventy Sevens, as they could not choose.

And whereas the acts of *Antiochus* the vile, are much in *Daniel* chap. 7. and 8. and 12. and concluded in chap. 11. with mention of resurrection to glory for his afflicted, the *Macchabees* company, and of resurrection to shame for Gods enemies, as the Jews in the third of *Macchabees*,

and in *Iosephus*, note well, and as *Chrysostome* noted from them, so *Saint Paul* before all noyed the same, speaking of tormented in *Anisochus* manner, that they would not be delivered, because they looked for the better resurrection, *Heb. 11*. Moreover while the affliction of the Jews, were in visions that described not their Nation plainly, that they were the tendered of God, and so they were without danger, they were penned in *Chaldec*, spread over the East. But when the speeches plainly name the afflictors, and the Jews the afflicted, then they are written in *Adams* tongue, lost, but in Schools, and not spoken in the world. And this sheweth, that the Jews are the onely afflicted in *Daniel*, and that he hath not one syllable of the *Romanes* afflicting the Jews before the Birth of our Lord, nor one word to bring them within his pictures.

But the *Apocalyps* plainly distinguisheth them from *Daniels* Kingdomes, a *Woman*, that is a State settled, and a Beast coming out of the Sea, made of all the four, that are in *Daniel*.

Thus *Daniel* is a Bridge from the Chronicles to the *Apocalyps*, and the breaker of this bridge cuteth off all passage from the old Testament to the new, and worketh a *Babylonian* confusion, missing in the Nations, Countries, or Times.

Daniel pictureth East Kingdomes onely, he maketh stories agree to the proportion of a mans image, head, arms and breast, belly and sides, and two legs, our notes would make but one leg, and six times longer than the proportion of a mans body would suffer. *Daniel* bringeth an Angel to comment upon his Visions, applying them to stories which Greeks explain. But none can apply our notes to fit stories,



CHAP. XLV.

An Advertisement to the Reader, to take heed of embracing the evil tenents of two men especially, that have lately put forth irreligious opinions about the Chronology of the Book of God, namely Mr. *Sarson*, and Mr. *Parker*, they deny the certainty of Chronologie from the first promise, to the death of Christ.

1. **A**S for Mr. *Sarson*, let him take heed he be not degenerated into a *Sarrason*, by bringing upon the holy Bible a Leprosie of Chronologie, that it should be of no greater authority, than *Masbome's* Alcoran.

2. Mr. *Parker* saith, there is not truth nor certainty in the holy Angel *Gabriels* Seventy Sevens, when they should begin or end, his words in his book of the Visions, and Prophecies of *Daniel* page 51 are these.

Mr. *Broughton* and his followers, denying the truth of heathen Chronologie, constitute the years without ground, D.R. on the other side, (and that warbly), allowing and maintaing the heathen Chronologie, and finding no way how to accommodate those years unto it, affirmeth that no certain time is meant, but an uncertain, and undetermined duration in allusion to the seventy years of the Babylonian captivity, &c.

To say, there is not truth nor certainty in the holy Chronologie of the Scriptures.

1. Let us take such heed that they deny not the truth and certainty of other doctrines of faith.

2. It may be truly said, because men have not loved the truth by a diligent search of the holy Bibles Chronologie, they have been given up

to believe the lies of heathen Chronologies, 2 *Ths.* 2. 11.

3. The holy Chronologie of the Book of God is a doctrine of faith, as clear and certain as any other doctrine of faith, and therefore that speech of the holy Apostle beareth supremacie in our hearts: That the holy Book of God doth not onely teach and instruct us of the truth of its Chronologie, but it doth also correct and convince the heathens Chronologie to be most false and abominable doctrines, as some produce them, 2 *Tim.* 3.

4. It is said, that the holy Scripture is given by inspiration from God, and is able to make (children yea) the man of God wise to salvation through the faith which is in Christ Iesus, and this must be understood of Scripture Chronologie, as well as of any other doctrine of the holy Bible, and he that will rightly consider the holy Chronologie, as it is above expressed by sundry calculations, will say, that the holy Scripture Chronologie teacheth doctrine of faith, which is in Christ IESUS, and (in him) by it wisdom to salvation.

5. It is said, we have a more sure word, (2 *Pet.* 1. and that was the old Testament) but now heathen Chronologie of the devilish worships of *Apollo*, the heathens Olympiads are by some made more sure and certain scriptures, than the oracles from heaven. We have more cause to yield to the Locusts that defend their *Apollun*, that alledge Fathers and Councils, than to yield to men that authorise the vain Olympiads of *Apollo* of *Delphos*. Therefore let us that are Christians hearken to the words and commandments of the Apostle of our Lord and saviour, *Be ware lest any man carry you for a spoil through Philosophy and vain deceit after the rudiments of the world, and not after CHRIST*, it is the holy scriptures that have ditted up the mouths of *Apollun* and his Locusts, by the *RR. Jewel, Fulk, Cartwright, Perkins, Calvin, Beza, &c.* we doubt not but the holy scripture shall do the same to them that plead for the gamestry of Satanicall, Olympian reckonings. Col. 2.

Verily all the scriptures should as well take a check, as the wisdom touching the time of the seventy sevens, be controlled by heathen. We may as well believe the heathen spake true (when the Sun went back) that for *Hercules* birth the Sun made a longer night, but the word of Christ shews, that he that ruleth the heavens made it, and did shew to all the world, but specially to Israel, that the heavens order was not so stable as Gods covenant in Christ: for then that miracle was to confirm the faith of the church in Christ promised, so the sunne performed service to the SON of righteousness: surely the motions of the heavens declare the works of God in the harmonious measure of times, Although many men be great Scholars and godly, yet some of them do not consider that the sunne did run his race for the glory of Christ and his word. For it is said, *All things were created by him, and for him the second Adam.* For Him, for his honour and glory, not for Satans sports and pastimes of the Olympiads.

6. What

Of the certainty of Daniels chronologie of 70 sevens.

6. What a grossenesse and crosse is this? because we cannot make the heathens accounts to agree with the holy Scripture Chronologie, therefore we fly upon the word of the living GOD, the Lord of hosts our God, reproaching it, and exclaiming against it, that there is not much not certainty in many parts of it, but we should say and do the contrary: and should say, let God and his word be true, and the heathens and their Chronicles, lies, and liars. For there is more to be said.

If that the Angel taught not *Daniel* certainty of knowledge and understanding for the Chronologie, he taught him nothing that he knew not. *Daniel* knew all the rest of the Message, but the time of performance. And so we make the holy Angel a deceiver, an evil spirit, a Satan. And therefore *D.R.* and Mr. *P.* and all that follow their course, have sorely dealt with the Church of *Christ Jesus* our Lord.

7. Mr. *P.* saith, that Mr. *Bro.* and his followers, &c. Let Mr. *P.* know, that Mr. *Bro.* and those that use his godly and learned labours do adhere to, and follow the lively oracles of the living God, sent from him by an Angel from heaven, to teach *Daniel* knowledge and understanding, and to teach all faithfull Christians by him. And therefore we are confident in the Lord, and dare not otherwise say, but that the holy Angel from God *sake a true plain, and proper speech, and a most certain chronologie for the beginning and ending of the seventy sevens*, and that their beginning was from *Daniels* prayer, and their ending at the abolishing of sacrifice and offering, and confirmation of the Testament for the *Many*, by the blood and death of the MESSIAS.

It is true, many have objected against the holy Scriptures Chronologie before Mr. *P.* and Mr. *Sarson* (which is to be lamented) but we know there are many gracelesse speeches and objections against the very fundamental truths of Christian Religion.

But this I think, 1. That it is good that the Scriptures chronologie should be clear and certain, and can we think that God hath omitted this good for his church?

2. Men should deem, or ought so to do, that the Scripture hath truth and certainty for chronologie, though they see it not, and they that oppose it should think and say, they erre not knowing the Scriptures, and they should think that the works of God, the rock are perfect, and that he that began the chronologie for the glory of *Christ* by the genealogie of his holy ancestors, *Gen.* 5. and 11. would perfect it.

3. To affirm truth and certainty in Heathen chronologie, and to deny it in the holy Scriptures, is an opinion scelerate and flagitious: we cannot think how great the evil is: and therefore Mr. *P.* hath done ill in justifying *D.R.* saying the holy Angel in his heavenly Oration to *Daniel* meant no certain time, whereas the Angel taught him perfect wisdom for the chronologie of it, and so professeth that he came to give skill of understanding that very thing.

4. Whereas Mr. *P.* saith, that Mr. *Bro.* denying the truth of heathen chronologie

chronologic, constituted the year of the seventy Sevens, without grounds Mr. P. in this saying, puts a stumbling block before the blind, and causeth him to go out of the way, and falls into a great offence of untruth, not only against Mr. B. o. (for thats little) but against the Angel from heaven, who said to Daniel, at the beginning of thy prayer came forth the word, which I am come to tell thee, because thou art greatly beloved, therefore conceive the word, and perceive the clear vision. Which is, seventy Sevens of years are accounted for thy people, and for thy holy City, to finish trespasses (offerings) and to end sin (offerings) and to make reconciliation for iniquity, and to bring righteousness everlasting, and to seal vision and Prophecy, and to shew Christ the holy of holy, &c. Thus we see the groundwork of Mr. Bro. is a Rock as firm and stable as Mount Sion, (that we might build on Christ the Rock) spoken by an Angel. So the Angel speaking from heaven, makes the beginning of the seventy Sevens to be from Daniels prayer, and their ending to be at the glorious manifestation of MESIAS, i.e. Christ, to be the Holy of Holy, which was seen in his healthy passion, and glorious Resurrection

5. Let us further consider the speech of the Angel, which I noted before, and think it worth the noting again, who saith to Daniel, *Conceive the word, and perceive the clear vision.* By this commandment doubled for more vehement charge, he condemneth the world, that regard not to be instructed in this Doctrine sent from heaven by an Angel unto Daniel, and penned for all Nations use. Wherefore We must give better heed unto that speech, lest we wilfully swerve, for if the word spoken by Angels fall out sure, and every trespass received just recompence, How shall we escape neglecting so great a charge of our King unto our own salvation? where the vision is so clear, that no doubt can be moved by any plain heart, that will rest in the clearness of the most bright message by the Angel of glory, who coming to teach all the world, was to shine in words, as Stephen by him did in the face, when he spake the Angels words, *Acts. 6. That Jesus of Nazareth would destroy the place, city and Temple, and change the Lawes which Moses gave.* To this day the blind Jews stand in this, that the Law of Moses shall continue for ever. *Maymon. Tom. 1. de lege, Perik. 9.* Therefore God seeing their dullness would have an Angel of light to teach them by this Prophecy 490 years, when from the year of that Message unto Daniel, the Law of Moses should have their end. And none of the Scribes, when Herod was affrighted, objected disagreement for the time, which thing had been done, if any colour of disagreement could be brought, so none in all the new Testament touched disagreement in the time, Mr. Bro. upon Daniel.

6. Who would think to say the seventy Sevens are a time not certain, when as the holy Angel divides them into three parts, seven sevens, and sixty two sevens, and one seven, for the seven sevens he sheweth the troubles, the 66th returned from captivity should under-

Of the certainty of Daniels Chronologie of 70 Sevens.

go, before the Temple should be built, and City walled, and Christ should be born towards the latter part of the 62 Sevens, and the last seven, the last half of it our Lord would by his preaching and teaching three years and an half, and by his death, confirm the Covenant.

7 Another weighty reason, though noted other where, That there was great need, that Gods Israel, and all the world should have & know a definitive sentence from God how long *Canaan* and *Jerusalem* and Temple should have their Prerogative, and how long sacrificing should be there lawfull and acceptable, and when the partition-wall should be broken down, and when the Gentiles should be brought into equal Covenant, and this definitive and determinate time is most graciously demonstrated to us in the seventy Sevens.

* *Vi. Mr. P. his* It is not man's * *Enlogia*, nor his *Chrestologia* (nay rather) nor his *Epistle* prefixed *Mateologia*, that shall dis-anull the holy *Chronologia* of the holy Bible.

And therefore most cordially we do protest against the unworthy dealing of Mr. *Sayfan* and Mr. *P.* in the premises, not doubting, but one of them will seriously think of his doings and be humbled (though he saith he is *unmoveable*, *pa. 65*) and that hence forward he will adhere and subscribe to the propriety of the word (for tropes may not be sought where propriety standeth well enough) and cleave to the lively Oracles of *Iehovah* the God of *Israel*. And what Chronologie can be plainer then those of the holy Scriptures on which we rest and rely? First, on the accounts of the Fathers to the Flood: Secondly, the Fathers ages to the death of *Tirah*, upon whose death the promise to *Abraham* was given: Thirdly, From that promise to the Law of the Passover, *Exod. 12*. Fourthly, Thence to the building of the Temple, *1 King. 6*. Fifthly, Thence to the burning of it which was in the nineteenth of *Nebuchad. 2. 24*: Sixthly, Thence to the ending of the Captivity in *Babel*: Seventhly Thence that twee Heavenly scripture (the *Lamp* of all the Old Testament, and the Abridgment of the New) the Seventy Seavens which began from *Daniells* prayer, and ended at the death of *Christ*. All these Journeys of the *Sun* (before largely shewed, now briefly expressed) were created to serve the *Son* of righteousness, and are sure, clear, and certain, and in their holy use have the power and strength of the *Almighty*.

Dr. R. and Mr. P. &c. would have us fall in to the blame of a Tim. 4. 4

But as for the *Olimpiad* accounts in this respect, we do not rest on them but detest to take up their names into our lips, it was the offering to a strange God, to Devils, to new Gods which came newly up, which the holy Patriarks and Prophets, and Saints of old feared not, nor served. What is this? must we and our children regard the * fabulous royes, stories and accounts from this man that wan the *Stadion* this *Olympiad*, or from that man that wan it in another, or from that man that acted his part bravely as a gladiator this *Olympiad*, or from him that acted the next *Olimpiad*, or from this foot race, and this horserace, that this man atcheived at this *Olympiad*, or the foot race and horse-

horse-race, that another man achieved at another: or from the accounts of the *Archontes*, of *Athen*, or from the accounts of the building of *Rome*, or from the accounts of the lying *Caldeans* (as *Daniel* ever found them so to be) *Mu* & I and our children hearken to these abominations and neglect the word spoken by an Angell from Heaven, no, surely, but let all this cobweb-stuff of Doctrines of Devils, be left to them, to whom it belongs (we are sure not to Christians): this further warning I give to the people of God our Brethren. For it is a shame that our godly learned, or any should contend to teach or to be taught by these Olym *Mr. Bro. in Ad-* piads how to understand an * Angel of light sent by the grace of God *vertis. pa. 25.* to teach all the simple world, into whose lips if grace were not poured to be understood as soone as he spake, Heaven would say *Daniel* saw no Angell.



CHAP. XLVI.

That the point of Chronology was a cheife part of the Angells Message to Daniell, for Daniell knew all before the Chronology.

1. **H**E knbw that *Salem*, *Sems Tents* and people should not al- *Daniel saith,* wayes have peculiar glory, and that one day. the posterity of *Seaventy Seapeth* should be perswaded to embrace the faith of *Sems tents* are ex- Tents, he knew that all Families that apostated, *Gen. 11. ally accounted* should be blessed in CHRIST, *Gen. 12* and that he would also con- firm the Covenant of his grace for them: The blessednesse promised and for thy ho- and the confirming the Covenant are all one. ly City.

2. He knew as well as *Esaïas* that the Temple and holy place should not alwayes be regarded, as *Stephen* cites *Esaïas* and *Daniel*, *Act. 6. & 7. Esaï. 66. 1.* that the holy place, Christ would destroy. *Dan. 9. 26.*

3. He knew that *Esaïas* had said, *from Moneth to Moneth, and from 27. Sabbath to Sabbath, all flesh shall come to worship before me, saith the Eternal,* *Esaï. 66. 23* This sheweth an utter abrogation of *Moses*, seeing all Nations cannot come every week to *Jerusalem*, *Mr. Br. in the latter end* of Ecclesiastes

386 Of the certainty of Daniels Chronologie of Seaventy sevens.

4. He knew the Priest hood of *Levi*, should be changed, from *Psal.* 110. And he knew, if the Priest hood be changed, of necessity, there must be a change of the Law, and therefore the Law of all manner of Sacrifices of Beasts and Birds, &c. should be abolished, this he knew from *Psal.* 40. And all faithfull, as *Habel* thus expected and beleived, and by that their faith they were made heires of the justification that is by faith. And *Daniel* sheweth the same, that *Messias* should by his once offering of himselfe make reconciliation for iniquity, and bring an everlasting justification, and so seal and confirme all the visions and promises and prophesies, that *Himselfe* was the end an scope that all aimed at.

5. He knew from *Esaïas*, that *Cyrus* should send the Jewes home from Captivity, and build City and Temple, read *Esaï* 44, & 45, & 46. & *Jer.* 30. 18. But in what time after the returne from Captivity, *Esaïas* told not. But the holy Angel did shew the time, that within the Seaven Seavens from *Daniels* prayers, and the returne of the forty nine thousand, *Jerusalem* should be builded Street and Wall.

6. He knew that HE, the holy seed of the Woman, of *Abraham*, of *David*, &c. should destroy *Satans* works, that by the Seed of the Serpent his foot sole should be bruised, that he should be slaine not for himselfe but for us.

7. He knew that *Esaïas* had prophesied of the acceptable yeare of the Lord (in the Jubilee) in which should be preached good tidings unto the meek, to bind up the broken hearted, to proclaime liberty to the Captives, and the opening of the prison to them that are bound, &c. Now *Daniel* told of the last Jubilee, when all should be performed, *Levit.* 25. seeing all the promises of God in Christ are yea, and amen, we are bound to make the Jubilees beginning and ending, and to joine the last to our LORDS death, for indeed they doe so most exactly fall out.

When the Angel had told the Prophet *Daniel* of the Seaventy Seavens; Then the godly Teachers before the holy Incarnation could say, the Majesty of God dwelling in our Tabernacle will be Redemption, freedom (i. e. justification) and Finishe of Sabbaths to Israel in a Jubilee (this speech is worthy of golden Letters) This they might easily account. For they knew how many Jubilees had been past, and how many would be the last yeare of the Seaventy Seavens. The last Jubilee falls out with the last yeare of the Seaventy Seavens. *Simeon* the just knew this, and he wayted for the *Messias*, the consolation of Israel, and it was reveiled unto him that he should not see death, till he had seen the MESSIAS of the Lord. *Luk.* 2. All this glorious meditation of the Jubilees, and this last Jubilee Master P. defaceth, *usinam hoc illi*

Nun. 33. 56. *ne imputetur.*

Deut. 28. 66.

Esaï. 66.

Psal. 97.

Ezek. 16.

8. He knew from *Moses* and the Prophets that Christ the King would destroy his own people as with a Flood of *Noe*, that they should be shaken out of their own Land, and that that Land should not be their Rest, nor an holy Land, nor holy Mountaine, no more then any place under Heaven

heaven, after the ending of the Seaventy Seavens, the Jewes shall be converted, they will beleive that City and Temple shal never be restored, and then they will not much regard the Land.

Now the holy Lord God sent his Angell from heaven to tell the time of the accomplishment of all these (they are un-utterable) wonderfull things and glorious mercies, that from the beginning of Daniels prayer, this exactly accounted time should begin, and end at the shewing of CHRIST to be the most holy Redeemer, in declaring the power of God in his passion and resurrection, as is foretold in *Dan. 9.* Because the passion marvellously shewed Christ to be the most Holy when he sanctified himselfe, *Iob. 17. 17.* and the Centurion said donbleesse he was the Son of God: and his resurrection shewed that he was indeed the Son of God.

Mr. Bro. *an*
Daniel.

I will add a little to the eighth Section above.

If the Jews had known the words of the Prophets, they would not have stoned *Stephen*, for saying *Jesus of Nazaret* should destroy the City and the holy Place. Great error hath herein been committed by not marking the force of *Noes* words pursued by *Moses*, by *Gabriel*, by the Lord, and by their full Event, and by the glorious erecting of the Church, tearmed the Jerusalem from Heaven, insted of it, *Julian* the Apostate to satisfy our Lords words indeavoured to reaire Jerusalem, but he felt the wrath of Christ for it. So in after ages, * the Pontificality stirred the Princes of the West to war for Low-Jerusalem, but Christ plagued Christendome to this day, for that vanity.

* Anno 1100.
& 1200.

Yea, at this day, people study not, nor beleive the words of the Prophets, but as the Jewes are superstitious, so are many, the superstition of the Jewes is in part expressed by a godly Teacher: And it seems their vanity pleaseth us to write so of them as we doe: Christians now adayes are so foolish and erroneous as thinking of going to Jerusalem, (I could name some) But it is better for them to alter their opinions, and if I might give them counsell (to doe as it is reported Jewes doe about their dead bones) let them give order to some Feeoffee to have care of their dead bones, and when they have a sufficient Cargosie to freight some Vessel to *Joppa*, and to consignee them to some Reverend Musselman, that he by Waggons may transport them to *Jerusalem* to be interred.

Ah, let Teachers consider whether they have not been an occasion to people to stumble at the Law, in teaching and writing about the Jewes repairing of *Jerusalem* in *Chanaan*, and of the great businesses that will follow thereupon. Some Teachers have filled the Churches full of marteologie, and fond expectations.



CHAP. XLVII.

That Daniell is alleadged in the New Testament to prove the Messiah to be already come.

MR. P. saith in ps. 52. That in no place in the New Testament, this prophecy [of Dan. 9. 24, 25, 26, 27.] is used against the Jewes to prove the Messiah already come.

Of this assertion, I suppose I may and ought to say (if I say no more) that it is un beseeming a man of God, and a Minister of Messiahs Gospell, so to say, For,

1. *Stephens* speeches to those that disputed with him, and to the Council, sheweth that he spake the words and Doctrine of the holy Angel, *Act. 6. & 7.* and as he had the Angels words, so he had his countenance. This I have noted, and it seems there is necessity to note it often, and to say as the thing is, *Stephens* contestation is the sum of the Angels message, if *Messias* shall destroy the holy Place, and change the Mosaicall customs, then no longer an holy Mountain, then no holy City, then no peculiar people, then no holy Land, all these depend each upon other, but the Lord God doth give us further illustration, For

2. Where ever we read the attribute Christ in the new Testament, we must remember it to be the attribute of *Messias* from *Dan. 9.* there given as a proper name of the Son of God, & so used of his Nation in expectation of him, and no place in the old Testament, but *Daniel*, useth it as a proper name, the Hebrew word is in Greek letters, and that in the mouth of the simplest, as *Andrew* the fisher man, and the *Samaritan* womans shewing, that the *Samaritans*, as well as Jewes, knew when Christ should come into the world. *Joh. 1. 4.*

3 Our Lord teaching to forgive, as God in Christ forgave us, alludeth to this Oration of the holy angel, teaching *Peter* to forgive seventy times seven times, *Mat. 18.*

4 The Angel *Gabriel* saith, that Christ shall make reconciliation for unrighteousnesse, The Epistle to the *Hebrews* goeth upon this point, that the Son of God the *Messias*, the holy of holy by himself, should purge our sins,

should

should procure remission of sins, and should be the reconciliation for our sins, *Rom. 3. 1* *John 1. and 2.*

5. The angel saith, *Christ* shall bring everlasting justification, the Apostle saith to the *Hebrews*, *Christ* by his own blood, entered once into the holy place, the very heavens, and found eternal redemption for us,

6. The angel saith, *Messias* shall seal *vision* and *prophecy*. The visions and prophecies and ceremonies all tended to our redemption by the Son of God. When that was manifested, young men and maids might be said to see the visions and dreams, because they saw the performance of the best part of them. They saw *Acts 2.* what the first *Adam* looked for, *Gen. 3. 15.* How *Christ* the second *Adam* by death overcame him that had the power of death, to work freedom for them which all their life time with fear were guilty of, or subject to bondage, *Heb. 2. 15.*

They saw how the great God of *Scm* after the flesh perswaded the sons of *Iapheth* in their own language, as *Noes* allusion, *Iaph* and *Iapheth* told, they saw in whom from *Abraham* all the families apostated, *Gen. 10. & 11.* were to look for the blessing, *Gen. 12.* They saw how the Lamb of God had taken away the sins of the world, having a better Tabernacle than *Moses* made, a sacrifice-hood better than *Abarons*, a sacrifice better than oxen, goats, & sheep, and birds, & a covenant of greater force, larger extent, not onely to the Jew, but also to the Gentile. They knew what *Nathan* told *David* of the eternall Throne, and what *Daniel* dreamed of it, *chap. 7.* and what *Gabriel* told *Mary*, *Luke 1. 32.* This they knew clearly, how all the promises of God in *Christ* were sealed with yea and Amen. Yea the Lord *Iesus Christ* hath sealed and confirmed the holy doctrine of the old Testament in the holy Evangelists, and his holy Apostles in their Epistles, and in a wonderfull manner in his *Apocalyps*, shewing how new enemies under old terms did strive against the doctrine of his heavenly *Ierusalem*, and the phrases of holy speech are so couched in the *Apocalyps* from *Moses* and the prophets that no one article of new doctrine of faith is taught to the churches.

7. The angel saith, *Messias* shall suffer, but not for himself, so it is said, he once suffered for sins, the just for the unjust, *1 Per. 3. 18.*

8. The angel foretold that *Messias* should confirm the Testament, for many, the latter half of the last *even*, and the Lord *Christ* beareth witness to his message by the angel, that he was now ready to do that which was foretold, and he took the cup, and gave thanks, and gave it to them, saying Drink ye all of it, for this is my blood of the new Testament, which is shed for many for the remission of sins, *Mat. 26. 28.*

9. When *Christ* the King had suffered & confirmed the covenant, the angel foretelleth, that afterward in the next generation (so *Mat. 24. 34.*) by some Infidels, he would destroy the city and holy place, and his own people with most bitter wars to a final judgement of utter desolations, and *Messias* foretelling the same again, as he had done by his angel, that when they see *Ierusalem* besieged by an host, and the abominable infidels standing in the holy place, Let him that readeth *Daniel* consider [the whole doctrine of the seventy Sevens] *Mat. 24 Mark 13. Luke 19. and 21.*

They saw the last Iubilee gave us an open recovery of our possession of the heavenly Paradise. Luke 23. 43. Rom. 15 8.

CHAP. XL VIII.

Shewing how the holy Evangelists, expresse the Attributes, MESSIAS, or CHRIST.

1. **J**acob begat Joseph the husband of Mary, of whom was born **JESUS**, which is called **CHRIST**, Mat. 1. 6.

Chap. 2. when **JESUS** was born in Bethlehem of Judea, in the dayes of Herod the King, Behold, there came wise men from the East to Jerusalem, saying,

2. Where is **HE**, that is born King of the Jews, for we have seen His Star in the East, and are come to worship him.

3. When Herod the [usurping] King had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where [Messias] Christ should be born.

The Magi (from Persia, we may suppose) They asked, *where is the King of the Jews?* But Herod the usurper, he demanded of the learned of the Nation, where Messias, i.e. Christ should be born, so this plainly looketh to Dan. 9. where the Lord Jesus is called *Nagid, Basileus, Messias the King*, Mat. 2. 1, 2, 3, 4.

3. In the godly, and ravishing Society of Messias, Andrew, Simon, Philip, and Nathanael, What joyful heavenly conference have they about Dan. 7. and 9. and Gen. 28. saith Andrew to his brother Simon, *we have found that Messias, which is by interpretation the Christ*, and Philip finds Nathanael, and said unto him, *we have found him of whom Moses, in the Law and the Prophets did write. All the Prophets did write of Christ, but none named him Messias*, the attribute of a proper name, but Daniel from the Angels message, and the same Angel was sent to Mary, to name him Jesus, so both those names were given to the SON of GOD, nor by man, but from heaven: so in their blessed and heavenly society these speeches were uttered, and confessed Christ to be the Son of God, to be the Son of man, to be the King of Israel, and the Messias the Holy of Holiness, and the Ladder of all comfort.

4. And

4. And *Martha's* conference with our Lord is most comfortable and full of faith, shewing what they all expected and believed, *I believe thou art the Christ, the Son of God, that should come into the world, to be our life and Resurrection — John 5.*

5. *Pilates* speech to the Jews is of great force. What shall I do then with *JESUS* which is called *MESSIAS* Christ? *They all said, Let him be crucified.* This looks to *Dan. 9. P. sal. 22.* where it is said, *Messias shall suffer, Mat. 27.*

6. The questions that were in agitation among the Jews at this time, will brighten this matter; the signes of the times, as our Lord speaketh, gave them occasion of moving many questions, when *John Elias* came teaching and baptizing, the Jews sent Priests and Levites to ask him, *who art thou?* and he confessed, and denied not, and plainly confessed, *I am not the Messias the Christ.* Yea the Jews did so expect the Messias, that all men mused that *John* was the Messias, & they were hardly driven off from the conceit, they were so taken with him, *Luke 3. 15. John 1.* Therefore this is a strong argument, that *Dan. 9. 24. &c.* must of absolute necessity be believed to be a proper speech and definitive for the time, *MESSIAS* coming to satisfy the consciences of the faithful. And for that also our Lord foretold of false Christs that would arise, as immediately they did, and deceived many, as our Lord said unto them, *I am come in my Fathers name, and ye receive me not, if another shall come in his own name him ye will receive, John 5. Therefore he said, Search the Scriptures, &c.* and very likely *Mr. P.* if he had then lived, would have been a deceiver, and deceived, and a false Prophet or a false Christ, if he had not believed *Daniels* Prophecie to be a most clear, exact, and definitive time from *Daniels* prayer to the death of *MESSIAS*.

So *John-Elias* sent his disciples to Christ to stablish them in that which he their Master had acknowledged. When *John* being in prison heard of the works of *Messias*, i. e. Christ, he sent two of his disciples, and said unto him, *Art thou he that should come, or shall we look for another?* The times did call for all these questions, being but a little before the ending of the seventy sevens.

7. The adjuration of the Priest to the Lord, is very considerable. The high Priest, and the whole Synedrion could not, nor did challenge the Lord for the time of 70. sevens: so where no doubt or question was, no answer needed, but the high Priest and most of the Jews thought him too base for such a *Messias* as they expected, and so adjured him to answer to this: *I adjure thee by the living God, to tell us, if thou be the Messias the son of the blessed God, and Christ answered affirmatively.*

8. Many weighty arguments depend on these things of *Dan. 9. 24. as 1. John 4.* Every spirit which confesseth *Jesus to be the Messias* [the Holy of Holy] is come in the flesh [to be a son of man, *Dan. 7.*] is of God, and every spirit that confesseth not *Jesus to be the Messias, the Christ* is

come.

Mr. P. if he had been of the Council, he would have objected to him, that the seventy sevens were ended long before he was born.

Daniel is alledged in the new Testament,

*All the three
Offices of Christ
as he is Pro-
phet, Priest, and
King, are in
Dan. 9. 24 &c.*

come in the flesh, [to be a son of man] is not of God, 1 *John* 4. 1. *Whosoever believeth, that Iesus is the Messias, is born of God*, not simply, or barely, a confession of the attribute Messias, i.e. Christ, but a right apprehension of his person and offices, *Rom.* 10. his person, that he is the son of man *Dan.* 7. and the holy of holy, as touching the spirit of holiness that raised him from the dead: God dwelt in the Messias, who is God blessed for ever: nor onely to confesse this of his person, a Locust from the bottomlesse pit (as Satan) will chirp out this, but to confesse Iesus to be Messias experimentally in our minds and hearts, in his offices as he is Prophet Priest and King, to be *Messias, Nagid*, Christ the King, that all power is his by donation from the Father to command and rule the Church, to restrain apostasie, and all adverse power, and that he suffered not for himself but for us, who by his precious death hath abolished our sinnes, and wrought reconciliation for iniquity, and hath brought everlasting justification, by his once offering up of himself, and that he hath sealed vision and Prophecie, that we need not expect new revelations: that he made himself manifest to be the holy One of God, by his Resurrection, Ascension, and sitting at the right hand of the Power, in the highest heavens, and from thence sent gifts to furnish his Church with Offices and officers to teach, and gather the elect out of the world, to open their eyes, to turn them from darknesse to light, from the power of Satan to God, that they might receive forgiveness of sinnes, and inheritance among them which are sanctified by the faith which is in him: Christ hath confirmed in his Testament all this holy doctrine for the many, Jew and Gentile, and the Jews for despising the blood of the Covenant have felt to this day the heavy burthen of their own imprecation, *Matth.* 27. 25. as their Fathers, *Num.* 14. 2. &c. All this the holy Apostle *Iohn* meant, (and much more unutterable) that the Lord Iesus Messias became such a person to be such a mediator, and that testimonie in due time, according to the prophecie, 1 *Tim.* 2. 6. And the spirit is peremptory, and saith, whosoever transgresseth, and abideth not in this doctrine of [Messias, which is called] Christ, hath not God: he that continueth in this doctrine of Christ, he hath the Father and the Son, 2 *Iohn* 9.

9 It will not be uselesse altogether to observe what *Tacitus Suetonius*, & *Iosephus* speak, that in all the Romane Empire it was divulged in *Augustus Caesars* dayes, that a King should arise in *Iudea*, that should rule all the world. This is evident by the *Persique Magi*. They having discerned an unofall *Comet* in the air, which did argue to them the birth of 2 *Cor.* 10. 4. 5. some noble and famous light, even that *Ssar of Iacob*, that should * un-
* As the *Apo-* wall all the sons of *Sith*) that was now come into the world) and whi-
* *Paul* d in ther should they direct their journey, and steer their course, but thither
* *Caesars Court*, the star guided them, and that was to *Iudea*. It should seem by the good
* *Phil.* 1. 13. h: n l of God, that *Daniel* * celebrating the cause of Christ by the an-
and 4. 22. gels seventy sevens; at the City *Susan*, where was the Royall Palace of
the

the Kings of Persia, there were some that did expect continually the com-
pleating of the seventy Sevens, of which this celebrated Comet ap-
pearing, gave them an undoubted hint. For we are not to doubt, but *satisfied with a*
the seventy Sevens was a glorious Prophecy to lighten all the East. And *about these*
the Evangelist Luke ch. 3. v. 1, 3. doth shew, that he bringing in the Em-
perours annals into the Churches stories, and John, Elias Ministry to Mr. Rollock,
settle the stories of the times, do make a sweet concert of all these *Du Pleffis*.
things.

But to make things yet more plain, it is said, Luke 19. That the Na-
tion of the Jews did expect * the Kingdome of heaven should immedi-
ately appear, according to the Prophecies of Dan. 2. and 7. and 9. no and many o-
Prophecy shewed the time as Daniel, and all falls out fitly, according to the thers.

1. Mr. P. objecteth, in page 52.
If the restoration of the City, Dan. 9. 25 is of the materiall Jerusalem few daies be-
after Nebuchadnezzars Captivity, it must begin the first of Cyrus fore our Lords
from which time seventy weeks of years will fully expire long before the birth death and re-
of Christ.

Ans. It is most true, the seventy Sevens do begin at Cyrus first
year of the reign of his monarchy. In this Mr. P. saith true, but to
say, they end long before the birth of Christ, is a most manifest untruth,
for it is said they end at his confirmation of the Testament for the Ma-
ny, by his sufferings and death in the last Seven. He must be born the
Son of man, before he could suffer death to redeem the sons of men. I
will stir no more in this, for it is too too bad, and that which hath been
said, will I hope, make this assertion to vanish.

I am persuaded all the godly Churches in christendome hold MES-
SIAS, in Gabriels message, to be the Son of God our Redeemer. See de Cornelius a
land, Heidelberg, Geneva so doth, and our dear native country, by di-
vers learned Expositors, and in our Bible notes (I think above eighty haib many ex-
years since) it is said, *In this last week of the seventy shall Christ come, and tellent passages*
preach and suffer death. And a little after, speaking of Christ confirming the on Dan. 9. but
covenant, the note saith, by preaching of the Gospel, he confirmed yet none but
his promise, first to the Jews, and after to the Gentiles. And that what the learn-
Christ by his death and resurrection, caused sacrifice and oblation to ed and godly re-
cease. Are not we to mourn and lament, that our ministers should *formed have*
thus deal to take us off from holding to the Messias, the Rock of salva- and had *(yea*
tion, as it was taught to Daniel by the holy Angel from heaven. *more compleat-*

The Angel spake matter of salvation plain, and fortified by Scripture, *by before him.*
and it is fortified also by learned Expositions received in all Orthodox
churches, but by Mr. P. is added much impertinent and false matter.
I will briefly recapitulate some things, and let the people of God study
the holy Scriptures, and judge.

1. The angel continueth the holy chronicle to the death of Christ, Vide Mr. Bro.
Mr. P. breaketh it off altogether concerning that.

394 Of the certainty of Chronologic of Daniels Seventy seven, &c.

2. The Angel nameth the Redeemer of the world, *Messias*; Mr. P. doth utterly deny that, and will have *Zisea* the Bohemian to be his *Messias*.

3. The Angel saith, *Messias* shall confirm the covenant for many, that is, for the elect of all Nations, both Jews and Gentiles; Mr. P. telleth us of a covenant that Antichrist shall make with his antichristians and their favourites, page 62. and 63.

4. The Angel prescribed for our Lord his preaching three years; and an half, and that is the compass of the Evangelist *Mark's* Gospel, and of the Evangelist *John*, as it hath been noted by old and later writers, by four *Paschais's*, that is, by four Passovers, which he kept after his Baptisme to his last Supper, which proveth that publick administration of his office to be three years and an half, or the half seven. See Dr. *Lightsfoot's* harmony. All this Mr. P. disgraceth.

5. The Angel taught how long *Ierusalem* should be an holy City for use of sacrifice, and how long *Israel* onely should be Gods holy people, and peculiar treasure, namely from the time of *Daniels* prayer, seventy Sevens were exactly accounted for his people, and the holy City. But Mr. P. taketh from the Church (which God hath gathered from the Gentiles) these meditations &c. &c.

Mr. Bro. on
Dani.

6. Some ancient principall Rabbines confesse, that by *Messias* Christ the Redemer is meant. Christians that dare put forth books to deny this against the honour of Christian name, should think that here they do not well, and Christians should loath such Treatises, even as the godly converted did their books at *Ephesus*, and account them, and make them *anathema*; as the Prophesies of *Achab* and *Zedekias*.

Much more might be said, of Mr. P. Expositions of *Dan* 9. (and of all his book) It is said, by the great *Rabboni*, the Lord Christ. *Who is to the world because of offences*, and Mr. P. must, yea he will lay it to heart; yea it is marvell, that the godly Teachers of new England did not question him for it in some of their Synods: they have not converted a Synod for a greater matter than the agitation which that Book called for, and I hope some godly and more learned men will consider of that book especially about *Dan* 9. and by the fire of sound judgement consume it, as hay, rubble, and rotten wood, and Gods day shall declare it, that that work is worthy of no better an end, 1 Cor. 3.



CHAP. XLIX.

A Conclusion of the point of Chronologic.

1. **I**T hath been observed, that the holy Spirit of endless wisdom, and foresight hath perfectly made up the holy Chronologic of the old Testament, and that the seventy Sevens doth that, by ending the Chain of Jubilees, and all the ceremonies in the death of Messiah.

2. The first coming of Christ was most needfull to be known for the Little and Mr. assured comfort of Jew and Gentile, by his death to confirm the promise. *P. consider the* *ses made to the faithfull, and to be the truth of all the types, which state of time* were all sponserious of a better hope, but of the time of his second *that the holy* coming, there was not that need to know; For it is said, *But of the spirit did testi-* *times and seasons brethren, ye have no need that I write unto you: for your spirit in the Pro-* *phetes know perfectly, that the day of the Lord shall come as a thief in the night for the* *coming of Mes-* *as, and his*

sufferings and glory that should follow in his Resurrection, ascension and sending gifts to *convert the Nations, 1 Pet. 1. 11.*

3. Of the Chronologic of the New Testament, the spirit of Christ hath not disposed an orderly processe of times, neither historically nor prophetically from his death. There is no time cast in the *Apocalyps*; For God would not begin to accompt the times after the death of Christ, but he must have gone through with it: else it had been a fault in art but that he would not, because of the end of the world, he would conceal, that no man nor angel knoweth it: the Son (in respect of his humanity) is said not to know the time, who yet giveth the *Apocalyps* to John, but nothing is unknown to his Godhead who is the first and the last. The thousand years are spoken of for the loosing of Satan, but *Apoc. 20.* the history is not cast by course of time, the thousand years begin (we may best suppose) from the writing of the *Apocalyps*.

4. But behold the wisdom of God, that most graciously ordered To teach us in times most exactly, till the death of Christ, in a most pleasant Sabbath whom we tick * accompt, *very-remarkable from* **JESUS** the son of *Nun,* to our have rest.

E c c a

JESUS

Heb. 2. & 1.
& 6. and 10.

IESUS, that saith us from our sins. Thus he did, that the whole Nation of the Jews should not misse (but by willfull and despirefull twarding) to receive him the true Messias, to leave all the ceremonies, and to look to him the end and scope of all, and this time was it (often noted, and needfull often to be noted) wherein the Gentiles should begin to be brought to *Sims Tents*, and thence to learn salvation.

5. When all this was done, there needed no times to reach us ceremonially of Christ to come, for his government and offices are perpetual; and shall never be abolished, as *Levies* Priesthood, till he re-deliver up the Mediatorian Kingdome to the Father, and till that time we all should joyfully look in watching when the Bridegrome will come.

The new continuance of genealogies after the apostles times shall be touched else.

6. The *Genealogie* and *Chronologie* served to the promised Lands glory, to the people of Israels glory, to the Tabernacles glory, to *Ierusalem* glory, to the Temples glory, and to *Salomons* Kingdomes glory, for the glory of all these ended when the *Chronologie* and *Genealogie* ended, for all the time of the old Testament, they had that heavenly and glorious use.

2. Blessed be the name of the Lord God for ever and ever, for wisdom and strength are his, and he it is that hath altered times, places, and persons, to the glory of the unchangeable Priesthood, and never ending Kingdome of his dear Son our Lord Iesus Christ, to whom be glory and praise everlasting, Amen.



CHAP. L.

Being a Caveat to beware of such Satanicall spirits that prattle about the expectation of new Apostles and new Revelations.

1. **A**S is said, for the *Chronologie* and *Genealogie* of the the old Testament, that the infallible use of them did cease after the new Testament was written, so we may say, for the other holy Doctrine of Christ, that we need not to regard the vanity of wretched men, in expectation of new Apostles, and new Revelations,

Revelations, but studiously to cleave to what is left and ordained to us in the holy writings of the Prophets, Evangelists, and Apostles.

2. As our Lord and Saviour said, He that will not hear and believe *Moses and the Prophets*, will neither hear nor believe; if one should rise from the dead: so truly we may say, he that will not hear and believe the holy Evangelists, and the holy Apostles writings, who wrote of the doctrine, life, death and resurrection of Christ, is as far from holy faith as ever any Sadducie was; for Christ is risen from the dead, and after his Resurrection gave commandment what his Apostles should preach unto the Nations, and we see what it was they taught by the four Evangelists, by the book of the *Acts*, by their Epistles, and by the Son of God in his *Apocalyps*.

3. And that we might not be deceived by the ungodly, to look for new Apostles, mark what the apostle *Paul* saith plainly, that himself and *Barnabas*, and other Apostles then living, were the last apostles. 1 Cor. 45

4. Wherefore the apostles, seeing the Churches began to be troubled with false apostles; and with grievous and gangrenating errors and heresies, and foretold of worse and more perillous times, that men would not endure sound, and wholesome doctrine; but having sore ears, should after their own lusts get them an heap of Teachers, and should turn their ears from the truth, and should be given unto fables, therefore they gave warning, as is seen in all their writings, and have thus charged us from Christ. That we be mindfull of the words, which were spoken before by the holy Prophets, and of the commandment of us the apostles of the Lord and Saviour, *2 Pet. 3. 2.* and *Judas Thaddæus* saith thus in his Epistle. But beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ. And the Apostle *John* saith, *He that knoweth God heareth us, he that is not of God heareth not us, hereby know we the spirit of truth, and the spirit of error, 1 John 4.*

5. The faithfull obeyed this charge and commandment for many years after the apostles, for the apostles had said, what they had taught to the faithfull then living, should be communicated to other faithfull for the instruction of others, for above an 100 years after their dayes, we have no writings of the Ancients, they kept themselves to the holy Scriptures of the Prophets and apostles.

6. And when the Ancients of the Primitive Churches began to write, much about the second Century, and after, it is manifest they adhered to the holy Scriptures, and commended them much to the people, and some of the Ancients did so admire and advance the holy Scriptures, that they adored the sufficiency of them for Doctrine of faith and manners.

7. This is most clear, for it is said, the faithfull martyrs for 300 years suffered for the word of God, and the Testimony of Jesus, *Apoc. 6. 9.* and so the two witnesses suffered under the Beast of the *Pit*, King *Abaddon*, For the keeping of the commandments of God; and the faith of Jesus,

Apoc.

398 *The certainty of the Chronologic of Daniels 70 Weeks, &c.*

Apo. 14. 12. I fear off they were from expecting new apostles, and new revelations, but hearkened to the apostles directions, *Col. 2. 18, 19, &c.*

8. Doubtlesse, divine revelation in the Prophets and Apostles writings is a mercy beyond comparison, no tongue is able to expresse the goodness of God in this his grace to the Church, so the Saints ever have thought, *Psal. 103. 7. and 147. 2 Tim. 3. 15, 16, 17.*

Apo. 22. 18,
19.

9. And let us beware of Satanicall spirits that prattle about the expectation of new apostles: and new revelations, for else we shall fall into the curse of the Lord Iesus, who wrote his *Apocalyps* to the Churches, where his apostles had laid the foundation of the holy faith, and all Churches then, and now we are admonished to hearken to that which Christ the Lord spake to the Churches. All the apostles, as it is thought, but *Iohn*, were departed this life when the *Apocalyps* was written.

10. And let such take heed of illuminations & new light (as they speak) yea to take heed of lying wonders, of visible lights, and sights, and strange audible voices, *Iannes* and *Iambres* hardened *Pharaohs* heart by such Satanicall delusions. And under the new Testament Satan and his instruments, do, and will do so to deceive. Men and women so bewitched are hardened in pride, stubbornnesse, and curiosity, &c. that the holy Scriptures are but of mean estimation with such, and prayer and praising of God, and the seals of the covenant, and an able and faithfull ministry, yea godly magistracy: these inestimable mercies are of no repute with them; and Family exercises are deserted of them as things of bondage, but the godly soul ever hath, and shall find that the cleaving to the Prophets and apostles writings will be a most sure foundation for truth of Doctrine, and for a godly, righteous and temperate life, and of joyfull hope when our eyes are closed in the dust.

11. Without question those that expect new apostles and new revelations, Satan hath new Revelations; for even our first Parents, because they stuck not fast to the revelation of Gods will, but hearkened to new revelations, from that counterfeite angel of light Satan, they were deceived, and still Satan doth labour to bewitch mens minds with corrupt and bad opinions, and with vile courses of life. *2 Tim. 3. 1. to 9.* being not content with the Scriptures of the Prophets and apostles, which are not sealed, but made known to us by *Messias* coming, who hath in them told us all things needfull to be known: Therefore it is said, concerning this very thing, *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy let him be holy still.*

12. I will conclude this to the godly Reader, with that of the apostle *Peter*. *Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastnesse: but grow in grace and in the knowledge of our Lord and Saviour Iesus Christ; to him be glory both now and ever Amen.*



CHAP. LI.

The Exposition of the times mentioned in
in the Apocalyps.

1. **T**Here is mention made in chap. 11. of 42. moneths, and 1260. dayes, those shew the rage and cruel persecution of the *Beast of the Pit* against the *two witnesses*.

2. In chap. 12. There it is told 1260 dayes, and of a time, times and half a time: which are spoken of the *Dragons* cruelty in the *Cæsars*.

3. In chap. 13. There is also mention made of 42 moneths, which is to be understood, both of the Tyranny of the *Cæsars*, the sixth head that was wounded to death; and of the Tyranny of the *Beast*, like a Lamb that healed the wounded head of the Government of the Empire.

4. By these times so variously expressed in divers chapters, ancient Beroald and and later Expositours shew that by them is meant the quality of State, not length of years (namely) that the Church should be afflicted with the afflictions of Christ, who was persecuted three years and half by the seed of the old Serpent.

5. The like analogie is from 1st 49. and 6th Luk. 4. and 1st Cor. 6. As by the acceptable year of the Lord is meant the jubilee year, in which Messiah Christ our Lord was given for a covenant, and laid down his life for our justification, redemption and ending all *Moses* ceremonies: But now all time of the Gospel to the end of the world is the accepted time, and the day of salvation, and the acceptable year of the Lord. The like force is in 1st Cor. 5. That all in the Church must keep the feast of Christ our Paschever, who was sacrificed for us with the unleavened bread of sincerity and truth, to the end of all Ordinances, that is till the Sen of man come to deliver up the Mediatorian Kingdome; 1st Cor. 11. 26.

The time of Tyranny under the *Cæsars*, was three hundred years, yet by *Metonymia*, meaning the argument of persecution from our Lords time, it is called three years and half: the matter sheweth twice in chap. 11. and twice in chap. 12. and once in chap. 13. that proper time cannot be meant: and the same is to be understood of the persecution of

The certainty of the Chronologie of Daniels Seventy sevens

of the *Beast* of the *Pit*. They who think to get any certainty from these numbers, deceive themselves and their Readers. The allusion is most heavenly, calling Christ still unto mind. Our Lord preached 42 months or 3 years and an half, or dayes 1260, or a time, two times, and an half: so that these numbers in the *Apocalyps* mean no certain time, but the manners from a like time is meant. The persecuting Pharisees and Sadduces, were revived and continued by the *Cæsars* and Popes. The *Cæsars* Persecution, as is noted, lasted 300 years, and the persecution of the false *Lamb* lasteth yet, and will, till the Lord cast him and his deceived into the Lake of fire and brimstone.

7. The seven Seals, the seven Trumpets, and the seven phials, are not distinguished in time in the *Apocalyps*, none of these are, or properly can be referred to any exact time.

8. I will add a little more in briefe, of the times of the New Testament, which will give some light to all that may read the Histories of the Church: Mr. *Patrick Symson*, of the History of the Church, will much help the Reader.

The ten Persecutions lasted three hundred yeares by the Infidell Roman Emperours; the sixth head of the Roman *Beast*: from *Nero* to *Constantine*, that time was an age of violence.

Thence to *Phocas* (who murdered his Master the Emperour *Maximianus*) who confirmed the Papacy to *Boniface* the Third, about the year six hundred and six; and then *Mahomet* rose about that time, or so newhat after. This time of three hundred yeares was an age of fraudulency by Hereticks: *Arius*, *Pelagius*, *Donatus*, *Marcion*, *Nestorius*, &c. they were confronted by Fathers, *Ambrosius*, *Hilary*, *Basil*, *Nazianzen*, *Cyprius*, *Augustine*, &c.

The times following were also times of violence and fraud in Pope and Turk; Popish superstition still increasing exceedingly. till by the two Witnesses it was resisted, by *Waldenses*, *Wickliff*, *Hus*, *Jerom* of *Prague*, and *Luther*, &c. and *Mahometisme* greatly prevailed, to the removing of the Candlesticks of the Churches of *Asia*, as it was threatned against them, *Apoc.* 1. & 3. and evils in the Churches of the East prevailed by the strength, deceit, and falsehood of the Papacy, till that the Turk possessed *Constantines* Empire and City.

The Kingdome of Christ our Lord and Saviour under the new Testament, was first impugned in the time of the *Cæsars*, and in the growing on of the mystery of iniquity. Then this Propheticall Office: and at last his Priestly Office was striven against, which was almost desperately corrupted in the height of the mystery of iniquity in the tenth Century.

Century. This last was first contested against by *Waldenses, Wickliffe* and *Luther, &c.* Then his Prophetick Office was upheld by the faithfull in cleaving to the Divine Oracles of the holy Scriptures: and at this day this is the greatest contestation, And his Kingly Office hath been but in few places executed; for Christian States do not consider as they should, the benefits thereof that will redound unto them by true Ecclesiasticall Discipline: and much opposition there hath been and is about it. But as Christian Governours and Teachers have embraced the two former, they will also the other, rejoycing to defend on-ly Christs Ordinances, and hate to maintain any thing of the Beasts marks, that they may make good that Scripture of the Apostle of us Gentiles: *1 Tim: 6. 13. I give thee charge in the sight of God who quickneeth all things, and before Christ Jesus; who before Pontius Pilate witnessed a good profession. 14. That thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. 15. Which in his times he shall shew who is the blessed and only P O T E N T A T E, the King of Kings, and Lord of Lords. 16. Who onely hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting, Amen.*



CHAP. LII.

Of the Attributes or Titles of God Essentially considered.

Æ *Lohim.* Almighty; or Almighty Powers: but in Greek the Apostles do alwaies render it singularly, *Theos, God.*
Elahab. Omnipotent, or Almighty, *Job 12. 4.*

El. Puissant, or mighty, *Gen. 14. 18.*

Jehovah. Being of himself, and giving being to all things.

Elion } The most High.

Elionin } A Plurall.

Shaddai. Almighty, or All-sufficient. *Gen. 17. 1.*

Adonai. My Staies, my Pillars. *Gen. 15. 2. Job 41. 28.*

F f f

Echie,

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Elohim. I am, or I will be: *Ex.* 3. 14.

Jab. In notation much like *Jehovali*.

Tzur. The Rock; the seventy translate it *Theos*, and sometimes *Cypres*.

Goel. Redeemer.

Ghofsai Plurall, fig. my Makers. *Job* 35. 10.

Abba Father

The Power. *Matth.* 26. 64.

The Fears. *Gen.* 31. 57. *Psal.* 76. 12.

Name.

Theos. God.

Cyrios. Lord.

Creator.

Master. *Mal.* 1. 6. *Eph.* 6.

Eternall God. *Gen.* 1. 33.

Sabbaoth. When he warreth against the wicked he is called *Jehovah Sabbaoth*. the Lord of Hosts: or when he performeth great intentions for his Church.

From these Attributes sundry Uses may be gathered. 1. From the Attribute or Title *Eloim*.

1. *Elohim* is a form plurall, to teach the mystery of the Trinity which is most necessary to be well marked; or else that form were dangerous. I say it were dangerous, if necessity did not require us to be thereby taught the knowledge of the Divine persons.

2. But sometimes it is joyned with a word singular: as in *Gen.* 1. 1. *Elohim* He created, because there is but one Godhead; but the plurall form of speaking when it is joyned with a word singular, doth necessarily call upon us to know the mystery of the Trinity in the unity of the Godhead.

3. This plurall Attribute *Elohim*, though it be commonly joyned with a word singular (for the reason aforesaid) yet it is sometimes also joyned with a word plurall; as *Elohim*. They went: 1 *Chron.* 17. 21. and so *Elohim*. They went, 2 *Sam.* 7. 23. and so in *Jos.* 24. 23. He is holy Gods: and in *Jer.* 10. 10. He is living Gods; but in *Gen.* 20. 13. It is also joyned with a word plurall, They Gods caused me to wonder: and in *Gen.* 35. 7. They Gods were revealed to him.

The Wisdom of God thought these Expressions to be necessary for our instruction in the mystery of the Trinity, and in the Unity of the Godhead, or else it had been dangerous, for Idolatry, so to declare himselfe to us.

2. Hence we may learn, that though sometimes words of the plurall Number be joyned with the plurall Attribute *Elohim*, yet God did no way intend thereby to teach to worship a plurality of Gods, as the ignorant

rant and negligent in the Scriptures are ready to understand it, because he hath taken good order to clear it from that error by other Scriptures, especially to such as are diligent in the study of the blessed Scriptures: he hath cleared his Attribute *Alabim*, from being taken for many Gods; because he hath often put this Attribute into the form singular: as by *Eloah* in *Job* 12. 4. and sometimes by a shorter form *El*, The Mighty, in *Gen.* 14. 18. And secondly by joyning it often to a word singular; and thirdly by limiting this plurall Attribute *Alabim* onely to three persons, or Existences in the unity of the Godhead: as in *Psal.* 33. 6. *By the word of Jehovah the Heavens were made, and all the Hosts of them by the spirit of his mouth.*

And saith *Ains* in *Gen.* 1. 1. The ancient Hebrew Doctors have left Records of this mystery; Though at this day that Nation doth not understand it. Come and see (saith *Rab. Ben Iochai*) The mystery of the word *Elohim*: There are three degrees, and every degree by it selfe alone (that is, distinct) And yet notwithstanding (saith he) They are all One, and are not divided one from another: And saith *Ains* in *Numb.* 15. 25. *Rabbi Menachem* on these two Phrases [*Unto the Lord*] and [*Before the Lord*] saith, from their former ancient Rabbins: This it meant of him and his Judgment *Hale*, and no Judgment *Hale* had lesse then three: by which it appeareth, that the mystery of the Trinity in the Godhead was formerly believed by the Jewes, though now they do oppose the same: And the Lord *Dupleſſie* in his Trueneſſe of Religion, page 74. 75. 76. 78. doth prove, that the ancient Hebrew Doctors held the Trinity. But (blessed be God) our New Testament doth tell us most cleerly.

1. That the Father is the Creator. *Eph.* 3. 9.
2. That the Son is the Creator. *Eph.* 1. 8. 10. *Col.* 1. 16.
3. That the holy Spirit is the Creator. *Gen.* 1. 2. *Psal.* 33. 6. *Psal.* 104. 30. And hence it is that *Salomon* would have young men to make it their care to *Remember their Creator in the daies of their health.* *Eccles.* 12. 1.
4. Hence we may learn, that God is Almighty, for the protection of those that feare him, and that trust in his gracious promises; and he is Almighty to ruinate his Churches Adversaries: Surely there is an *Alabim* that judgeth in the Earth. *Psal.* 58. 13.

2. From the Attribute, or Title, *Jehovah*, We may learn,

1. That *Jehovah* is the onely true God; for this Attribute signifies one that hath Being of himselfe, and that gives Being to every Creature, and that can take away their being at his pleasure; and therefore it is an incommunicable Attribute, for none hath being of himself but he alone.
2. There is none that can give being to all other things but he alone.
3. None can take away the Being of all other things, but he alone.

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1st one. But for the better understanding of the large signification of this Attribute, see *Ains.* in *Psal.* 83. 19. and in *Gen.* 2. 4. and in *Gen.* 6. 3. and in *Gen.* 1. 5. 2. and in *Numb.* 6. 24. and in *Levit.* 24. 16.

2. This Attribute may be a sufficient ground of encouragement to such as the Lord is pleased to call forth to do any difficult service: as for example; when it pleased God to call *Moses* to go on his Embassy to persecuting *Pharaoh*, he was of himself unwilling because of his inability of speech: But Christ Jesus said unto him in *Exod.* 4. 11. Who hath made the mouth of man? or who maketh the dumb, or the deaf, or the open eyed, or the blind? have not I *Jehovah*; therefore go now and I will be with thy mouth, &c. And in like sort Christ shewed himself to be *Jehovah*, when he said unto his Disciples in *Luke* 21. 15. I will give you a mouth and wisdom which all your adversaries shall not be able to gain say or resist: and hence we may also gather, that that *Jehovah* which spake unto *Moses*, was the Son of God, the Angel of Gods presence: and so Christ must be still understood to be called *Jehovah* from *Exod.* 3. to the end of *Deuteronomy*.

3. After that *Moses* had been discharged; and by *Pharaohs* threatening both against him and against *Aaron* in *Exod.* 5. then the Lord did still encourage *Moses* by this Attribute in *Exod.* 6. 2. saying unto *Moses*, *I am Jehovah*: as if he had said in more words, be not discouraged, but go, for I will now in *vers.* 8 give a being of performance to that promise which I formerly made to *Abraham*, that I would give unto him the land of *Canaan*.

4. This Attribute is for terror to all persecutors of Gods people; for Christ is *Jehovah* that gives a being to the performance of all his promises, and of all his threatnings he told *Moses* in *Exod.* 6. 6. *I am Jehovah*, *I will bring you out from under the burthen of the Egyptians*, and *I will redeem you with a stretched out arm, and with great judgments*: And thereupon he bad *Moses* say to *Pharaoh* in *Exod.* 7. 17. Thus saith *Jehovah*. In this thou shalt know that I am *Jehovah*: Behold I smite with the Rod that is in my hand upon the waters which are in the River, and they shall be turned into blood. And in *Exod.* 8. 1. Thus saith *Jehovah*. Send a ray my people, if thou refuse to send them away; behold I will smite thy borders with Frogs, that thou mayest know (as verse 10.) that there is none like *Jehovah* our God: And in verse 20. Say to *Pharaoh*, thus saith *Jehovah*. I will send away my people, or else I will send conjoined swarms upon thee, and upon thy servants, and upon thy people. And in verse 22. There shall be no (such) conjoined swarms in *Gathen*, that thou mayest know that I am *Jehovah*. And thus after this sort did *Jehovah* Christ give a being to his threatnings; and though Jesus Christ did suffer *Iannes* and *Iambres* to resist *Moses* in the execution of his miracles with their counterfeit miracles for a time; yet at last Christ Jesus did not suffer them to counterfeit all the miracles of *Moses*, and thereby he made their madness, namely, their mad zeale evident: 2 *Tim.* 3. 8.

5. This

5. This Attribute is for instruction to all Gods people to take speciall notice of the powerfull actings of this Jehovah for his people, and against their adversaries: for as it is in *Exod. 10. 1.* Jehovah said unto *Moses*, Go in unto *Pharaoh*, for I have made his heart heavy, and the heart of his servants, that I may set these my signes in the midst of them; and that thou mayest tell it in the eares of thy son, and of thy sons son, &c. that yee may know that I am Jehovah. The like arguing is in *Psal. 78. 5. 6. &c.* and the like is in *Exod. 6. 6.* Say unto the sons of Israel, I am Jehovah: I will bring you out from under the burthens of the Egyptians. And in verse 7. I will take you unto me for a people, and I will be to you a God: and yee shall know that I am Jehovah your God.

6. This Attribute is prefixed and affixed to the ten Commandements, in *Exod. 20. 2.* for the comfort of them that are in Covenant with God, and that keep his Commandements by faith in Christ; and for the terror of such as transgresse his Commandements through the want of faith in Christ, for no other obedience is acceptable, but that which is mixed with faith.

7. This Attribute Jehovah is often pressed upon the people of Israel that were in Covenant with God, that they may walk in holiness as a people in Covenant ought to do: as in *Levit. 18.* and in *Levit. 19.* and often elsewhere, as a band to tie them to yeild all holy obedience to all Gods Lawes, both to his Ceremoniall and Iudiciall Lawes, as well as to the Decalogue; and therefore obedience to all the Ceremoniall Laws is enforced on this ground: *Because I am Jehovah your God: and in Levit. 11. 44. 45.* You shall not make yourselves unclean by any creeping thing that moveth upon the earth; for I am Jehovah that bringeth you up out of the Land of Egypt to be a God unto you, and yee shall be holy as I am holy: And this duty is also urged on the faithfull dispersed Jewes in the new Testament: *1 Pet. 1. 15. 16.*

3. From the Attribute Elion the most High.

1. We may learn not to be daunted with the big looks of such as do oppose us in a good Cause: and therefore *Melchisedek* did most pertinently use this Title of God in his blessing to *Abram*; He called him the most High: namely, over his Enemies the foure Kings, when he returned with Victory over them, *Gen. 14. 18.* And then also *Abram* told the King of *Sodon* in *verse 22.* That he had lift up his hand unto [Jehovah, El, Elion] The Lord God most High, the Possessor of Heaven and Earth, that he would not take any thing that was his.

2. The like instruction we may learn from this Attribute in the form plural, Elionin, *Eccles. 5. 7.* Mr. *Bro.* reads it thus: If the oppression of the poor, and robbery of Iudgment and Iustice, thou do behold in a Country, marvell not at the matter, for an higher then the high one doth

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doth mark; and there be high above them, namely, *Eliouin*, the high Trinity: as his Marginall Note is.

3. *Jeremy* in *Lam.* 3. 35. 38 doth twice over complain to *Eliouin* against the wicked high States of *Judah*, whom they felt and should feeble in his judgments, to be higher and mightier than they.

4. The Saints of *Zorobabels* house are called the Saints of the most High, in *Dan.* 7. 18. and they are comforted with this Attribute in *Chaldy*, against the foure persecuting Empires there expressed, which ended with the parted Greek monarchy: namely, that though they should by their tyraany be deprived of the possession of an Earthly Kingdome, yet they should still be the Saints of (*Eliouin*) the most High, and shall hold a Kingdome for ever, yea for ever and ever.

This Chaldy term in the plurall is put for the singular; as *Aben Ezra* noteth; and we may be sure that it was so spoken to note out of the Trinity of persons in the unity of the Godhead: and in this place it was fit to be plurall, because it hath relation to the distinct vision of the Son and of the Father; and upon the same account Thrones are also plurall, in verse 9.

5. Therefore such as are Saints must pay their Vowes to God most, high, *Psal.* 50. 14. as *Abraham* did in *Gen.* 14. 22. and the most High, in *Luke* 6. 35. is called Our Father which is in Heaven, in *Matth.* 5. 45.

4. *From the Attribute Shaddai, the Almighty or the All-sufficient:*

1. Hence we may learn, that it is good for us in all our temptations to rest or stay our Soules upon his promises; for if we be qualified with faith and grace according to his Covenant, as *Abraham* was, in *Gen.* 17. 1. we may be sure he will be *El Shaddai*, the Almighty, or All-sufficient to performe his promises, and threatnings, though they seem never so unlikely to naturall reason, as in performing his promise to *Abraham*, by making *Sarabs* dead Womb to conceive and bring forth: and in performing his threatnings on the wicked, though in their reason they do often thing themselves compassed about with Rocks of security: yet God saith, that *Shod* [destruction] shall come from *Shaddai* [the Almighty] *Isa.* 13. 6.

5. *From the Attribute Adonai, which is plurall, and importeth, my Pillars, or stayes.*

1. Hence we may learn to rest and depend upon him for the certaine fulfilling of his promises, if we be but rightly qualified according to the condition,

conditions required of us in his Covenant of Grace, *Abraham* said in *Gen.* 17. 2. *Adonai Jehonith*, what wilt thou give me seeing I go childless; or seeing I am going out of the world childless, for I have no hope in nature of a child: but yet notwithstanding I do call thee *Adonai*, the Pillar and Stay of my weak faith, in that gracious promise now propounded, in verse 6: Feare not *Abraham*, I am thy shield, and thy reward shall be exceeding great: namely, *The Messiah* shall be born from thy loynes; *Abraham* replyeth in verse 2. *Adonai, Jehonith*, what wilt thou give me, seeing I go childless? And so those sweet promises before given in *Gen.* 12. 3. and *Gen.* 15. 15 of the *Messiah*, shall be frustrate: but yet I call thee *Adonai, Jehonith*, as still making thee my pillars and staies; and the giver of being to thy promises, and therefore I do by my interrogation expect a further answer to stay my faith upon.

3. *Job*, in chap. 28. 28. is thus translated by Bro. *Mark*. The Feare of *Adonai* is wisdom, and to eschew euill is understanding. His Marginall Note is this; *Adonai* is used first in *Gen.* 15. 2. of *Abraham*: and is plural for note of Trinity, and signifies, My stayes.

6. From the Attribute *Ehieth*, I am, or I will be.

1. Hence we may learn to establish our faith in Gods unchangeable promises for the good of his Church, and of his threatnings for the destruction of their Enemies.

2. This is also observable, that when his promises are confirmed with his oath, or confirmed by signs, as his promise of *Canaan* was to *Abrah.* posterity, then God applies his name *Ehieth* to it, as in *Ex.* 3. 14. I am that I am, or I will be that I will be: & so in *Rev.* 1. 4. God is called, he that is, and that was, and that will be; in which word the name *Ehieth* is opened, and also the name *Jehovah*: and it is applicable to the certainty both of his promises of support to his faithfull ones under their persecutors; and also to his threatnings of their enemies destruction: and the same Title is given to God in *Rev.* 16. 5. chiefly to assure the godly of those times, of the certain destruction of their antichristian adversaries. This Title is also given to *Jesus Christ*, in *Heb.* 13. 8. *Jesus Christ* yesterday, and to day, and the same for ever: because of the certain effects of his Mediators Office.

7. From the Attribute *Jah*, Breathing, in *Exod.* 15. 2.

1. Hence we may learn, that in *Jah* we live and move and have our breath and being.

2. Hence we may learn, that *Jah* doth take away the breath and being

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of his Church's enemies when it pleaseth him, and therefore in *Exod.* 15. 2. Israel in their Song of triumph did praise God that had given breath and being to them in the midst of the Red-sea, and that had taken away the breath and being of Pharaoh and all his Host in the Red-sea.

2. This Attribute do the Saints give, in *Revel* 19. 1. 3. 46, to Christ their being, for their deliverance or preservation from the prevailing power of Antichrist, saying *Halalu-jah*.

3. *Isa.* in chap. 16. 4. doth exhort to faith and confidence in this *Iah*; saying, *Trust in the Lord for ever, for in Jah, Jehovah is the Rock of Ages*.

4. His Title *Iah*, in *Psal* 68. 4. is there used in that exhortation to praise God for his mercies by his name *Iah*.

5. This Title *Halalu-jah* is in *Psal* 104. 35. where the consuming of sinners is mentioned, alluding therein to the destruction of the Sodomites, and of Pharaoh and his Host in the Red-sea, as in *Psal* 105. 44. 45.

6. This title *Halalu-jah* is also used in *Revel* 19. where the destruction of Antichrist is foretold.

8. From the Attribute Tzur the Rock, it is first used in Deut. 32. 4. 18. 30. 37. and in 2 Sam. 22. and in 2 Sam. 22. 2. 32.

1. Hence we may learn, that no Rock is like this Rock; and therefore if we have right unto him by the Covenant of grace, we may depend upon him in all straits and temptations for protection and preservation: for this Rock is Christ, as it is expounded in 1 *Cor.* 10. 4. and and so the Rock in *Matth.* 16. 18. is not Peter but Christ; for Peter said in verse 10. *Thou art Christ*: Christ's answer is, *Upon this Rock I will build my Church, and the gates of Hades shall not overcome it.* Mr. Bro. saith, that the term Rock in commendations of a person, must ever be taken for God; and therefore (saith he) He that takes it for Peter, doth make him a God: and saith he, it is used for Christ onely in the usuall name of God.

2. The term Rock in *Psal* 31. 5. is by the seventy translated *Cistes*, which is translated the (faithfull, or sure) Creator, in 1 *Pet.* 4. 19.

9. Ghosai, a plurall signifying My Makers.

1. Hence we may learn, that there is a Trinity of persons in the Unity of the Godhead: it is used in *Iob* 35. 10. and *Psal* 149. 1.

2. Hence we may learn, that God hath not onely made us to have a being in his visible Creation, but also that he doth make his Elect to have a being in his invisible Creation, namely to be his people by a spirituall

rituall Creation; as the double reading in *Psal.* 100. 3. doth well expound the sense.

10. Goel, Redeemer.

This is most usually applied to the second person, because he paid the price of our redemption: But yet redemption is also often attributed to the first person in trinity, as in *Isa.* 63. because all our actuall liberation is from him. The second person paid the price; But the actuall Attornment by which redemption is compleat, is the act of the first person: and the qualification that belongeth to the persons that are to be redeemed, is the act of the third person: and in this sense all the three persons may be called Redeemers.

II. The other Attributes, the Power, the Feare, &c. are coincident with the former Titles, and with their Expositions and uses.

Conclusion.

Seeing *Elohim* is the mighty Creators, and *Iehovah* is Being of himselfe, and giving being to all other things, and the most High and onely Porentate to maintain and defend his Saints that are in Covenant with him, and seeing he is our All sufficient, our Pillars and stay, alwaies unehangable, and ever the same, our breath, in whom we live and move and have our being, in whose hand is our breath and all our waies; and seeing he saith, that he is our Father and Redeemer through the everlasting Covenant confirmed in the blood of his deare Son, we may well make all the Trinity in that eternall Covenant, to be our Rock and Refuge for our Redemption, Reconciliation, Justification, Adoption, and Eternall Salvation, *Amen.*



CHAP. LIII.

Of the Attributes of the Divine Nature of the
second Person in Trinity.

Jehovah, in *Gen.* 6. 3.
 Rock.
 Son.
 The Word.
 Wisdom.
 Immanuel.
 Lord.
 God.
 Angel *Michael*.
 Puissant.
 Name, *Act.* 3. 14.

Alpha and *Omega*, Beginning and Ending, First and Last.

1. Jehovah is the Attribute of the second person, as in *Gen.* 6. 3. there the Spirit of Jehovah, is in *1 Pet.* 3. 19. called the Spirit of Christ. 2. Jehovah, in *Isa.* 6. 8. 9. is expounded of Christ, in *Iohn* 12. 37. 38. 3. In *Ier.* 23. 6. that Christ is called Jehovah our Righteousness, because he is by God made unto us Righteousness, *1 Cor.* 1. 30. and 31. And faith Bro. in *Ecclesiastes*, the Hebrew Doctors do commonly say from *Ier* 23. as in *Bathra*, *Sell* 1. fol. 75. B. that the Messiah is Jehovah our Righteousness. 4. In *Gen.* 19. 24. Jehovah, from Jehovah rained fire and brimstone, &c. hence we may learn, that the second person as Mediator doth speak and work from the Father, as *Iohn* 5. 17. to verse 30. The Father must evermore be considered as the first in the order of working in the Trinity.

5. From *Iohn* 5. 17. &c. we may see the reason why the Title Jehovah is so usually to be understood of Christ, except in those places where the Father is distinguished, as in *Gen.* 12. 24. *Psal.* 110. 1. and some few other places, as in *Isa.* 26. 4. there Jehovah is said to be in *Tab* [the Father] and our Lord doth thus insinuate the sense of that and such like places,

to Philip, in *Iohn* 14. 10, 11. Believeſt thou not that I am the Father, and the Father in me: ſo in *Exod* 23. 21. My name is in him, is thus opened in *1 Cor.* 5. 19. God was in Chriſt.

2. Hence we may learn that all the attributes that are given unto God essentially, are likewise given to the second and third persons, as well as to the first.

6. Chriſt is called the Angel that Jacob invocated: The Angel that appeared unto Moſes in the Buſh, *Exod.* 3. The Angel of Gods preſence *Eſa.* 63. And the Angel of the Covenant, *Mal.* 3. 1. Likewise the Titles Jehovah, Elohim, &c. uſed by Moſes, in *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, and uſed by David and all the Prophets: Theſe Titles are applied by the Apoſtles to Chriſt, in *1 Cor.* 10 and *Stephen*, called Chriſt the Angel, in *Act.* 7. 38.

7. The title God is applied to Chriſt, as in *Pſal.* 78. 1. Let *Elohim* [God] ariſe, and in *v.* 19. Thou art aſcended on high, is expounded of Chriſt, in *Eph.* 4. 8. 9. and the former ſentence, Let God ariſe, is taken from *Numb.* 10. 35. and there it is, Rise up Jehovah: and in theſe words Moſes alſo hath reſpect unto the promiſe, in *Exod.* 23. 20, 21. Behold I ſend an Angel before thee, &c. Beware of him and hear his voice, &c. for my name is in him: and in *Gen.* 31. 13. he is called the God of Beith-l.

8. The title Son is applied to Chriſt, in *Pſal.* 2. 12. Kiſs the Son leaſt he be angry; likewise in *Prov.* 30. 4. What is his name, and the name of his Son, if thou canſt tell. Likewise God the Father doth call him Son: This is my beloved Son in whom I am well pleaſed, hear him, *Matth.* 3. 17. *Matth.* 17. 5.

9. Word, as in *2 Sam.* 7. 21. For thy words ſake; but in *1 Chron.* 17. 19. repeating the ſame thing, it is for thy ſervants ſake: So in the new Teſtament, the ſecond perſon is called the Word, *Iohn* 1. 1. he as Mediator is alſo ſo called in relation to the eternall Covenant, which he in his Godhead made with his Father for mans redemption; and that he is called the ſervant of God, becauſe he aſſumed our nature in relation to do the Office of a Mediator, *Matth.* 12. 18. compared with *Eſa.* 42. 1.

10. Chriſt is called the Wiſdome of God, firſt in *Pro.* 8. 1. and ſecondly, he is ſo called in the new Teſtament, *Luke* 11. 49. *1 Cor.* 1. 24.

11. He is called the Father of Eternity, in *Eſa.* 9. 6. becauſe he did in his Godhead from Eternity covenant to undertake the Office of a Mediator, by which means he procured the ſpirit for our Redemption, and ſo conſequently for our Adoption, and thus Chriſt is called the Father of Eternity: and in this reſpect he hath taught us to pray unto all the Trinity by this title Our Father, *Matth.* 6. 9.

12. He is called Michael the Arch-angel, by *Iudas Thaddae* 15. v. 9. but this very perſon is called Jehovah, in *Zach.* 3. 2. being cited thence.

13. He is called Gods Fellow, in *Zach.* 43. 7. with *Mar.* 26. 31. for

Of the Attributes of the Divine Nature, &c:

he thought it no robbery to be equall with God; *Phil. 2. 6.*

14. He is called God over all blessed for ever, *Rom. 9.* and the God of *Brithell*, *Gen. 31. 13.* and the mighty God, *Tit. 2. 13.*

15. He is also called the Lord, in *Rom. 10. 9.* But that place is taken from *Deut. 30. 10. &c.* and there he is called *Jehovah*; and in *1 Cor. 2. 8.* he is called the Lord of Glory, and in *Jam. 2. 1.* our glorious Lord Jesus Christ.

16. He is called Name, in *Exod. 23. 21.* My Name is in him, and in *Heb. 1. 3.* he is said to be the expresse Image of Gods person; and in *2 Cor. 4. 4.* he is called the Image of God, and in *Col. 1. 15.* he is said to be the Image of the invisible God, begotten before all the Creation, for by him were all things created, which are in Heaven and which are in Earth, the visible and the invisible, whether Thrones, or Dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consist: yea, he is called the beginning of the Creation of God, *Rev. 3. 14.* and hence it follows by necessary consequence, that seeing all things were created in the first six daies, both the visible and the invisible Creation, both the earthly and the spirituall Creation, namely, because some of all these kinds were then created, it must needs be, that *Adam & Eve* were then created (not onely for an earthly Paradise) but for a spirituall and for an heavenly Paradise, for he presently lost the possession of the earthly Paradise; and therefore seeing some were elected to an heavenly Paradise, *Adam* and *Eve* must be belonging to that kind of Creatures that were elected to that place, for there were no other that should be created for that Paradise in the first six daies but *Adam* and *Eve*, or else if they were not then created a new for that place in the first six daies, then it will also follow, that God did not finish all the Hosts of Heaven and Earth in the first six daies. But it is affirmed that he did finish all the said Hosts, namely, some of every Host in the first six daies, and therefore it doth necessarily follow, that *Adam* and *Eve* were then created as a part of the Host of the spirituall Paradise here, and as a part of the Host of the heavenly Paradise hereafter, by a re creation on the same sixth day in which they were created, and fell.

17. He is called the blessed and onely Potentate, the King of Kings, and Lord of Lords, who onely hath immortality, and dwelleth in light that none can approach unto, whom no man hath ever seen, nor can see: To whom be honour and power everlasting, *Amen. 1 Tim. 2. 15.*

These, and many other Texts which are cited in the new Testament from the old, do prove the Godhead of Christ by an undeniable consequence, against Turks, Jewes, and Arrians,

CHAR.

CHAP. LIV.

Of the Attributes of the humane nature of the second Person.

THe Seed of the woman.

The seed of Abraham.

The seed of David.

The root of Jesse.

The off-spring of David.

The Son of God, the Son of Man.

Shiloh.

Immanuel.

1. Christ in his humane nature is called the seed of the woman, in Gen. 3. 15. Then God said thus to Satan, *I will put enmity between thee and the woman, and between thy seed and her seed, he shall break thy head plot, and thou shalt pierce him in the foot soal.* This seed of the woman must not be expounded in a not collective sense for Christ and his members, but of Christ onely, because he onely could break the Devils head-plot.

2. God said to Abraham, in Gen. 18. *In thy seed shall all the Nations of the earth be blessed.* This word seed is expounded in a collective sense but of the individuall person of the Mediatour, and of his humane nature onely, as it is expounded in Gal. 3. 16.

3. It is said in Rom. 1. 3. That he was made of the seed of David according to the flesh, though it was also united personally to his divine nature: as, in Mat. 9. 27 *O thou Son of David have mercy on us:* let the beams of thy divine nature shew forth its power in thy humane nature, taken from the loins of David.

4. Christ is called the Root, and the Offspring of David, in Rev. 22. 16, as it was prophesied in Isa. 11. 10. In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the heathen seek, and his rest shall be glorious.

5. He is called Shiloh, in Gen. 49. 10. *The Sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be.*

6. The titles Son, Son of God, and Son of man, are often applied

Of the Attributes of the humane nature

to the humane nature of Christ: as for example, *2 Sam 7. 14. I will be to him a Father, and he shall be unto me a Son*: this word Son is applied to his humane nature in personall union with his Divine, in *Heb. 1. 5.* because he doth there make him above the angels.

7. God called him Son, in *Psal. 2. 7. Thou art my son, I this day begat thee*. Now Christ is called Gods son, in sundry respects.

1. He is Gods son from Eternity by divine generation.

2. At his incarnation, when his humane nature was conceived by the Holy Ghost, in the Virgins womb, and therefore that holy thing was called the Son of God, *Luke 1. 35.*

3. He was called Gods Son in *Psal. 2. 7.* by being begotten into the Mediatours office, when he was extrinsically installed by the visible anointing of the Holy Ghost, when he was baptised of *John at Jordan, Mat. 17.* and of this begetting of Christ the Apostle speaks in *Acts 13. 23. 32, 33.* Of this mans seed, (namely of *Dauids* seed, as *verse 22.*) hath God according to his promise (in *Es. 11. 1, 2.*) raised or begotten, as it is after expounded, unto Israel a Saviour Jesus: and this raising he takes up again in *verse 32, 33.* We declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled unto us their children, in that he hath raised up Jesus (again) as it is also written in the second *Psalme*, *Thou art my son, this day have I begotten thee* (The word again is not in the *Geneva*, nor in *Ains.* who translates the verse in *Psal. 2. 7.* and being added, it carries the sense to the Resurrection of Christ, which is not intended in this verse, though it be intended in the next verse) but that which is intended in this verse, is the beginning of the raising up of Christ on the spirituall throne of *David*, to be a King, Priest, and prophet, by his extrinsicall anointing into the Mediatours office, which was not done till he went to *Jordan* to be baptised, then the Holy Ghost did anoint him visibly before *Johns* Auditory, by sitting like the dove upon him, and Christs extrinsicall installment into the Mediatours office is also proved by *Heb. 5. 5.* from the second *Psalme*, Christ glorified not himself to be made an high Priest, but he that said unto him, *Thou art my Son, to day have I begotten thee*: hence it is evident, that he called him his son, glorified him with the visible anointing of the holy Ghost at his Baptisme before all *Johns* auditory: and in this respect he is said to be his son by being begotten extrinsically into the Mediatours office.

4. He was also begotten from the dead, by the power of God in his Resurrection, and of this begetting or raising up his son, the apostle also speaks in *Acts 13. 30. 31, 34.* This two-fold raising of Christ, spoken of in *Acts 13.* ought to be well marked, because it will then clear the citation of *Psalme 2. 7.* to be alledged onely for the proof of Gods begetting his son by his extrinsicall installment into the Mediatours office when he began to be 30 years of age, even as *Daniel* was not united to the extrinsicall execution of his Kingly office, untill he was extrinsicall-

ly anointed, and so Christ his raising or begetting into the extrinsecall execution of his Mediatours office, is also spoken of in *Deut. 18. 15. 18. Luke 1. 6. 9. Ier. 23. 5. Acts 2. 30. Acts 12. 16.*

Hence then it follows, that the humane nature, as it was taken into personall union with the divine, is called Gods son, *Luke 1. 35. and 22.* as it was glorified by his extrinsecall anointing to the publick execution of the Mediatours office, he is also called Gods son: *this day have I begotten thee, Psalm 2. 7.* and in this sense must *Paul* be understood in *Heb. 1. 5. Unto which of the angels did he ever say, Thou art my son, this day have I begotten thee*, by my visible anointing thee into the Mediatours office: and then God also gave this publick testimony of him, *This is my beloved son in whom I am well pleased, Mat. 3. 17.* and this day have I glorified thee, or begotten thee, to be a High Priest, *Heb. 5. 5.* and the reason why all is made subject to man, in *Pf. 8.* is because God would Tabernacle in our nature, as it is well observed by Mr. Bro. in *Melchizedech.*

8. The Genealogie of Christs humane nature in *Luke 3. 23.* is first drawn up to *Adam*, and then in *v. 38.* He in his humane nature, and not *Adam* (as many mistake) is called the Son of God according *Luke 1. 35.*

10. Christs humane nature, namely as it is considered in personall Union, with his Divine nature is called a child borne, and a Son given to the Church of Believers, in *Es. 9. 6. 7.* unto us a child is born, unto us a Son is given, the Government shall be upon his shoulders, and his name shall be called wonderfull, counsellor, the mighty God, the Father of Eternity, the Prince of peace, and of the increase of his government and peace, there shall be no end upon the throne of *David*, and upon his Kingdom, to order it and establish it with judgement and Justice, from henceforth even for ever: The zeale of *Jehovah* of Hostes will performe this.

11. Christ is called the Son of man, in *Dan. 7. 13.* Lo, in the cloudes of Heaven, came one like a Son of Man: Afterward he went to the ancient of Dayes: When our Lord continually tearmeth himselfe the Son of man in the foure Evangelists he doth (saith Bro. on this verse) most graciously call us to weigh this Text.

12. He is called the word that was made flesh, and dwelt among us or that did tabernacle in our nature, *Joh. 1. 14.*

13. He is called a man in a Virgin, for thus saith Agur in *Prov. 30. 19.* Three things are too wonderfull for me, yea four that I know not, the way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea, and the way of [Geber] a man in a virgin; for the Hebrew word for virgin, doth alwayes signifie a virgin that never knew man.

14. Christ in his humane nature personally united to his divine, is called *Immanuel*, in *Es. 7. 14.* Behold, a virgin shall conceive and bear a son.

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son, and shall call his name Immanuel, this doth Matthew shew to be fulfilled by the birth of Christ, Mat. 1. 23. and the Angel said unto Mary, That holy thing that shall be born of thee shall be called the son of God, Luke 1. 35. and hence it is said, that in the fulness of time, God sent forth his son made of a woman, Gal. 4.

15. The holy Law in the old Testament doth often give terms to God from mans body and afflictions : This (saith Bro.) was so done to prepare the faithfull of those times, to believe the sons incarnation,

So in Gen. 18. 1. &c. he that appeared unto Abraham (with two angels) is called both a man, verse 2. 22. and Jehovah, and Abraham took him for both, (saith Estwick contra Biddle, page 4. 24.) he is called Jehovah, verse 13, 14, 17, 20, 26, 32. and in verse 33. Jehovah went his way when he left communing with Abraham, but he appeared to Abraham in the figure of a man, he walked and talked, and did eat, &c. this was a *preludium* to his future incarnation, and for this and the like apparitions, our Saviour saith, Abraham saw my day (my coming in the flesh) and rejoiced, John 8. 56.



CHAP. LV.

Of the Attributes of the Mediatours Office.

Angel.
Servant.
Messias, in Greek Christ, or the anointed.
Jelus.

A Saviour, a Redeemer, a Captain, a King, Priest, and Prophet,
Palmoni.

Arch-angel.

David,

Salomon.

Bishop.

Apostle.

High Priest;

Advocate.

Shepherd.

1. Christ

1. *Christ is called an Angel, in relation to his Office of Medietourship.*

1. The Title angel doth signifie one sent on a message: and so God sent forth his son to be made (man) of a woman, *Gal 4. 4.* but God could not as his supream send him forth, because the second Person thought it no robbery to be equal with God: therefore, in that he was sent forth, it argues that it was done by his voluntary condescension, according to the articles of a mutuall Covenant.

2. Christ is called the angel, or messenger of the covenant which God made with fallen man, long before he came in the flesh, *Mal. 3. 1.*

3. He did often appear to our Fathers in a most excellent shape; even as an angel for their direction in matters of faith, and for their protection from evil, if they did obey his voice, *Exod. 23. 10, 21.*

4. Hence it is, that *Jacob* said, the angel which redeemed me out of all adversity blesse the lads, *Gen 48. 16.*

5. Christ is called the angel of *Jehovah* in *Exod. 3. 2.* The angel of *Jehovah* appeared unto *Moses* in a flame of fire out of the midst of a bramble bush, and this angel in *verse 6.* calleth himself the God of *Abraham*, and by this it is evident, that the God which did so often appear unto *Abraham* was Christ.

6. In all their afflictions he was afflicted, and the angel of his presence saved them, *Isa. 63. 9.*

It is said in *Hos. 12. 3, 4.* that *Jacob* had power with God, and had power over the angel, and prevailed, he wept and prayed unto him, he found him in *Bethel*, and there he spake with us: but in *Gen. 32. 34.* (from whence this of *Hosea* is taken) he is called a man; for men that are excellent in form and in qualities, are often called angels, hence it is evident, that it was Christ, that did appear both to *Abraham* and to *Jacob* in a most excellent humane shape, fairer than the sons of men, as he is stiled in *Psal. 45. 2.* 2. It was Christ wrestled or combated with *Jacob*, and that suffered himself to be overcome with *Jacob* for the sake of his gracious promise with *Jacob*, laid hold on by faith, and because that *Jacob* did importunately urge that promise in *verse 9.* for the blessing in this angel of Gods presence was revealed to *Jacobs* posterity for their protection, in case they did obey his voice, *Exodus 23. 10, 11.*

H h h

2. Christ

2. *Christ is called a servant in relation to his office of Mediatourship.*

1. *David* doth stile him Gods servant, in *1 Chron.* 17. 19. O *Jehovah* for thy servants sake, but his prayer was first expressed thus, in *1 Sam.* 7. 21. for thy words sake, and so *John* doth stile him *John* 1. 1.

2. After that *Christ* was promised to come out of *Dauids* loins, then *David* prayed unto God in the name of his servant *David*, sometime as he said, O *Jehovah*, for thy servants sake (as above) and sometimes for thy Servant *Dauids* sake, in *Psal.* 1. 32. 10. and God doth call his son *Christ* his servant *David* in *Ezek.* 34. 23. *Ezek.* 37. 24. likewise he doth call his servant *Israel*, *Isa.* 49 3. and his servant *Zorobabel*, *Hag.* 2. 24. and all this must be understood in relation to his office of Mediatourship, and God calls him his servant by the name of the aforesaid persons, because he was promised to come out of their loins, and so in *Zach.* 3. 8 he is called the branch, my servant.

Peter speaks thus to the Jews in *Acts* 3. 26. First unto you hath God raised up his servant *Jesus*; and in verse 13. the God of our Fathers hath glorified his servant *Jesus*; so *Bre.* doth render it in these two verses.

4. God said thus, in *Isa.* 42. 1. Behold my servant, whom I uphold, namely by the unction of my spirit, in the execution of his Mediatours office.

5. God calls him his righteous servant in *Isa* 53. 11. because he did exactly keep himself to the lawes of the combate with his malignant combater *Sathan*, as it was first declared in *Gen* 3. 15. and then as soon as he had in perfection of obedience finished that combate, he did then make his death to be a most perfect, and a most acceptable sacrifice for the procuring of Gods reconciliation to all believing sinners, and in this respect he is stiled Gods righteous servant, and in the former part of the verse it is said thus, by the knowledge of him, that is to say by faith in him (so *Peter Martyr* doth translate and expound this text in *Rom.* page 391.) Shall my righteous servant justify many; and so *Bullenger* expounds it in his *Deaths* page 48 and our larger annotations and others.

6. *Christ* as Mediatour saith thus, in *Psalms* 40. 6. mine ear hast thou boared, according to the badge of most willing and perpetuall Servants, in *Exod.* 11 6. and *Deut.* 19. 17 but the Seventy put body for ear, and their Translation doth *Paul* follow, in *Hebrews* 10. 5. 10. and thence it follows, that *Moses* names the ear for the whole body by the figure *Synecdoche*, because that member doth hearken and attend to the Masters command, as faithfull servants ought to do.

7. *Christ* is said in *Phil.* 2. 7. to take on him the form of a Servant; But first he is said to make himselfe of no reputation; namely, he that was in the form of God, verse 6. emptied himselfe, or made himselfe of no reputation, namely, in condescending by his mutuall Covenant to take

take our humane nature into the unity of his divine person. And then secondly, he is said to take upon him the form of a Servant; not a humane nature onely, as most do expound the word Servant, but to do the office of a Servant in combating his envious Combator Satan, according to Gods declaration in Gen. 3. 15. or as it is expounded in verse 8. being found in fashion as a man, he humbled himselfe as a Servant, or Combator, and became obedient unto the death, even the death of the Crosse; though his Combator Satan hath liberty to try his patience and obedience, by his ignominious and painfull suffering as a Malefactor on the Crosse; yet he could not disturb his patience, and therefore he could not pervert him in his obedience, and therefore consequently he could not hinder his death from being made a most perfect and acceptable Sacrifice for the purchasing of Gods reconciliation to all his believing Children; wherefore it followes in verse 9. that God also hath highly exalted him, and given him a name which is above every name, &c. and to this sence must that prophesie be understood, in *Esa. 52. 13. &c. Behold my Servant shall deal prudently* (in the execution of his Office of Mediatorship, and especially in his office of combating with his proclaimed malignant Combator Satan, and then it followes as it doth in the said place to the Philippians, he shall be exalted and extolled, and be very high.

3. *Christ is called a Prince, or Captain, in relation to his Office of Mediatorship.*

1. In *Iosh. 5. 14, 15.* He is called the Prince, or Captain; for he appeared to *Ioshua* in the form of a man, and said unto him as a Captain of the Lords Hosts, *Am I now come to destroy the Canaanites*, according to Gods promise, in *Exod. 23. 20, 22, 23.* But like sort he is called the Prince or Captain of our salvation, in *Heb. 2. 10.* because of his undertaking of the office of a Combator, with his proclaimed malignant Combator Satan, for mans redemption from Satans head plor, according to Gods Declaration of the combate, in *Gen. 3. 15.*

2. He is called the Prince of the Army, in *Dan. 8. 11.* Broughton doth render the Text thus: And it (namely the little Horn) became great against the Prince of the Army: and in verse 25. he is called the prince of princes; and in *Dan. 10. 13.* he is called *Michael the first of the chiefe princes*, and in verse 21. there is none (saith the Angel *Gabriel*) that strengtheneth himselfe with me in this thing but *Michael the prince*: And in *Dan. 12. 1.* At that time shall stand up *Michael the great prince*. And why else is he called the great prince, but because he is the prince of princes, and King of Kings, *Rev. 1. 5.* yea the prince of Angels, and therefore he is called the Arch-angel, in *Jude* verse 9. from this place of

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Daniel, and from *Exod.* 23. 10. 22. compared together.

This Attribute your prince, and *Michael*, sheweth, that the term Angel here must not be understood of a created Angel, but of the Archangel, the Captain of the Lords Host, according to the promise in *Exod.* 23. 10. and he is also called *Michael*; which signifieth one that thought it no robbery to be equall with God.

These titles of prince and Captain are here applied to Christ, as he is the King of his Church and people: but the like title is given him as he is our high priest and the captain of our salvation in his combate of suffering from Satan, untill he conquered him by his obedience, and in that obedience did make his death a most acceptable Sacrifice of Reconciliation.

4. *Christ is called the Prince of life, in relation to his Office of Mediatorship.*

1. *Peter* tells the multitude of the Jewes, in *Act.* 3. 14, 15. Yee killed the Prince of life; why else is he called the Prince of life? but because he brake Satans head-plot by his combate of suffering, and by his sacrifice of obedience, even through all the said sufferings, and by that means he redeemed the Elect from the death of sin, which Satan by his cunning head-plot had brought upon them all, and so in this respect he is called the Prince of life, alluding to that Combate and Victory over Satan, in *Gen.* 3. 15, and to that in *Psal.* 2. 2. *The Kings of the Earth set themselves, and the Princes do plot together against Jehovah and against his Christ:* and the fulfilling of this combate is thus expressed, in *Act.* 4. 27, 28. *Of a truth Lord against thy holy child Jesus whom thou annointedst, gathered were both Herod and Pontius Pilate, to do whatsoever thy hand and thy Council had determined before to be done:* according as he had declared in *Gen.* 3. 15. namely, That the seed of the Woman should combate with his proclaimed Enemy Satan and his seed; and that by his obedience to the Lawes of the combate, he should break the Devils head plot for the redemption of the Elect, from the death of sin to the life of grace, and so at last to the life of glory: and in this respect he hath merited the Title, Prince of life; and to this effect did *Peter* speak to the Council of the high *Sanhedrim*, in *Act.* 4. 31. Him God made high with his right hand, a Prince and a Saviour to give repentance to Israel, and forgiveness of sins: and in this respect Christ is also stiled the King of Justice and the King of Peace, *Esay* 7. 2. And the Prince of Peace, in *Esay* 9. 6 and in *Ezek.* 34. 23. 24. God calls him One Shepherd, And his Servant David, And a Prince among them; and so in *Ezek.* 37. 25.

5. *Christ*

5. Christ is called the King of Israel.

1. Nathaniel makes this confession of his Faith to Christ, in *John 1. 49.* Rabbi thou art the Son of God, thou art the King of Israel: In this speech Nathaniel had respect to *Dan. 9. 25.* where he is called Messiah, the Prince, or King, as *Broughton* in his last Edition reads it.

6. He is called the Messias.

In *Dan. 9. 25, 26.* He is twice called the Messias which in Greek is Christ, that is Anointed; and so in *John 1. 41.* Andrew found his Brother Simon and said unto him, we have found the Messias, and in verse 45. Philip found Nathaniel, and said unto him, we have found him of whom Moses did write in the Law (*Deut. 18. 18*) and in the Prophets, *Esa. 4. 2.* and in *John 4. 25.* The woman of Samaria said unto him, I know that Messias cometh which is called Christ, or the Anointed: and this Title was given him in relation to his Victory, in breaking Sarans head-plot for our redemption, as it was first implied in Gods Declaration of the Combate and Victory, in *Genes. 3. 15.*

7. He is also called the Apostle and high Sacrificer of our profession, in *Heb. 3. 1.* And the Shepherd and Bishop of our Soules in *1 Pet. 2. 25.* and our Advocate, in *1 John 2. If any man sin, we have an Advocate with the Father, Jesus Christ the just, who is the reconciliation for our sins.*

8. Christ hath many Titles given him in relation to his Office of Mediatorship, from Metaphors and Similitudes:

1. My Husband, *Hos. 2. 7.*

2. The morning Star, in the Title of *Psalm. 22.* and in *Rev. 2. 28.* and *Rev. 22. 16.*

3. A Nazaren; *Math. 2. 23.* He was not a Nazarite according to *Num. 6.* (as some through heedlesnesse do take it) for he both drank Wine and was polluted by the dead, *Luke 7. 33. 34.* *Luke 8. 49. 54.* *Mat. 9. 25.* *Luke 7. 14.* which a Nazarite might not be; but he was a Nazaren, of the Town of Nazareth, which Towns name is derived from *Nazar* the Branch out of the root of Jesse, in *Esa. 11. 1.* And saith Bro. Nazar in the *Thalmud*, is the Messias, from *Esa. 11. 1.* and saith he in his Consent 1830. *Nazar* is a Spring, or Branch, *Esa. 11. 1.* and saith he, the Town *Nazareth* alludeth unto that in *Mat. 2. 23.*

4. He is called the brightnesse from on high: hath visited us; *Luke 1. 78.*

5. He

Of the Attributes of the Holy Ghost:

5. He is called the Bud of the Lord, in *Esa.* 4.2. *Zach.* 3.8. *Zach.* 6.12.
6. The Son of Righteousnesse, *Mal.* 4.2.
7. A Son and Shield, *Psal.* 84.12.
8. The way, the truth, and the life, *John* 14.6.
9. The Door, *Job.* 10.7.
10. The bread of life that came down from Heaven, *John* 6.35.4.8.51.
11. The true Vine, *John* 15.1.5.
12. The Lamb of God, *John.* 1.29.
13. The chief corner stone, *Eph.* 2.10.1 *Pet.* 2.6.
14. The head of the body of the Church, *Eph.* 1.22. *Col.* 1.18.
15. The head of all principality and power, *Col.* 2.10.
16. The first fruits of them that sleep, *1 Cor.* 15.20.23.
17. The Lion of the Tribe of Judah, *Rev.* 5.5.
18. The horn of salvation, *Luke* 1.69.

These and such like Attributes do shew the effects and the operations of Christs Mediatorship sundry waies, both for the comfort of the godly, and also for the terrour of the wicked enemies of his Church and people;



CHAP. LVI.

Of the Attributes of the holy Spirit.

1. **H**E is called the Holy Ghost, *Act.* 2.8.25. *Paul* said to his offended Hearers at their departure: *well spake the Holy Ghost by Esayas the Prophet unto our Faibers, &c.* But in *Esay* he is called *Iehovah*, *Esay* 6.8,9,10. so also the Title holy Ghost, in *Heb.* 10.15. is taken from *Ier.* 31.33 and there he is called *Iehovah*, which is an incommunicable Attribute to any Creature; and hence it is evident, that *Iehovah* the Father, *Iehovah* the Son, and *Iehovah* the holy Ghost, in the unity of the Godhead and in the Trinity of persons, did make the new Covenant for all the Elect: and therefore they will certainly give the gift of faith to all the Elect, that so they may be partakers of all the blessings that are therein contained.

2. The said Holy Ghost is called the Spirit, *John* 1.32,33. *Mat.* 1.10.
3. The Spirit of *Ellohim*, *Gen.* 1.2.
4. The spirit of God, *Mal.* 3.16. *Act.* 5.3,4.
5. The holy Spirit, *Psal.* 51.11. *Esa.* 63.10. *Luke* 11.13.
6. The holy Spirit of God, *Eph.* 4.30.

7. The

7. The holy Spirit of promise, *Eph: 1. 13.*
8. The Spirit of the Father, in *John 14. 16, 17.* I will pray the Father (saith Christ) and he will give you another Comforter which is the holy Ghost, whom the Father will send in my name, and so consequently, the Spirit proceeds from the Father, as in *John 15. 25.*
9. The Spirit of the Son, *Gal: 4. 6.* and therefore he proceeds from the Son as well as from the Father: If I depart (saith Christ to his Disciples that were so full of sorrow for his departure) I will send the Comforter to you, *John 16. 7.* and in *John 15. 26.* I will send the Comforter to you from the Father, for our Covenant and Contract was so from eternity, that in case I did perform the conditions of the Mediators Office, I should have a joynt hand with my Father in the sending of the holy Spirit.
10. He is called the Spirit of his mouth, namely, the Spirit of Ichovah, Father and Son, *Psa: 33. 6.*
11. He is called the Finger of God, in *Luke 11. 20.* by which the humane nature of Christ did his Miracles.
12. He is called the power of God, *Luke 1. 35.* The Angel said unto Mary, The holy Ghost shall come upon thee, and the power of the most High shall over-shadow thee, namely, as it did over-shadow the confused Chaos in the Creation, as Mr. *Isap* speaketh.
13. Peter calls the Holy Ghost God, in *Act. 5. 3, 4.*

These and such like blessed Attributes of the third person in Trinity, are sufficient to convince any Jew, Turk, or Arrian, that the holy Spirit is true God: except such as God hath given up to the Spirit of slumber, and to the hardnesse of their own hearts, to perish in their own impenitency.



CHAP. LVII.

Of the Attributes of the Holy Ghost, in relation to its operations and effects in the various manner of his working.

1. **A**S the Spirit of *Alolm* in the beginning, 'did move upon the face of the waters, to the producing of the visible Creation, *Gen: 1. 1.* so it moved also upon the water of Gods word to *Adam*, and so to all the elect for the producing of the Spirituall Creation, *For except a man be born of water and the Spirit he cannot enter into the Kingdome of God, Iohn 3. 5.* And there are three that beare witnesse in the cavi, the spirit, and the water, and the blood, and these three agree in one, *1 Iohn 5. 8.* And so *Moses* Doctrine is compared to raine, in *Deut. 32. 1.* and so *Tit. 3. 5.*

2. Saith God in *Gen. 6. 3.* *My Spi. it shall not alwaies strive with man, for that he is but flesh:* Hence take notice of the Spirits working or striving with men that are given to the flesh; it doth often strive along time with such, but if after some time they will not hearken, then God saith, it shall not alwaies strive, but it shall at last give them up to their own hearts lusts to perish in their sins: *Noah* was a preacher of righteousness to the old world for a hundred and twenty yeares, and this long time the Apostle calls the long suffering of God, *1 Pet. 3. 19. 20. 2 Pet. 2. 5.*

3. It is said in *1 Pet. 3. 18.* That Christ was quickned by the Spirit, by which he went and preached to the Spirits that now are in prison, that were disobedient in the daies of *Noe*: hence two things are observable.

1. That Christ was called *Iehovah*, in *Gen: 2. 3.*

2. That the Spirit by which *Noah* preached to the disobedient world is here called by *Peter*, The Spirit of Christ.

¶ 4. In *Esa. 63. 10.* They rebelled and vexed his ho'y Spirit (which did strive with them for their conversion by the preaching of his Prophets)

phets) Therefore was he turned to be their enemy, and he fought against them, as he threatened to do if they did not obey his voice, Exod. 13. 21, and he did also fulfill it in Psal. 78. 40. &c. and 1 The: 3. 19.

5. God saith thus to his Elect, *I will put my Spirit within you, and cause you to walk in my Statutes, and yee shall keep my Judgments, and do them*, Ezek. 36. 27. This is the operation of Gods Spirit in the Elect at one time or other while they attend upon him in his Ordinances, for the walking in his Statutes; and the keeping (or doing) of his Judgments; doth imply the obedience of faith to all his statutes in their spirituall sense and meaning, as in Ezek. 11. 19, 20. and Ezek. 36. 27. and in Rom. 2. 26. Yea the Spirit doth by its operations work upon baptized Infants that belong to Gods Election, by vertue of the Covenant, which is the word of promise for their Regeneration and knitting to Christ, if they dye before they come to knowledge by the outward hearing of the word, as Esa. 59. 21.

6. It is said in Esa: 11. 2. That the Spirit of the Lord shall rest upon the root that shall proceed out of the stem of Jesse: and the Prophet doth repeat some heads of those endowments of the Spirit, whereby the humane nature of the Messias should be furnished: But the said heads are expressed in such large and copious words, that it implies he should be furnished with the whole Spirit, and with all the gifts and graces of that Spirit, and from thence it is said in Reve: 1. 4. that he hath the seven Spirits of God; that is to say, the whole Spirit, and all the graces of the Spirit, and this Endowment of his is often repeated, as in Revel: 3. 1. Revel: 4. 5., and Revel: 5. 6.

7. It is said in 1 Cor. 12. 4. That there are diversities of gifts, but the same Spirit. And in verse 8, to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit, &c. And in verse 13. by one Spirit we are all baptized into one body.

8. It is said, because yee are sonnes, God hath sent forth the Spirit of his son into your hearts, which hath this operation, it inables you to cry Abba, father, Gal. 4. 6. and in this Text the holy Trinity is also expressed.

9. Sundry operations are ascribed to the Spirit in Rom. 8.

1. In verse 5. *They that are after the spirit, do mind the things of the Spirit.*

2. In verse 6. *The wisdom of the spirit is life and peace.*

3. In verse 11. *If the spirit of him that raised up Jesus from the dead dwell in you, &c. he shall also quicken your mortall bodies by his spirit.*

4. In verse 13. *If ye mortifie the deeds of the flesh by the spirit, ye shall live.*

5. In verse 14. *As many as are led by the spirit are the sons of God.*

6. In verse 15. *Ye have received the spirit of adoption, whereby ye cry Abba Father.*

Of the Attributes of the holy Spirit.

7. In verse 16. *The same spirit beareth witness with our spirit, that we are the children of God.*

8. In verse 26. *The spirit helpeth our infirmities, for we know not what to pray as we ought, but the spirit it self maketh request for us with sighs and groans that cannot be expressed.*

9. In verse 27. *The spirit maketh request for the Saints according to the will of God.* These sundry operations of the Spirit are expressed in this eighth chapter.

10. Sundry operations of the Spirit are in Gal. 5.

1. In verse 16. *walk in the spirit, and ye shall not fulfill the lusts of the flesh.*

2. In verse 17. *For the Spirit lusteth against the flesh.*

3. In verse 18. *If ye be led by the spirit, ye are not under the law.*

4. In verse 22. *The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.*

5. In verse 25. *If we live in the spirit, let us also walk in the spirit.*

11. It is said in Ephes. 6. 17. *The sword of the spirit is the word of God,* and in verse 18. *Pray in the spirit.*

12. *Quench not the spirit,* 1 Thes. 5. 19.

13. The holy Ghost doth renovate our corrupt natures, as in Tit. 3. 5. *Of his mercy be saved us, and by the washing of the new birth, and the renewing of the holy Ghost.*

14. *The Spirit and the Bride say come,* Rev. 22. 17.

15. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all Amen,* 2 Cor. 13. 14.

Sundry other Attributes are ascribed to the holy Ghost, in relation to its operations and effects, from metaphors and similitudes, as by fire, water, seed, an earnest, and to the oyl of gladness, &c.

All which, with many more, will be of heavenly use to every godly Christian, that will take delight to meditate in Gods book, as David did both night and day. *Psalm* I therefore say, as David said, *O how love I thy law, it is my meditation all the day,* Psalm 119. 97.

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Errata.

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